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EPIGRAPHIA INDICA

AND

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EDITED BY

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ADDITIONS AND CORRECTIONS.

Page 5, text line 17, add a hyphen after Mrigathanikāhāra.

" " footnote 19. The suggestion that Gaṅgādharēna was intended, may be cancelled; 'Gaṅgādhara' occurs, as a proper name, in Ind. Ant. Vol. XV. pp. 40, 45, verse 81.

" 17, line 10 from below, for Alamanda, read Alamanda.

" 21, " 4, for the keeper of records, read the goldsmith.

" 24, " 11. The inscriptions of the Raṅganayaka temple at Nellore show that Vikramasinhapura is an ancient surname of the town of Nellūr (Nellore). As Bṛīragūṭa is said to have been 3 yōjanas distant from it (see page 33, verse 19), the length of the yōjana at the time of the Bṛīragūṭa grant must have been 25 : 3 = 8½ miles.

" 35, No. 5, paragraph 2. Mr. Venkayya informs the Editor that the goddess of the Mārgaśiśāhēsvara temple at Virīchhipura in the Vellore tāluka of the North Arcot district is now called Marakatavali, and accordingly proposes to identify Maratakanagara (for Marakatanagara) with Virīchhipura itself.

" 37, text line 1, for शुक्ल, read शुक्ल.

" 51, " 4, " ाङ्गानाधा-पद्यमाना, read ाङ्गानाधा-पद्यमाना.

" 52, translation, paragraph 3, line 5, read whose pure fame is being sung by the women of the Kinnaras.

Table opposite page 54, No. (6), line 2, for A.D. 888-76, read A.D. 888.

Page 59, line 4, for Vanapalli, read Vānapalli.

" 67, lines 1 and 2, for Kōṭṭayam, read Kōṭṭayam.

" 84, text line 10, for भूमिकाविन, read भूमिकाविन.

" 88, footnote 1, for अपुकूल, read अपुकूल.

" 7, " भव, read भव.

" 89, " 1, " घर, " घर.

" 103, line 13, for Paṭṭahān, read Paṭṭahān.

" 117, clause 6, line 5, for 1387, read 1386-87.

" 119, line 10, for Prāmāḍin, read Prāmāthin.

" 121, text line 32, after नविण add a footnote: — Read नविण?

" 122, " 51, " नविण add a footnote: — Read नविण.


" 125, line 6 from below, for Prāmāḍin, read Prāmāthin.

" 126, " 8, " Kōṭṭārādha, read Kōṭṭārādha.

" 130, " 10, " 80, 3, and 20, read 8, 3, and 2.

" 133, text line 26, for 80 read 8.

" 27, cancel the cipher after 20.

" 134, line 16 from below, for 100 80 3, read 100 8 3.

" 14, " cancel the cipher after 20.

" footnote 3, cancel the words "and in an inscription" to the end of the note. Professor Kielhorn has shown that the actual reading of the Sirpur inscription is not Śāvara, but Śākadhara; see Ind. Ant. Vol. XVIII. p. 179, and p. 180, note 7.

" 135, line 1, for Kharēṣṭhē, read Kharēṣṭhē.

" ", text line 18. Mr. R. Narasimhacharya, Kanarese Translator to the Government of Mysore, suggested to the Editor to write Taṃcha-rājayam as one word and to translate it by "the kingdom of Tanjore" (Taṇaji or Taṇjāvūr in Tamil).

153, text line 46, for Vāṇi, read Vāṇi.

161, Table, last line, for 766-67, read 776-77.

165, line 1, and page 188, line 19, for Rājasimha, read Prithivipati II.

178, text line 26, for pratyā(y)kṛtṛ, read pratyā(y)kṛtṛ.

179, " 34, " Saigoṭṭ, read Saigoṭṭ.

181, " 80, " nripāṇāṁ, read nripāṇāṁ.

182, (L. 36.), for Nitimarga, read Nitimarga.

186, line 9, for Rājasimha, read Prithivipati II.

190, text line 18, for vikṣavikṣa, read vikṣavikṣa.

191, " 47, after 'नादन' add a footnote: —Read नादनिकाया.

194, " 124, for निर्माण, read निर्माण.

" 137, " मादन-, " सुनान-. 

197, " 213, " सुपत्राणी " सुपत्राणी.

203, footnote 8, read Pāṇini, ii. 4, 23.

208, line 13. According to Mr. Kittel's Kannada-English Dictionary, haḍapa-vāla or aḍapa-vāla means (1) 'a man who carries his master's beṣṭ-nut pouch, and (2) 'a barber.' Another form of the same word appears to be haḍapadaḷa, which occurs in two Bādami inscriptions of Sadāśivarāja; Ind. Ant. Vol. X. pp. 64 and 67.

" line 26 f. Regarding Ayyana-sīga, 'the lion of (his) father,' and similar surnames, see Ind. Ant. Vol. X. p. 276 f.

214, line 24, and page 215, line 1, for Tiravāḍadā, read the camp (bidu) of Tiravāḍa.

Table opposite page 230, under "Hammā," for Bhillama II., read Bhillama III.

Page 233, text line 25, for visu(sū)ddhano, read visu(sū)ddhano.

234, " 39, " vidāru(ra)n, read vidāru(ra)n.

236, line 12 f., for with the delight of pleasing conversations, read with the pleasure of an agreeable interchange of communications.

238, line 8 from below, for Kandanaḍāla, read Kandanaḍāla.

242, " 4 " Tālikota, read Tālikota.

Table opposite page 238, No. 3, for Rāghadēvā, read Rāghavadevā.


" 8 from below, for Nānārhibbathā, read Nānārhibbathā.

243, footnote 8, for रस, read रस.

254, line 2, for of the fort of Chaurāsi, read of eighty-four (chauraśi in Hindūstānī) fortresses.

256, line 1 from below, for Alvār, read Álvār.

257, " 11. śīnī is a familiar abbreviation of śīnavāsa; at present śīn or śīnu are used in the same manner.

263, footnote 4. Professor Leumann derives prasāṇi from pra + vāṇij and translates it by 'retail dealer,' or perhaps 'second-hand dealer.'

264, line 13, for Gopālādevā, read Gopālādevā.

290, text line 45, for सुवी, read सुवी.

315, paragraph 2, line 2. Mr. R. S. Joabi informs the Editor that the animal drawn at the top of the slab is not a tiger, but a bull.

335, line 1, for Pāṇini, read Patañjali.
No. 1.—PATTADAKAL PILLAR INSCRIPTION OF THE TIME OF KIRTIVARMAN II.

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

THE existence of this inscription appears to have been first made known by Dr. Burgess in his reports of the Archaeological Survey of Western India, Vol. I. p. 32 (published in 1874). Its contents were first brought to notice in 1881, by myself, in the Indian Antiquary, Vol. X. p. 168; the estampages that I had then made, however, did not enable me to read it with any completeness beyond line 11. In March, 1882, I received some ink-impressions from Mr. H. Consens; but they, again, did not enable me to deal with the record fully. I edit it now from some better ink-impessions and some estampages, which were made under my own direction in March, 1891.

Pattadakal is a village about eight miles to the east by north of Badami, the chief town of the Badami Taluk or subdivision in the Bijapur District, Bombay Presidency. And the inscription is on a monolith pillar, apparently of red sandstone, which stands in the house of Parappa Pujari, on the north of the enclosure of the temple that is now known by the name of Virupaksha. The pillar is called Lakshmi-kumara, or "the pillar of (the goddess) Lakshmi," a name which betrays total ignorance of its real character and origin; and it is worshipped as a god.

The upper part of the pillar is octagonal; and this part contains the inscription which I edit, and which is presented in two copies. One copy of it is in twenty-five lines, in the local characters of the period to which the record refers itself, lying on the north-west, east, south-west, and south faces: here, the writing covers a space of about 2' 5'' broad by 3' 10'' high; and the size of the letters, which are very well formed and boldly engraved, varies from about 4'' to 1 3/8''. The other copy is in twenty-eight lines, in Nagari characters, lying on the east, north-east, and north faces: here, the writing covers a space of about 2' 0'' broad by 3' 10'' high; and the size of the letters varies from about 1 1/2'' to 1 3/8''. These Nagari characters are intermediate in type between those of the Bodh-Gaya inscription of Mahamanasa of A.D. 517 or 588 (Gupta Inscriptions, p. 276, Plate xlii.), and those of the Samangad copper-plate grant of Khadgavalka-Dantidurga of A.D. 753-54 (Ind. Ant. Vol. XI. p. 110, Plate); but they

1 The south-east face is blank, except where it was utilised, near the bottom, to insert a passage that had been carelessly omitted in the Nagari text (see page 6 below, note 3).
approximate more closely to the characters of the Bódh-Gayá inscription than to those of the Sámbántá grant: for instance, the initial a is exactly like the initial á of the Bódh-Gayá inscription (allowing, of course, for the mark which turns a into á), whereas the initial a of the Sámbántá grant is a very different letter; the p, m, s, and y follow the Bódh-Gayá inscription, in not having the fully-developed top line which appears in the Sámbántá grant; and the k, p, and v have the pointed forms of the Bódh-Gayá inscription: on the other hand,—except perhaps in đhárna, line 23,—in the conjunct letter ry, the r is formed above the line of writing, as in the Sámbántá grant, and not on it, as in the Bódh-Gayá inscription. The peculiarities of the characters are evidently due to the Bráhman from Northern India, for whom the pillar was set up; and the comparative results suggest that the Nágarí alphabet which is exhibited in the Sámbántá grant, was developed in Central and Southern India more quickly than in Northern India. It should also be noted that such of the letters of the present Nágarí record as were fully executed in what was evidently the intended style, and have been well preserved, show, wherever the form of the letter permits of it, a well-marked triangular top, in which the apex of the triangle points downwards, and the centre of it is left in relief in the middle of the three strokes by which the top is formed: this is discernible in k, ch, j, t, d, n, p, bh, m, y, r, l, v, ś, sh, s, and h; the shapes of g, á, ñ, t, y, and dh, do not permit of it; in th it is doubtful. It may also be mentioned that this record and the Sámbántá grant, which is six months earlier in actual date, give the earliest instances, as yet obtained, of the use of Nágarí characters in Western India. My text of the inscription is put together from the two copies. Owing to the rough treatment that the pillar has received at the hands of its worshippers, each copy of the inscription is more or less damaged: but they mostly supply each other’s deficiencies; and the whole text is decipherable, without any doubtful points, except three akhaaras at the end of line 14, two in line 18, two in line 19, four in line 20, and thirteen or fourteen in line 24, and practically the whole of line 25. As a matter of fact, as far as the end of line 14, the text can be read almost entirely in the version in the local characters, without the aid of the other at all; from that point, however, the Nágarí version, though by no means, on the whole, the better preserved of the two, becomes of more and more use in respect of the last quarter of each successive line of the version in the local characters, which is the one followed by me for the arrangement of the lines in my Text.—The language is Sanskrit. And, except for an opening verse in praise of Śiva and Pārvatī, under the names of Hara and Gauri, the whole record is in prose.—In respect of orthography, the only points that call for notice here are (1) a confusion, in both versions, between ri and ri; thus, the Nágarí version, though usually correct, gives, mistakenly, priyā, line 3, priyā, lines 10 and 12, triśālā, line 21, triśālabhir, line 21, and triśālabhir, line 22; and the other version, though correct in respect of priyā, lines 13, and priyā, line 22, wrongly gives prithvi, lines 6 and 9, and kra, line 19, and, on the other hand, priya, line 12; (2) the use of v for b, in the Nágarí version, in Rudra-parichumita, line 1, and velvadda, line 20, and, in both versions, in vrahma, line 21; (3) the absence of the ā in the Nágarí version; (4) the omission, in the Nágarí version, to double y after r, all through; (5) the doubling of ō before r, for the most part uniformly in both versions, in putrā, line 8, paurūṇa, line 15, putrēṇa, line 16, attra, line 18, and iti, lines 19 and 21, though the same does not occur in sundry other places; and (6), in the Nágarí version, the doubling of dh, by d, in pāyāddhārā, line 1, and pāyāddhārā, line 19, and in viddhṛita, line 2, where it is due to the following ri.

The inscription belongs to the time of the Western Chalukya king Kīrtivarman II. It mentions first his grandfather, Vijayāditya, who, it tells us, erected a great stone temple

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1 I take this opportunity of publishing a revised table of the dynasty of the Western Chalukyas of Bāmā. The numerals prefixed to certain names indicate the members of the family who actually reigned, and the order in which they succeeded each other.
of the god Śiva, under the name of Vijayēśvara. This temple is now known by the name of Saṅgamēśvara; but there is no question as to its identity: there are two short inscriptions on structural parts of it, which give the name of the god as Vijayēśvara (Ind. Ant. Vol. X. p. 170); and the same name remained in use at any rate till A.D. 1162 (Jour. Bo. Br. R. As. Soc. Vol. XI. p. 273). It then mentions Vijayāditya's son, Vikramāditya II., whom it describes as having bruised the town of Kāñchī; and it tells us that his Mahādēvi or queen-consort, Lōkamahādēvi, who belonged to the race of the Haṭhayas, i.e. the Kalachuris, erected a great stone temple of the god Śiva, under the name of Lōkēśvara. This temple, again, still exists, but is now known by the name of Virūpākṣha; the identity is established by records on structural parts of it, which give its name as Lōkēśvara, and speak of it as the temple of Lōkamahādēvi (Ind. Ant. Vol. X. pp. 165, 167, and Vol. XI. p. 124); it stands on the south-east of the temple of Vijayēśvara-(Saṅgamēśvara). The record then mentions a Rājā, or queen, of Vikramāditya II., named Trailōkyamahādēvi, who was the uterine younger sister of Lōkamahādēvi, and was the mother of Vikramāditya's son and successor, Kirtivarman II.; and it tells us that she erected a great stone temple of Śiva under the name of Trailōkyēśvara. This temple, which must have stood somewhere on the north-east of the temple of Lōkēśvara-(Virūpākṣha), is not now in existence, I think. The inscription then proceeds to record that the pillar itself, stamped with the mark of the trikula, or trident, which is the weapon of Śiva, was set up, in the middle of these three shrines, by a sculptor named Śubhādeva, for an Aṭhārya named Jīnānāśīva, who had come from the Mrigadhānīkāhāra viśaya on the north bank of the Ganges; and it concludes by recording certain grants.

As regards the date, the inscription refers itself to the reign of Kirtivarman II., by speaking of him with the paramount titles. And further, though it does not quote the year of the Śaka era or the regnal year, it gives details which enable us to place it exactly. The grants were made, or one of them was made, on the occasion of a total eclipse of the sun, on the new-moon tithi of the month Śrāvaṇa; and the English date is the 25th June, A.D. 754: on this day, which corresponds to the new-moon day of the first pūrṇimadātā Śrāvaṇa of Śaka-Saṃvat 677 current, there was a total eclipse of the sun, which was visible right across India.

Immediately below the above duplicate inscription, the pillar is square. Here, on the south face, there are remains of five or more lines, of about twenty letters each, in the same local characters, and, on the east face, remains of eight lines of about twenty letters each, in Nāgarī characters, of the same type: these two records, again, are duplicates; but all that can be made out is that the inscription registers a grant of land, purchased with gadyāpakas of gold, by the son of a Bhaṭṭa named Pulivarman, and that it probably speaks of Paṭṭadakal by its ancient name of Kisuṭal or Kisuṭal. And on the west face there are remains of eleven or twelve lines, of about twenty letters each, in the same local characters; but, the north face being apparently quite blank, this record was not duplicated in Nāgarī; and it is so much damaged that nothing intelligible can be made out, except that, in the fifth line, Bādāmi is perhaps mentioned as Vatāpl.

1 The word used is vimardana, which may mean either ‘bruising’ or ‘destroying.’ But the Wokkalērī grant says that, though he entered Kāñchī, he did not destroy it (avinditya praviṣṭa; Ind. Ant. Vol. VIII. p. 28, and South-Ind. Insgr. Vol. I. p. 146).

2 Unless, perhaps, it is the temple, partly of Northern and partly of Drāvidian style, which Dr. Burgess (loc. cit. p. 33) describes as standing close on the north side of the temple of Vijayēśvara-(Saṅgamēśvara). But, then, its position does not give the triangle that is required in connection with the description of the erection of the pillar (see the Text, and page 5 below, note 10).

3 In this year, Śrāvaṇa was intercalary.—For the eclipse see von Oppen's Casus der Finsternisse, pp. 188, 189, and Plate 94. —For Kirtivarman II. we have a later date, in A.D. 737, in the eleventh year of his reign (Ind. Ant. Vol. VIII. p. 28). The eclipse that I mention above, answers all possible requirements; and there is no other eclipse that does so, for at least twenty years on either side of it.
TEXT.  

1 Om Om² Nama[h*] Śivāya [l*] Sa³ jayatu vāma-bāhu-parichumhita⁴-vadana-payōdharö  
2 sthalö ⁵ ali-ku[ṇa]-lōla-lljë screenings-vidhīta⁷-karāgra-maṇḍalö⁸ daśāsatyanaya-kirāpa-  
3 parivardhīta⁹-rāga-raa-ātivardhītī vikasita-putārīka-pratīma Hara-Gauri¹⁰-saṁgamo¹¹  
   sa jayatu [l*]  
4 Chaḻukya²-vāma-vardhamāna-Raghurāva Kāliyugā(ga)-nisetṣṭa-man[h*] Śūryya¹²  
   sutam-iva¹³  
5 dāna-ratha-sādā¹⁴ Vṛkṣobara-iva¹⁵ sāhhasa-rasiṣṭhī śrī-śiravadya-vudara¹⁷-Vijaya-  
6 ditya-Satyāśraya-śripri(pr)thivivāla¹⁸-jabha¹⁹-mahārājadhirāya-paramēśvara-b h a t a r a-  
   kēma¹⁹  
7 sthāpitō mahā²⁰-saila-prāśāda-śrī-Vijayēsvara-bhāṭṭārakas-tasya dakṣaṇa-dig bhāgē [l*]  
   Śrī.  
8 Vijaya-dityadvēṣyē-ātmanāh priyā²¹ puttraḥ śrī-anivārīta²² samasta-sāmant²²  
   [h*]nata-pādayukmaḥ  
9 Kāñchilpur-vimarśāna²³-Śrī-Vikramāditya-Satyāśraya-śripri(pr)thiviv₂⁴vallabha-m a hā-  
   rājadhirāya-paramēśvara.-

¹ From the estampages and ink-impressions.— The numbering of the lines follows the version which is in the local characters. All differences between the two versions are shown in the following notes; except that I have not thought it necessary to do more than draw attention here to the point that the Nāgarī version uses only the ordinary i, and nowhere has j.  
² In both versions, the first Ī in is expressed by a plain symbol, and the second by the word itself in writing.  
³ We have here evidently a verse, in the Ākṛiti group of metres, though the form in which it stands is not correct: the first two padas contain twenty-two feet, and are exactly uniform with each other; the third pada, however, contains twenty-three feet, and matches the preceding two in only the last seven feet; and the fourth pada, though it contains only twenty-two feet, is uniform with the first and second in only the first seven feet. The verse seems to me to have been quoted, with imperfect recollection, from some Śaiva poem, similar to the Vaishnava Gītā-Gīvinda. And the third and fourth padas might be put right by adopting some such reading as dāisaṭo-rasiṣṭhī-pada-parivardhīta-kumāla-raa-ātivardhīta-vikasita-putārīka-ruchimā sa jayatu Hara-  
⁴ Gauri-saṁgamoḥ.  
⁵ The Nāgarī version (line 1) has "veda-parichumhita."  
⁶ Read "payōdharō-sthādā"; the following a of aśi ought to have been elided, but was retained for the sake of the metre.— The Nāgarī version (lines 1-2) has payōdharō; the other payōdharō.  
⁷ The hiatus here, which is in both versions, is intentional, for the sake of the metre.  
⁸ The Nāgarī version (lines 2-3) has vidhīta.  
⁹ Read "maṇḍalāh"; saṃdāhi being not proper at the end of the second pada.  
¹⁰ The Nāgarī version (line 3) has parivardhīta.  
¹¹ The ô of garī is shortened for the sake of the metre.  
¹² In the version in local characters, the ga was at first omitted, and then was inserted below the line.  
¹³ The Nāgarī version (line 5) has, either chekaluki, for chekaluki; or possibly chōluki, with the subscript u of the first syllable damaged in such a way as to give the appearance of chōka.  
¹⁴ Here, and all through, in the Nāgarī version y is not doubled after r.  
¹⁵ Read "rūtra" thea. The Nāgarī version (lines 5-6) makes the same mistake.  
¹⁶ Read "rataś-saddā"; or, as in the Nāgarī version (line 6), "ratah saddā.  
¹⁷ Read vṛkṣobara-iva thea. The Nāgarī version (line 6) makes the same mistake.  
¹⁸ Read "śiravadya-ōdara. The Nāgarī version (line 6) has the same peculiarity.  
¹⁹ The Nāgarī version (line 7) has "prithivivālaḥḥa, absolutely.  
²⁰ Read "bhāṭṭārakas" thea.  
²¹ The Nāgarī version (line 8) has either māhā, or māhād.  
²² The Nāgarī version (line 9) has priyōḥ.  
²³ Read "āvānirvīraḥ. The hiatus, and the omission of the eśārga, are in both versions.  
²⁴ The Nāgarī version (line 9) has admaṇḍ.  
²⁵ The Nāgarī version (line 10) has "eśārddānaḥ.  
²⁶ The Nāgarī version (line 10) has "prithivī, absolutely.
Part of the Pattadakal Pillar Inscriptions of Kletivman II.

The Nagari version.

The version in Local Character.
No. 1.] PATTADAKAL INSCRIPTION OF KIRTIVARMA II.  5

10 bhaṭṭārakasya¹ Haśiha-vaṃśa-sambhūtā priyā² mahādēvi Umā bhagavat-īva loka-
mātāyā³
11 sthāpito mahā-sāla-prāṣāda-śrī-Lōkēśvara-bhaṭṭārakasya-tasya-ōttarā-dig-bhāgē [¹⁰] Śrī⁴. Lōkamahādēvya yāh⁵
12 sōdaryā kaniyaśi bhaginī Śrī-Vikramāditya-dēvasya pri(pri)yā⁶ rājñī Śvasti Kirtti-
varnma-Satyāśraya-
13 Śrīprithivivallabhā-mahārājādhirāja-paramēśvara-bhaṭṭāraka⁷-Śrī Nṛpasīṅgha⁸ rājasya jananī
14 Śrī-Trailōkya-mahādēvyāyah⁹ sthāpito mahā-sāla-prāṣāda-Śrī-Trailōkya-śēvara-bhaṭṭār-
akas-tasya [paśehima-dī]¹¹
15 g-bhāgē [¹*] ity-ēvam-ayatanām-madhyē¹² Śaṇḍīya-sagōṭrēṇa Śivavardhamāna-
rūpā-paṇṭrēṇa Śiva-rūpā.
16 putrēṇa Śubhadēva-rūpēṇa bhūyāḥ Śiva-sāsan-ān-kāḥ¹³ bhagavat-pūjya-Payōbhakshi-
pādā-pra-
17 śiśya-śiśyēṇa Jñānaśīv-āchāryyēṇa Gaṅgāyā uttara-ku(kū)ḷē Mrigāthānīkāhāra
vīśayād-ih-āgāṭēna śrī-Vijayēśvara-
18 bhaṭṭārakasya-āṣray-āvasthitēṇa sthāpito-vyaśa triśaḷa¹²-mudr-āṅkō¹⁴ svakty-ayata-
dv[ār]¹⁶ mahā-sāla-stambhaḥ [([*)] Attra līkhati-
19 m-idaṁ sāsana[ṃ] praṣasti-pūrvvakaṁ [¹*] Śrīmat-Kanthumā-trīśasīhasya¹⁴-vēd-ālām-
kr(t)ā[ṃ] Śaṇāḥ ... ¹⁸-ārya-bhaṭṭa-Gayādhar[ṇa]¹⁹
20 Vijaya-dītyā-sāsanāt Bejvala²⁰-vīshāyē Arapunūse-nāma-grāmasya pūrva-dig-bhāgē 
...... nāma-grāmōjī-rjīta-
21 s-tasyā-ārddhān Vras(ura)hmanūrtī-āryya-bhaṭṭa-Ttrivikrama-caturvēdāya, dattah-
Taṣa²¹ hastē Jñānaśīv-āchāryyēṇa tri(tri)mā[ṃ][d*] bhir²²-uggadyāpaṇaśiḥ

¹ Read "bhaṭṭārakaḥ=haṣya.
² The Nāgari version (line 11) has prīyā.
³ Read lōka-mātā tasyā. The Nāgari version (line 12) has lōka-mātā tasyā.
⁴ The Nāgari version (line 13) omits this śrī.
⁵ Read yāḥ, as in the Nāgari version (line 19). The word, however, is not really necessary at all.
⁶ The mistake occurs in both versions.
⁷ The Nāgari version (line 15) has "bhaṭṭārakaḥ.
⁸ This is the reading of the Nāgari version (line 15). The other version probably has exactly the same reading; but it may be "viśa." Read "mahādēvēṇa tasyā. The Nāgari version lines (15-16) omits the visarga, and has "mahādēvyādāy.
⁹ These three aksēras, recognizable at all in only the Nāgari version (line 16), are extremely doubtful. But, as the temple of Lōkēśvara (Virūpākṣha) is on the south-east of the temple of Vijayēśvara (Saṅgamēśvara), and the pillar stands on the north of the enclosure of the Lōkēśvara temple, and, to the best of my recollection, on the east of the Vijayēśvara temple, the temple of Trailōkya-śēvara must have stood somewhat on the north-east of the Lōkēśvara temple; and so paśehima is the word that is required here.
¹⁰ Read ayatanām-madhyē; or, as in the Nāgari version (line 17), ayatanādān madhyē.
¹¹ Read "āṅkā. The Nāgari version (line 18) perhaps omits the visarga.
¹² The Nāgari version (line 20) has triśaḷa.
¹³ Read "āṅkāḥ. The Nāgari version (line 20) has "āṅkā.
¹⁴ These two aksēras, recognizable at all in only the Nāgari version (line 20), are mostly doubtful. But the do seems to be fairly certain.
¹⁵ The reading is very distinct in both versions; but it must be a mistake for "trīśaḷā. The Nāgari version (line 22) has "dākṛita.
¹⁶ What the two damaged aksēras may be I cannot decide; but the name does not seem to be Śaṇhāra.
¹⁷ The reading of this name is taken from the Nāgari version only (line 22); the aksēras are very distinct; but I suppose that "gaṅgādāharēṇa was intended.
¹⁸ The Nāgari version (line 23) has vēlōllā.
¹⁹ Read dattōn tasya. The Nāgari version has the same mistake.
²⁰ This is according to the Nāgari version (line 25); in the other this word and the following are illegible.
TRANSLATION.

Om! Om! Reverence to Śiva! Victorious, victorious, be that union of (the god) Hara and (the goddess) Gauri, in which the face and breasts (of the goddess) are passionately kissed by the left arm (of the god); in which the fingers (of the god) separate themselves among the curled tresses (of the goddess) that imitate the quivering movements of a swarm of black bees; (and) which resembles in beauty a fully expanded white water-lily (i.e. the god), enhanced by the sweetness of a yellow water-lily (i.e. the goddess) brought to maturity by the rays of the sun!  

(Line 4.)— Possessed of a mind that was free from (the contaminations of) the Kali age; like a very Raghu promoting the increase of the race of the Chajukyas;  

ever delighting in charity, like (Kara) the son of the Sun; characterised by impetuosity, like Vrikodara,— 

(such was) the glorious and blameless and generous Vijayaditya-Satyāśraya, the favourite of fortune and of the earth, the Mahārājadhirāja, the Paramēśvara, the Bhattacharaka. By him there was erected a great stone temple of (the god) the holy Vijayēśvara-bhattacharaka. On the south of this:?

(L. 7.)— The son, the dear (or favourite) son, of the glorious Vijayadityadēva, (was) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, the bruiser of the town of Kāñchhi, the glorious Vikramaditya-(II.)-Satyāśraya, the favourite of fortune and of the earth, the Mahārājadhirāja, the Paramēśvara, the Bhattacharaka. His dear (or favourite) queen-consort, born in the race of the Haṣhayas, (was) one who, like the divine (goddess) Umā, was a very mother of mankind. By her there was erected a great stone temple of (the god) the holy Lōkēśvara-bhattacharaka. On the north of this:?

(L. 11.)— Of (her) the glorious Lōkamaḥādevī, the uterine younger sister,— a dear (or favourite) queen of the glorious Vikramadityadēva; (and) the mother of,— Hail!— Kirti-

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1 The Nāgarī version (line 20) has śrīvāṇa-nā.
2 From mēś to sūrya, both included, the passage is illegible in the version in local characters. In the Nāgarī version (line 26), the next word after kāhēṭr[āṇi] is ādikāra-prasanga: the date, and part of the following context, were omitted in their proper place, and were inserted, with the exception of śrīyō-rthām cha, which was left out altogether, in four short lines that stand near the bottom of the south-east face, which had been left blank between the ends of the line of the version in local characters and the beginnings of the lines of the Nāgarī version; and, fortunately, that part of the date which is obliterated in the version in local characters, is distinctly legible in the Nāgarī version.
3 This locative seems rather uncouth. But it occurs again, in precisely the same phrase, in the other Nāgarī inscription on the east face of the square part of the pillar.
4 See page 4 above, note 3.
5 See page 4 above, note 12.
6 The literal translation may perhaps be ʻthere was set up (the god) the holy Vijayēśvara-bhattacharaka in (or of) a great stone temple.ʻ But the inscription seems really to seek to record the building of the temple,— not merely the setting up of an image of the god.— The same note applies to the two temples mentioned further on.
7 The context is— ʻThus, in the middle of these (three) shrines,ʻ in line 15.
8 Her name, Lōkamaḥādevī, which here is only indicated by the word lōśa-mēṭā, ʻmother of mankind,ʻ is given in the next sentence.
9 Note 7 above applies here.
No. 2. — RANGANATHA INSRIPTION OF SUNDARA-PANDYA.

By E. HULTSCH, Ph. D.

This inscription was discovered by my First Assistant, Mr. V. Venkayya, M.A., on the east wall of the second prākāra of the temple of Rāgānātha (Vishnu) on the island of Śrīraṅgam in the Trichinopoly talukā. It consists of thirty Sanskrit verses. The Grantha alphabet in which it is written, differs very little from the character that is employed by the Tamilas of the present day. The only peculiarity which deserves to be noted, is that in two instances ( śākṣā, line 3, and ṣādādyā, line 5), the group ṣa is written as though it consisted of ṣ and ṣ, and once ( in śākṣā, line 3) as though it consisted of ṣ and ś, while the correct form occurs also three times ( śākṣa, line 18, śāka, line 19, and śākaśā, line 23). The inscription is

"..."
flanked by two fishes, one on the left and one on the right. The carp (koyal or ēl) was the device on the banner of the Pāṇḍya king,1 who was, therefore, called Mīnavaṇa, 'the bearer of the fish-banner.' It appears on many Pāṇḍya coins as the crest of the king.

The inscription belongs to the time of king Sundara-Pāṇḍya (verses 1, 22, 21, 23, 25, 26), who resided at Madhurā (verse 2), belonged to the race of the Moon (verse 8), and was styled “the Sun among kings” (verse 3 and passim) and “the Chief of the world.”2 The only historical incidents to which the inscription refers, are that Sundara-Pāṇḍya took Śrīrāma from a king who is designated “the Moon of Karrṇa,” and whom he appears to have killed (verse 1), and that he plundered the capital of the Kāṭhaka king (verses 4 and 8). As these same two enemies are mentioned in the Jambukēśvara and Tirukkalukkunram inscriptions, in which Sundara-Pāṇḍya is called “the dispeller of the Karrṇa king” and “the fever to the elephant (which was) the Kāṭhaka (king),” we need not hesitate to identify the Sundara-Pāṇḍya of the subjoined inscription with Jaṭavarman, alias Sundara-Pāṇḍya-dēva, who ascended the throne in A.D. 1260 or 1261.3 The Kāṭhaka king whom he defeated, was probably one of the Gajapati kings of Orissa, whose capital was Kattaka (Cuttack).4 The “Moon of Karrṇa,” who was conquered by Sundara-Pāṇḍya, has probably to be identified with the Poyasala (or Hoyasa) king Sōmeśvarā, the first part of whose name means ‘the Moon.’ A copper-plate grant of this king, which is preserved in the Bangalore Museum, was issued on the new-moon tithi of Phālguna of Saka-Saṅvat 1175 current, the Parīdhāvi saṅvatuva (1st March, A.D. 1253), the day of an eclipse of the sun, “while he was residing in the great capital, named Vikramapura, which had been built, in order to amuse his mind, in the Chōla country, which he had conquered by the power of his arm.”5 The site of this Vikramapura can be fixed with the help of an inscription of the same Poyasala king Vira-Sōmeśvararādēva in the Jambukēśvara temple, in which the king mentions “(the image of) the lord Poyasalaśevara, which we have set up in Kaṇṇapūr, alias Vikramapuram, in (the district of) Rājarājavalanādu.”6 Kaṇṇapūr is the name of a village at a distance of 5 miles north of Śrīrāmag. On a visit to this Kaṇṇapūr, I was shown the traces of the moat of an extensive fort. On the branch road to Maṇṇachanellūr, part of the surrounding rampart was still visible over the ground. “The Nawāb” is supposed to have carted away most of the stones of the enclosure when building (or repairing) the Trichinopoly fort. Besides the present village of Kaṇṇapūr, the fort included a temple which

1 Compare verse 27 of the present inscription.
2 The Tamil equivalent of this surname occurs on certain Pāṇḍya coins which I attribute to Sundara-Pāṇḍya;
3 Ind. Ant. Vol. XXI. pp. 122 and 343. According to Mr. Dikshit’s calculations, the date of the Jambukēśvara inscription is the 28th April, A.D. 1260, and that of the Tirukkalukkunram inscription the 29th April, A.D. 1260; ibid. Vol. XXII. p. 221.
5 Mr. Rice’s Mysores Inscriptions, p. 332. The original (Plate iv. a) reads:— श्रीचन्द्रेश्वरो मुनियाश्वसारसन्निधिः परिवारायण्यकर्यार्था कालन- नारायण साप्ताहिकीवधमन्यज्ञानोऽवस्थीति पुराणम् वेदविश्वमहाविज्ञानोऽवस्थीति महाकालान्तरस्मात् ।
6 Line 5 f.— Rājarājavañānadbīndān. The same inscription refers to four images which Sōmeśvarā had set up in the Jambukēśvara temple,—Vallalēvarā, Padumalēvarā, Vira-Nāraśinghāvarā, and Sōmalēvarā. These were evidently called after (a) his grandfather Ballūra II.; (b) his grandmother Padumālī; (c) his father Naaraśinha II.; and (d) his queen Sōmalī.
is now partially in ruins. I was told that the stones of several maṇḍapas and of the enclosure of the tank in front of the temple were utilised for building the bridges over the Kollijām (Cöloren) and the Kāvrīr rivers. The south wall of the shrine still bears an inscription of the Hoysalā king Vira-Rāmanāthadēva, in which the temple is called Pōśalīvara (for Pōysalīvara), i.e., 'the Īvara (temple) of the Pōysala (king).’ The name by which the temple goes now, Bhōjīvara, is a corruption of the original Pōśalīvara, and owes its origin to a confusion between the long-forgotten Pōysala king and the popularly known king Bhōjya. The walls of a neighbouring modern temple of Kāll, called Šellāyā, contain detached inscribed stones on which some Hoysalā birthas are distinctly visible, and which, therefore, appear to have originally belonged to the Pōysalēvara temple.1 The Pōysalēvara of the Kaṇṇaṇṭur inscription is evidently the temple to which the Jambukēvara inscription refers. Accordingly, there can be no doubt that the modern Kaṇṇaṇṭur is the actual site of Vikramapura, the southern residence of Sōmeśvara.

As regards Vira-Rāmanāthadēva, he must have been a successor of Sōmeśvara, an inscription of whose 23rd year is quoted in an inscription of the 4th year of Rāmanātha in the Jambukēvara temple. His relation to the hitherto known chief line of the Hoysalā dynasty is established by an inscription of the Rāganāthā temple, which records a gift by Pōnambalamahadevī,2 who styles herself the uterine sister of Vira-Rāmanāthadēva and the daughter of the Hoysalā king Vira-Sōmeśvara by the Chāluksya princess Dēvalamahadevi.3 It thus appears that, while Sōmeśvara was succeeded on the throne of Dyvārasamudra by Narasimha III., his son by Bijjaladevi,4 the southern part of his dominions went to Rāmanātha, his son by Dēvaladevi. An inscription in the Jambukēvara temple furnishes the name of one of the queens of king Rāmanāthadēva. This was Kamaladevi, the daughter of a certain Ariya-Pillai. The name of this queen’s younger sister was Chikka-Sōmaladevi,5 who appears to have received the Kanarese prefix chikka, ‘younger,’ in order to distinguish her from the elder Sōmaladevi,6 who was one of the queens of Rāmanātha’s father Sōmeśvara. The two temples at Śrīraṅgam and the above-mentioned temple at Kaṇṇaṇṭur contain the following Tamil dates of the reign of Vira-Rāmanāthadēva:—

No. I.— Inscription on the north wall of the fourth prakāra of the Rāganāthā temple at Śrīraṅgam.


"The day of Bhaṅgai, which corresponded to Wednesday, the seventh tinhi of the first half of the month of Kumbha in the second year (of the reign) of the Pōysala Śri-Vira-Rāmanāthadēva."
No. II.—Inscription on the west wall of the second prakāra of the Jambukēśvara temple at Śrīraṅgam.


"The day of Pūrva-Phalguni,¹ which corresponded to Wednesday, the sixth tithi of the second half of the month of Dhanu in the [7th] year (of the reign) of the Pōysāla śri-Vira-Rāmanāthadēva."

No. III.—Inscription on the south wall of the second prakāra of the Baṅgadēha temple.


"The day of Aśvini, which corresponded to Monday, the first tithi of the first half of the month of Mīna in the fifteenth year (of the reign) of the Hōysaḷa śri-Vira-Rāmanāthadēva."

No. IV.—Inscription in the south-west corner of the third prakāra of the same temple.


"The day of Bhaṛaṇi, which corresponded to Sunday, the eleventh tithi of the second half of the month of Mithuna in the fifteenth year (of the reign) of the Pōysāla śri-Vira-Rāmanāthadēva."

No. V.—Inscription on the south wall of the Pōysāḷēvara temple at Kāṇḍaṅur.

Padiṇēḷaṅadu Āḍi-mādām irubattu-nālān-tiyādi-yāga Prajāpati-saṁvagesananda ² Śrīvaṅga-suddha-triṣṭiṅi Māṅgalavāram.

"Tuesday, the thirteenth tithi of the bright half of Śrāvaṇa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi of the seventeenth (year of the reign)."

The above five dates can be easily calculated by an expert, because we know, from the inscription of Ponnambaladēvī, that Rāmanātha was a son of Sōmeśvara. Hence the only possible Prajāpati year in date No. V. is Śaka-Saṅvat 1194. As this was also the 17th year of Rāmanātha's reign, the dates of Nos. III. and IV. will fall in Śaka-Saṅvat 1192; the date of No. II. in Śaka-Saṅvat 1184; the date of No. I. in Śaka-Saṅvat 1179; and his accession to the throne in Śaka-Saṅvat 1177.³ It further follows that the defeat and death of Sōmeśvara and the coronation of Narasimha III. at Dvārakamudra probably took place in the same Śaka year, 1177. The earliest known inscription of Narasimha III. is actually dated in this year.⁴ From an inscription, which is dated in the 29th year of the reign of Vira-Sōmeśvaradēva, at Tiruvēḷi near Śrīraṅgam, it follows that the accession of Sōmeśvara took place between Śaka-Saṅvat 1146, the date of his predecessor Narasimha II., and Śaka-Saṅvat 1177 — 29 —

¹ The name of the nakṣatra is obliterated and may be Pōsam (Pusya), instead of Pūrāṇ (Pūrva-Phalguni).
² This is a Canarese genitive in the middle of a Tamil date.
³ Since this was written, Mr. S. B. Dikshit has very kindly calculated the five dates and informed me that No. I. is the 5th January, A.D. 1257; No. II. the 14th December, A.D. 1261; No. III. the 24th March, A.D. 1270; No. IV. the 16th June, A.D. 1270; No. V. the 31st July, A.D. 1271; and that it follows from the two last dates that Rāmanātha ascended the throne between the 16th June and the 30th July, A.D. 1255.
⁴ Dr. Fleet's 'Canarese Dynasties,' p. 89.
1148. An inscription of the Pusala king Vira-Narasimhadēva in the Rāganātha temple suggests that, subsequently to Śaka-Saṅvat 1194 (the date of No. V.), Rāmanātha was succeeded or supplanted by his half-brother Narasimha III. This inscription is dated in the cyclic year Viṣṇuv, which would correspond to Śaka-Saṅvat 1216, and refers to Dévaladēvi, who, as stated above, was the mother of Rāmanātha.

The fact that Rāmanātha held Śrīraṅgam after the death of his father, suggests that the defeat which Sundara-Pāṇḍya inflicted on Sōmeśvara, had no permanent effect, but that Rāmanātha soon recaptured Śrīraṅgam from the Pāṇḍya king. The subjoined inscription appears to have been engraved between Śaka-Saṅvat 1175, the date of the Bangalore Museum plates of Sōmeśvara, and Śaka-Saṅvat 1179, the earliest date of Rāmanātha.

The immediate purpose of the Rāganātha inscription of Sundara-Pāṇḍya is a description of his building operations at, and gifts to, the temple. He built a shrine of Narasimha (verses 2 and 10) and another of Viṣṇu’s attendant Viṣṇovakėsā (verse 8), both of which were covered with gold, and a gilt tower which contained an image of Narasimha (7). Further, he covered the (original or central) shrine of the temple with gold,—an achievement of which he must have been specially proud, as he assumed, with reference to it, the surname Hēmācohōhādānārajarāja, i.e. “the king who has covered (the temple) with gold,” and as he placed in the shrine a golden image of Viṣṇu, which he called after his own new surname (3). He also covered the inner wall of the (central) shrine with gold (23) and built, in front of it, a dining-hall, which he equipped with golden vessels (23). In the course of two “dining-weeks,” which he called after his own name, he “filled the capacious belly” of the god, or rather of his votaries (26). In the month of Chaitra, he celebrated the “procession-festival” of the god (20). For the “festival of the god’s sporting with Lakṣhmī,” he built a golden ship (21). The last verse (30) of the inscription states that the king built three golden domes over the image of Hēmācohōhādānārajarāja-Hari (compare verse 3), over that of Garudā (compare verse 16), and over the hall which contained the couch of Viṣṇu (compare verse 6).

The following miscellaneous gifts to Rāganātha are enumerated in the inscription:—
A garland of emeralds (verse 4), a crown of jewels (5), a golden image of Śeṣa (6), a golden arch (9), a pearl garland (11), a canopy of pearls (12), different kinds of golden fruits (13), a golden car (14), a golden trough (15), a golden image of Garudā (16), a golden under-garment (17), a golden aureola (18), a golden pedestal (19), ornaments of jewels (24), a golden armour (25), golden vessels (28), and a golden throne (29). The first of the gifts which are here enumerated, appears to have suggested the surname Marakata-prithivibhīrt, i.e. “the emerald-king,” which is applied to Sundara-Pāṇḍya in verse 13.

TEXT.¹

¹ From two inked stampages.
3 स्थान [२०] भार्याय राजपत्र: कन्येज्ज्विमानं मन्त्री हरेश[१] पदानमुन्या
क्षणि [११] [१०] वर्षपाद्यं परस्मा प्रकाश्रि वृवक्षिन्ताचिन्तं पुत्रसंमयमण्डले मनसीय
योगी [११] कौमानृतां चित्रिष्टमिति: काठकाणिशिल्पः श्रद्धावृत्तियम् प्रादानार्तकामयं

4 शालिणि रंगाने [१०] लिना सहीराणी सहीत या श्रीज्ञपीयं पशोदा[व]गम्या:
परिक्रमये दोषतेर्मास्तवसुबिराम: [१८] देशाय रंगपति नरदेबहरातासाध्यायान्
शिंशाकुडूपाले[व]: [१०] यथसं क्वा दिवसमेव[व]व ताराकान्यां माता वृन्दानान्-

5 भृगुक्षमीनाम [१२] चतु सागरमिच्छादित् [१२] रंगभूत्यमनुरगराज शालिष्यी राजस्वय: [१०] विलिन्ति विहरणम् यथसमेतिन पक्ष वार्तित इत्य लोकः [१२] कौमुख्यः सत्तेऽगम्ये [११]

6 वशीर्यं तरुसंहयम विदिञ्चे कार्तिकरं गौरुषम [२०] यथिववाच्यान्तर्भाषा-
वर्षकाले सुवेषणेन तत्त्वान् तात्त्विकम् पावकरस्मिन्न प्राच्याणी दृष्टये [२०] कालि-
रथिकाश्वकाराणीसाध्यायानिना वेणिसन्डुरोऽहेन

7 विदिषे समवेत्ताराणात [१०] विविध्वेषनिविवृतवमनयजनतमकारवारोपिशच्योऽपि
विषय[ऽय]व[व]तथारुमाणा नेवासिम्भूवम् इत्ययु [२०] शतस्य गृहर[शत]: [१०] रिपु-
कीषीतेर्वेवन्द्वायुक्तान्यायिनी महाराजानां [१०]

8 चर[चर]सत्वा[सत्वा]की जय[जय] रंगहारायस्यपायपायविचरनम[विचरनम]रोकका-
विश्रुतम् [२०] विष्णुसुनुसुदर्स्य [१०] विदिषे ब्रह्म दिः[दिः]नायकमा कोशगार-
विविध[विविध]ते: चित्रिष्टमा कोटरीसम्माय: [१०] चारायिनम[विनम]कभूतुसुस्व वश[श]

9 "यथिसमात्मकमेष्टंगारातिरेष्टिदृश्यविस्वासमविभिन्तके दिवोत्तते [१२] [२०] रंगे-
श्रायु चित्रिष्टमायु: प्राणमुखसुक्षमसुक्षमति: [१०] मन्त्रिन श्रीकृष्ण किरितंतंगातु सुर-
दुप्रस्तभिषेपमिलित्ये [१०] [२०] सूने यथाष्टरश्चितान्यानानपाया

10 देवी सुवेषण वृत्तिक प्रमुखत्रित्ताम [१०] यथस प्रभासित्वत्तम तदीय-
श्रीलिंगागोवीपीरत्नाकाण्डकामरसुवती: [१२] [२०] समुद्रपदमसमोघानिक्षेरसुवती: कान-
किष्ट्वयकानीस्वरूपः [१०] पल्लवी: [२०] सुभद्रातु सुरारुकः सत्यं

11 महरक्षायिनीच्छुराम्यवर्मा भाविष्यी [१२] [२०] वृत्तिविस्वासराष्ट्ररूपेश्वरुरं ष्टमुखम [१०] "तद्वदन्ततिथविचरन्नरः[वि] यथस प्रभासित्व一部-
स्वरूपिन: प्रायस्ते कारिकावः [१२] [२०] चर्चनीवउपालिपिश्वेश्वरोऽनुवा जेता दिव्या
12 यशस्वी[विश्वास] एव यशस्विनी[विश्वास] रत्न[सार] प्रवाहस्तनम्। [१२] चार्यं च बहुभावमुच्यो युगपत्तकृतितं स्तंभरस्त्रयम्। या शंकरं च शंकरं। [१३] रंगायादप्रणयिना: परस्म धारणे सत्च यथार्थो निरांशिताया। [१४] यशस्विनी।

13 प्रवर्तने तत्र प्रभाया अनुश्रवा सम्पुर्णे जगति यशस्विनी। [१६] चार्यं तपस्विनि विश्वासितम्। राजस्वधृत्रिविश्वासि। द्रुतनिषिद्धाय सुनिश्चितम्। यशस्विनी। कालिन्धिनी। [१७] विषयं च बहुभावमुच्यो युगपत्तकृतितं स्तंभरस्त्रयम्। या शंकरं च शंकरं। [१८] रंगायादप्रणयिना: परस्म धारणे सत्च यथार्थो निरांशिताया। [१९] यशस्विनी।

14 तीर्थं यथार्थं यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं।

15 रंगायादप्रणयिना: निराशा कालिन्धिनी। [२०] चार्यं तपस्विनि विश्वासि! द्रुतनिषिद्धाय सुनिश्चितम्। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं।

16 यथ कर्मे विखरया परम्। [२१] कर्मे यथार्थं निराशा कालिन्धिनी। द्रुतनिषिद्धाय सुनिश्चितम्। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं।

17 शिखरं शिखरं शिखरं। कालिन्धिनी। [२२] सारं नामं विश्वासि। तत्सारं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं।

18 श्रीयामवर्ममहेश्वरस्त्रयम्। [२३] नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं। नामं यथार्थं।

19 विश्वासिता विश्वासिता विश्वासिता विश्वासिता विश्वासिता। [२४] यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं। यथार्थं यथार्थं।

10 चार्यं च बहुभावमुच्यो युगपत्तकृतितं स्तंभरस्त्रयम्। या शंकरं च शंकरं। [२५] रंगायादप्रणयिना: परस्म धारणे सत्च यथार्थो निरांशिताया।
(Verse 1.) Having caused to long for the other world (i.e. to set or die) that Moon of the Karnāṭaka (country), by whom this lotus-pond of Śrīraṅga had been reduced to a pitiable state, (and) re-instating in this (lotus-pond of Śrīraṅga) the goddess Lakshmi, who is worshipped in the three worlds,— king Sundara-Pāṇḍya rose full of brilliancy,8 (like) the Sun.

(V. 2.) The king who was the Mahēndra of the glorious (city of) Madhura, built for the lord of Raṅga a shrine (ālaya) with the gold which (he) had given by frequently performing the ascending of the scales.9 The mass of its rays, red like fresh roses, appears to be the dawn which indicates perpetually the rise of the bright moon of (the king's) fame from the mountain of his (the god's) raised arms.10

(V. 3.) Having covered with gold the shrine (vimāna) of Hari (Vishṇu) at Raṅga, the Sun among kings placed in it (an image of) the highest being (parama-puṇa),— which consisted of gold to the tips of the nails, (and which he called) after that name of his, which had arisen out of that great work,11— just as the Yīga (places the highest being) in (his) pure mind.

(V. 4.) The Sun among kings gave to Śārṅgīn (Vishṇu), who resides at Raṅga, a garland of emeralds,12 which (he) had taken from the treasury of the Kāṭhaka king, (and) which, clinging

1 Read “धू.”
2 Read “त्राहस्य.”
3 Read “त्राहस्य.”
4 Read “त्राहस्य.”
5 Read “श्रीदेवी.”
6 Read “श्रीदेवी.”
7 The day-lotus (padma) is supposed to close its flowers at night and to be the residence of Lakshmi.
8 Literally, “obtained a rise which was steaming with brilliancy.”
9 Here, and in verse 27, tulādātē is used for tulā-purūsha or tulā-dātē, “the gift of as much gold as equals the weight of one’s body.” An account of this ceremony, as performed by the Maharaja of Travancore on the 29th April 1892, is given in the “Madras Mail” of the 3rd May 1892.
10 A reference to verse 10 suggests that the “raised arms” are those of Vishnu in his Narasimha incarnation, who is tearing the demon Hiranyakasipū. Both verses 2 and 10 appear to refer to the building of one and the same shrine, six out of the covering of the shrine with gold. Compare verse 30.
11 This gift appears to have induced the king to adopt the curious surname ‘emerald-king,’ which occurs in verse 13.
to his (the god's) broad breast, bears resemblance to the tender arms of the Earth, who has sportively approached from behind to embrace (him).

(V. 5.) The powerful Sun among kings gave to the god who is the lord of Raṅga, a crown of jewels, whose splendour extinguishes the light of the jewels on the hoods of the serpent (that forms the god's) couch, just as (the splendour) of the sun (dispels the light) of the stars.

(V. 6.) The Sun among kings made (an image of) the king of serpents (Śeṣa), (who serves as) couch to Śārāgīn, the lord of Raṅga, which was covered with a golden skin (and) which glittered as though it had been smeared with the saffron dye of the body of Lakṣmī, who was sporting with her husband.

(V. 7.) The king who was the Chief of the world, made at Srīrāṅga a golden tower (gopura), which was the residence of Narasimha (and) which surpassed the splendour of the peaks of (the golden mountain) Sumēru. When at night the full-moon is standing for a moment over this (gopura), which emits a mass of bright lustre, it looks as if she had joined the sun.\(^1\)

(V. 8.) When the king who propagated the race of the Moon (and) who was the Chief of the world, had carried away the wealth of the capital of the Kāthaka (king), who was distressed by terrible single combats,— he built a shrine (vimāna) of Vishvaksēna, covered with plentiful gold, which, by the mass of light that it emitted, made the sun waver in (his) course on the sky, which had been (hit by) the sun unobstructed.

(V. 9.) Reclining under the arch (makara-tūraṇa), which the Sun among kings had made with masses of gold, (taken) from the crowns of (his) enemies, (and) which was adorned with numerous jewels,— Hari, who dwells in the temple of Raṅga, surpasses a monsoon cloud which is surrounded by a rainbow.

(V. 10.) The Sun among kings built a shrine (vēman) of Vishnu, who gracefully raises his arms, with masses of gold from crowns which (he) had taken from the treasuries of kings. The intense light which rises from it, makes the ground in his (the god's) vicinity even now appear covered with the blood of the lacerated demon\(^4\) on (his) lap.

(V. 11.) The glorious Sun among kings gave to the lord of Raṅga a pendent garland (srav) of pearls, which appeared to be the celestial tree, offered by Śakra (Indra), who was afraid that (his) crown might be broken (by the king).

(V. 12.) Sundara-Pāṇḍyadēva made for the lord of Raṅga a canopy (vimāna) of pearls, which appeared to be his (the king's) fame, reduced to a solid state, (and) through the splendour of which his (the god's) crown resembles the diadem of Purāṇī (Śiva), which is surrounded by the Bhāgrathī (Gaṅgā).

(V. 13.) Like the creeper (of paradise) that grows on the emerald mountain (i.e. Meru?), the devotion that filled Marakata-prithivibhrīt (i.e. the emerald-king),\(^3\) though of one kind only, gave delight to Murārī (Vishnu) at Raṅga by (presents of) masses of different fruits, which were manufactured out of heaps of gold, such as areca-nuts, jack-fruits, plantains, cocoa-nuts, and mangoes.

(V. 14.) The noble Sun among kings made at Raṅga a golden car (kadāṅga), which, on account of its height, resembled a movable (Mount) Meru, (and) through the splendour of which the clouds on the sky appear to be accompanied\(^4\) by lightning even in the season of autumn.

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1 The wonder to which the poet wants to draw the attention of his readers, is that the apparent combination of the sun and the moon over the horizon takes place on the full-moon day, and not, as we are accustomed to see it, on the new-moon day.

2 Himayakṣīpiṇa, who was torn to pieces by Vishnu in his Narasimha incarnation.

3 See p. 14 above, note 12, and compare the similar surname Hēmakochhādanarāja in verse 30.

4 The word of the text is abhānasraṇa, 'going to meet a lover,' by which the poet hints that both the lightning (tdāti) and the autumn (īṣāra) were in love with the clouds (nāvarāṇa).
(V. 15.) The king who was the Chief of the world (and) the conqueror of (all) foes, made for the god Madhuryipu (Vishnu) at Raṅga a large movable trough (prapād) of gold, which, like the dawn, indicates, by masses of rays that are spreading on all sides, that the moon of his fame is rising simultaneously in (all) the eight cardinal points.

(V. 16.) The Sun among kings made for the highest being which is fond of staying at Raṅga, a golden (image of) Suparṇa (Garuda), by whose bright splendour, as (by that) of (his) elder brother, a permanent dawn appears to reign in the world.

(V. 17.) The Sun among kings placed on the body of Kaṁsadvīsh (Vishnu), who repose at Raṅga, a golden under-garment. Covered by its rays, the Creator, who rests on (the god’s) navel, appears to dwell once more in the golden egg (from which he was produced).

(V. 18.) The Sun among kings gave to the lord of Raṅga a lofty golden aureola (prabhāvalaya) of great beauty, which, placed near him, resembles a lovely group of blowing aśoka (trees), with tamāla (trees) between.

(V. 19.) Placed on the golden pedestal (patthi), which the Sun among kings had given (to him), (and) which was adorned with various jewels, and bearing the lofty aureola (prabhā), the lord of Raṅga surpasses a black cloud which bears a rainbow (and) rests on the peak of the Golden Mountain (Meru).

(V. 20.) In the month of Chaitra, the Sun among kings celebrated for Raṅgin the procession-festival (yātr-ōtava), which is praiseworthy on account of bright, wonderful, and prosperous days. It is no wonder (that) those who possess intelligence, rejoice, when even the trees, which are devoid of intelligence, are in high glee (or in full flower).

(V. 21.) In order to celebrate the festival of the sporting (vihaṅ-ōtava) of (the god) who dwells at Raṅga, with Kamalā (Lakshmi), king Sundara-Pândya built a new ship. Through the trees which grow on the banks (and) which are covered with its (the ship’s) splendour, the daughter of the Kavera (mountain) resembles the Mandakini (Ganges), whose banks are adorned with groups of manḍara trees.

(V. 22.) The Sun among kings, who had covered the circle of the coast that formed the surrounding wall of the earth, which had become (his) residence, with the fame of his victories,— covered the high inner wall of the shrine (śaivas) of Śrīnagu, who is the lord of Raṅga, with masses of gold, which (he) had brought from (his) wars.

(V. 23.) The large (and) long dining-hall (abhyavahāra-mandapa), which king Sundara-Pândya had constructed in front (of the shrine) of the god who is the lord of Raṅga, did not suffice for accommodating the golden vessels (paricheh̄hada), which, taking away the wealth of kings, that same (king) had provided.

(V. 24.) The Sun among kings placed on the body of the lord of Raṅga, from the feet to the crest, ornaments of jewels, through which Padmā (Lakshmi), though leaning on his breast, appears to have again entered the mine of jewels (i.e. the ocean, from which she arose).

(V. 25.) While, having crushed the enemies of order in war, Sundara-Pândya, whose bow was (ever) ready for action, protected the world,— the golden armour which he gave to Vishnu, who dwells at Raṅga, was a (merely) ornament.  

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1 Arupa, the charioteer of the Sun.
2 i.e. the Kavera river. Compare verse 23.
3 The author uses maṇḍapa as a neuter, which suggests that he was a Southerner.
4 The armour was not required in earnest, as the king had already destroyed the dharmavishakha (enemies of order, or demons), with whom Vishnu formerly used to fight.
No. 3.] ALAMANDA PLATES OF ANANTAVARMAN.

(V. 26.) Having arranged two dining-weeks (abhyavāhāra-vāra),1 (which he called) after his own name, (and) the abundance of which was inexhaustible, Sundara-Pāṇḍya, who entertained the desire for pre-eminence, filled the capacious belly of Śāṅgin, who is the lord of Raṅga, which even the fourteenth worlds had been unable to fill.

(V. 27.) Repeatedly performing the ascending of the scales on every day at the shrine of the lord of Raṅga, the Sun among kings would have doubtlesly broken up (Mount) Mēru for the sake of (its) gold, if (that mountain) had not borne the fish which was the device on his (the king's) banner.3

(V. 28.) The Sun among kings gave to Śāṅgin, who reclines on the sandy bank of the daughter of the Kāvēra mountain, huge vessels, wrought of gold, which appeared to be so many suns of majesty, taken from the crowd of rival kings by the power of (his) arm.

(Y. 29.) Placed along with Lakshmī on the throne (śīhārāna), which the Sun among kings made out of the conquered thrones, from which he had thrown by force all kings who would not bow (to him), and gave to the lord of Raṅga, (and) which is as lofty as his own mind,— that (god) resembles a cloud, accompanied by lightning (and) resting on the slope of (Mount) Mēru.4

(V. 30.) For Hari, who had received the famous name of Hēmācchhhādanarāja [i.e. of the king who has covered (the temple) with gold], for the golden destroyer of snakes (i.e. Garuda), and for the splendid hall (which contained) the couch (of the god),— the Sun among kings built three golden domes (vimāna), by which (the temple of) Śrīraṅga glitters as he (the king) by the (three) crowns5 worn at (his) coronation.

No. 3.— ALAMANDA PLATES OF ANANTAVARMAN.

BY E. HULTZSCH, Ph.D.

This inscription is engraved on three copper-plates of about 7½ by 3 inches, which were "found underground while excavating a site near Alamanda in the Śrīṅgarapukōṭa talukā of the Vizagapatam district," and kindly transmitted to me by the Collector, Mr. W. A. Willcock, I.O.S. The plates are strung on a plain ring, which had been cut before I received them, and which measures about ¾ inch in thickness, and 4½ inches in diameter. The weight of the plates is about 1 lb 7 oz., and that of the ring about 9 oz., total about 2 lb. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of Dēvēndravarmān, the son of the Mahārāja Anantavarman, which was published with a facsimile by Dr. Fleet.6 The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27).

1 I have translated vāra by 'week,' a meaning which it has in Tamil and Kanarese, as two weeks (i.e. fourteen days) would better correspond to the fourteen worlds which are referred to in the second half of the verse, than two days. In Sanskrit vāra means only 'a week-day.'


3 In the pre-monarchical introductions of the Tamil inscriptions, of the Pāṇḍya kings, it is stated that their banner, the two fishes, fluttered (i.e. had been planted as a memento of conquest) on Mount Mēru. See, e.g., line 4 f. of the Tirupparakurkam cave-inscription of Māravarman, alias Sundara-Pāṇḍyadēva (Ind. Ant. Vol. XXI. p. 344) — Por-kiri mēl veṟi-kkagal sajingada, "while the spotted carps were sporting on the Golden Mountain."

4 Vishū, whose body is of dark colour, corresponds to the cloud, Lakshmī to the lightning, and the throne to the golden mountain Mēru. Compare verses 9 and 19.

5 This refers to the crowns of the Pāṇḍya, Chōla and Chērā kingdoms. Compare Mummudi-Chōḷādēva, the Chōla king (who wears) three crowns, which was a surname of the great Śrīkarāja; South-Indian Inscriptions, Vol. II. p. 139, note 1, and p. 232, note 4.

The inscription records the gift of the village of Mede[ī]ja to a Brahmana of the Vājasaneyā school (l. 16). The grant was made at Kālinganagara (l. 2) on the day of a solar eclipse (l. 18) in "the three-hundred-and-fourth year of the reign of the Gāṇgārāya race" (l. 28 f.). The donor was king Anantavarman, the son of the Mahārāja Rājendravarman, a member of the Gāṇga family (l. 12 f.) and a worshipper of Mahēśvara (l. 11). The wording of the passage which celebrates the virtues of the king (ll. 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of Dēvendravarman, the son of the Mahārāja Anantavarman. As Dr. Fleet has expressed his intention of treating the chronology of the Gāṇgas of Kālinga, I refrain from attempting any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254, and that, consequently, the king Anantavarman, by whom the subjoined grant was issued, appears to be distinct from, and later than, another Anantavarman, who was the father of Dēvendravarman.

**TEXT.**

**First Plate.**

1. चो लक्ष्मण[ण]ः[ः]तुः[ः]सवेंचुर्महर्षाविल[ः]िजः[ः]-
2. व[ः]ः मेनिकाण्यागायकः[ः] सहाय[ः]ात्मालपितात्वि[ः]ः
3. शिव[ः]ः सवराच[ः]ः[ः] सवलस्व[ः]ः नवविकय[ः]ः[ः]चचार[ः]ः
4. समस्खुड़वायपिकातीणीक[ः]ः[ः]मनमतर[ः]ः
5. एकमलबुधीमनमाधानममवलकलक्ष्यः
6. निक[ः]ः[ः]नवसंबीय[ः]ः[ः]नवविकय[ः]ः[ः]चचार[ः]ः
7. "समस्खुड़वायपिकातीणीक[ः]ः[ः]मनमतर[ः]ः"

**Second Plate; First Side.**

8. "समस्खुड़वायपिकातीणीक[ः]ः[ः]मनमतर[ः]ः"
9. डेन्दुदायवः व(1)सरवरकद[ः]ः नवविकय[ः]ः
10. शाददाचिन्य[ः]ः[ः]नवविकय[ः]ः[ः]चचार[ः]ः
11. पदाचरव्य[ः]ः[ः]परमाखरी[ः]ः[ः]नवविकय[ः]ः[ः]चचार[ः]ः
12. निब्यातः गक्षामकुरब्धित्सः म(1)च्यार[ः]ः[ः]च्योरः"

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2 This is probably the modern "Calingapatam;" *Ind. Ant. Vol. XVIII. p. 144,* and Mr. Sewell's *List of Antiquities, Vol. I. p. 7.*
3 Published by Dr. Fleet; *Ind. Ant. Vol. XIII. pp. 273 ff.*
4 See note 6 on previous page.
5 From the original copper-plates.
6 Read विजय.
7 Read विश्व.
8 Read रुप.
9 Read रुप.
10 Read मनमतर.
11 Read रुप.
12 Read मनमतर.
13 Read सवराच[ः]ः[ः]सवलस्व[ः]ः[ः]चचार[ः]ः
14 Read रुप.
15 Read बुधवानस्वयमः
16 Read दच्चारस्वयमः
17 Read चन्द्रवायसमः
18 Read पिताः
Alamanda Plates of Anantavarman.—The Year 304.
ALAMANDA PLATES OF ANANTAVARMAN.

13 अन्नवस्रमष्ट्रा कीचनननमांद्र[.9] कुशीते तिरिकणु-  
14 विवधे मेदर[.6]कचामनिवासनं कुटिलव[.8] सम[.7]-

Second Plate; Second Side.

15 पयती [**] विदितमसुद्रवता गामोय ीहरवलवासर्थ-  
16 शानस्तेयकिषकोयसविषुद्धुसुबुड़ीघरम[.7]  
17 [१८]संवदानतकत्तातककतिकायामुदुष्कृष्णस्वरूपस्वरूपस्वरूपस्वरूपस्वरूप  
18 क्षला शुरुभढ़ीपरारों दत्त [**] प्रति चिमानिज्ञा-  
19 दि काणे [**] पुर्वश्रा दिवि वनराजिका पाणिनि [**] घर्षयव[**] य-  
20 शाप[**] दुर्बिश्क[**] चतरार्द्दिनि [**] ननिचि[**] दर्शिचुम्पारसि [**] य-  
21 नाराजिका[.9] पतिनवस[.8] गुरातटाक[.8] वनराजिका[.9] बनरा-

Third Plate; First Side.

22 वजक [**] वयवय[.8] कलवक्षातातक[.8] पाणिनि [**] वार्षका गति [**] [१८] [१२]-  
24 [发觉] वनति [**] वारुभिपुर्वा दत्ता राजाण समरार्दिमि [.8] य-  
25 स्व यश यपा वृनि तत्त तत्त तत्त तत्त तत्त [**]  
26 श्रद्धा [**] परस्परा यो दारति वसवरा [**] झविहारा [**] कह-  
27 भुलिया [.8] पौरियि सह भवति [**] लिखिति दुगपंच[.8] दुरिसि [**] [१२]-  
28 [कौ] [१२] चक्षससिनि [षषा] [**] ग[.1४] क्रेष्णव्रभवत-३३

1 Read जीवनमयमृदृ-  
2 Read गामिन-  
3 Read शापावपति-  
4 Read देशुरुव-  
5 Read दूरधरीपरारी दुष्प- 
6 Read निरारा-  
7 Read पुर्वश्रा दिविन-  
8 Read गामनण-  
9 Read घर्षयव-  
10 Read देशुरुवीघरम-  
11 Read दुर्विश्क-  
12 Read चतरार्द्दिनि-  
13 Read ननिचि-  
14 Read नाराजिका-  
15 Read गुरातटाक-  
16 Read वनराजिका-  
17 Read बनरा-  
18 Read वुस्त्रभ-  
19 Read घर्षयव-  
20 Read वयवय-  
21 Read कलवक्षातातक-  
22 Read वार्षका-  
23 Read वरथूमर्ति-  
24 Read वनर-  
25 Read किशक-  
26 Read विषुट-  
27 Read अ-  
28 Read समीत- 

33 Read झविहारा-  
34 Read झविहारा-  
35 Read झविहारा-  
36 Read झविहारा-  
37 Read झविहारा-  
38 Read झविहारा-  
39 Read झविहारा-  
40 Read झविहारा-  
41 Read झविहारा-  
42 Read झविहारा-  
43 Read झविहारा-  
44 Read झविहारा-  
45 Read झविहारा-
From the victorious residence\(^3\) Kaliṅgānagara, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of Mahēśvara, who adores the feet of (his) mother and father, the ornament of the spotless family of the Gaṅgas, the son of the glorious Mahārāja Rājendravarman, the glorious Anantavarmadhāva,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberalty, and other excellent virtues; who has destroyed the principal mountains, (viz. his) enemies; whose fame is as bright as the white water-lily, the jasmine flower and the moon; whose handsome feet\(^4\) are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour; who has caused the cry of "victory" to resound in the turmoil of many battles; (and) who is freed from the stains of the Kali (age) in consequence of (his) prostrations at the lotus-feet of the god Gōkārṇasāvāmin, whose crest-jewel is the moon,\(^5\) who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahēndra mountain,\(^6\) being in good health, addresses (the following) order to the ryots inhabiting the village of Mēḍēḻaḷṇa in the district (vishaya) of Tīrkiṇṭuː

(L. 18.) “Be it known to you (thāt), at the consecration of a tank, (which took place) at an eclipse of the sun, this village was given, with libations of water, to Vishṇudēva’s son Śrihara-Bhaṭṭa, of the Vājasanēya (tēkād) and the Kāṇikā gōṛa, who resides at Homvaramavala, (and) who thoroughly knows the Vēḍas and Vēḍāṅgas.

(L. 18.) “The marks of the boundaries of this (village) are declared (as follows):—In the eastern direction, a row of jungle-trees (and) a rock; in the south-east, a rock; in the south, the Chaṭēṛa river; in the south-west, a group of tamarind-trees (and) a row of jungle-trees; in the west, the Gūrā tank (and) a row of jungle-trees; in the north-west, the Kāḷaṇṭu tank (and) a rock; in the north, a trench; in the north-east, a banyan-tree, a row of jungle-trees (and) a tīrkiṇṭu.”

\(^1\) Read संधिक्षरणानि बीथि चतुर्दशि.
\(^2\) In this and other Gaṅga grants, edera appears to be used in the sense of rājadhānī.
\(^3\) In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr. Fleet (Ind. Ant. Vol. XIII. p. 275), the word नित्याभिनिष्पत्तिपालिकर is erroneously inserted before श्रीसरः. Another of Dr. Fleet’s inscriptions (Ind. Ant. Vol. XIV. p. 11, text line 11) shows that, in the original draft of the introduction of the Gaṅga grants, the word formed part of a compound which stood before यज्ञसाधीरः.
\(^4\) i.e. the god Śiva.
\(^5\) The Mahēndra mountain is frequently mentioned in the epic poems; see Böhlke and Rohrb’s Sanskrít-Wörterbuch, s.v. In the Raghuvarṣa (v. 54), the king of Kaliṅga is called ‘the lord of (Mount) Mahēndra.’ General Sir A. Cunningham (Ancient Geography of India, Vol. I. p. 68) has identified the term with the Mahēndramala range, which divides Gauḍā from the valley of the Mahēndri. Consequently, the temple of Gōkārṇasāvāmin, which was situated on the Mahēndra mountain, must be distinct from the well-known shrine in the North Canara district. According to Mr. Sewell’s account (Lists of Antiquities, Vol. I. p. 5), the Mahēndragiri is now included in the Mantāla samudrā and bears on its summit, 4,293 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Śiva. This is perhaps the Gōkārṇasāvāmin of the Gaṅga grants. In the “Madras Mail” of the 29th May 1892, Mr. Duncan states that the top of the Mahēndragiri hill is 17 miles distant from the Haripura station of the East Coast Railway.
\(^6\) निःसारि is the same as दिनिःसारि in the Amaranātha, and as दिनिःसारि in the Telugu and Kannarese dictionaries.
\(^7\) The same term occurs in Ind. Ant. Vol. XVIII. p. 174 f., text line 56 f. Its meaning might be ‘the point at which three roads meet.’
(L. 23.) "With reference to this (subject), there are (the following) verses of Vyāsa:—"

[Here follow two of the customary verses from the Mahabharata.]

(L. 27.) (This edict) was written by the private secretary (rākṣasa) 1 Durgappa (?) (and) engraved by the keeper of records (akṣakaśīlin) . . . .

(L. 28.) (In) the year three hundred and four of the prosperous and victorious reign of the G[a]ngāya race.

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No. 4.—BITRAGUNTA GRANT OF SAMGAMA II.

Saka-Samvat 1278.

BY H. KRISHNA SASTRI; BANGALORE.

The subjoined inscription has already been noticed by Mr. R. Sewall in his Lists of Antiquities, Vol. II. p. 8, No. 58. The original was lent by Dr. C. D. Maclean, Collector of Nellore, in whose office it is preserved, to Dr. Hultzsch, who has kindly placed it at my disposal for publication. It consists of five copper-plates, measuring on an average 10" by 5½". There is a hole of about ½" in diameter at the top of each plate for the usual ring, which is however lost. The order of the five plates is marked on the left margin of each plate with one, two, three, four and five notches consecutively. Besides, they are numbered by the ordinary Telugu numerals on the top of the back of each successive plate. The first four plates bear writing on both sides, and the last is inscribed on the inner side only, while its second side bears the numeral "five" at the top. The first side of the first plate has the symbols of the sun and moon at the left and right top-corners respectively, and below the moon the figure of a bull, tied by a rope to a tripod, which is surmounted by a trident. The occurrence of such symbols, quite common in stone-inscriptions, is rather rare on copper-plates. The lines are written across the breadth of the plates and number about twenty on each side. The raised rims appear to have been flattened and filed on the borders, and, consequently, some letters which run into them, have been partly injured. Nevertheless, the inscription is in good preservation, and, with very few exceptions, every letter of it can be made out with certainty.

The language of the inscription is Sanskrit verse of various metres, written in faint, but boldly engraved Telugu characters. The chief peculiarity of the alphabet is the manner in which the aspirate letters are distinguished from the unaspirated ones. The letters da and dha are distinguished as in Old Kanarese or Telugu,—the first by an opening on the right side, and the second by being fully closed up. But in lines 24 and 163, dha is written in its modern form, i.e., with the addition of a vertical stroke below. The difference which the writer has attempted to keep up between ba and bhā, is rather complex. The top-stroke (taḷakṣṭu, as it is called in Kanarese, or taḷakṣṭu in Telugu) is considered sufficient to distinguish the aspirate from the unaspirated, except in cases where such a stroke is to be omitted in writing, as when other vowels but a, u and ū are affixed to the consonant, and when it appears conjunct with another. There are several cases, too, in which both the taḷakṣṭu and the downward stroke appear in the same letter (ll. 120, 127, 137, 141, 144, etc.). It might be observed that, in aṁbōduha in line 11, bhō is written as in Old Kanarese or Telugu, with an opening in the centre below. The downward stroke of thā and qha is dispensed with, because no confusion could arise between them and their corresponding unaspirated forms; whereas, in the case of qha and qha, it is retained as the only mark of distinction from the unaspirated. The letters ṭa, ṭa, ṭa and ṭa are

comparatively old in their formation. The vowels i and ö, e and ø, though distinguished in some cases by a partial and complete loop on the top respectively, are however often confounded. To avoid constant corrections arising from close transcription, I have, in the case of i and ö, always adopted that form which the context proves to be correct. The vowels ê, ai and æ are the undeveloped forms of their modern modifications in Telugu. The ê of pratiêna in line 53, and the length of ø of bhôgô in line 146, are shown as in the modern Telugu character.

As regards orthography,—dhdha for dhha frequently occurs (Il. 20, 101, 105, 177 and 163). The redundant use of an anvendra before a conjunct nasal is quite common (Il. 10, 12, 48, 113, 131, 136, etc.). As in other inscriptions, a consonant which follows r, is sometimes doubled. In lines 15, 20, and 21 the pr of Kannapa, and in line 31 the ya of sañâyyuga are doubled after an anvendra. A curious mistake is committed in line 60, where kddchisVIPrâyâ is written for kddchisâ-priyâm. There are a number of other graphical peculiarities which are due to the influence of the Telugu pronunciation of Sanskrit. Except in nirditàm in line 59, ri is generally represented by ru. In lines 66 and 129, both ri and u, å and u are respectively affixed to the same consonant, and once (I. 181) ri is represented by ri. It is worth noticing that the word ndha, which occurs four times in the inscription (Il. 50, 52, 163 and 189), is spelt in the first three cases with an anvendra before tha. This may be due to the tendency of the Telugu language to insert an anvendra in such cases (compare tammâmu and tammâmari). The spelling brâmnamâsâ (Il. 178 and 179 f.) for brâmnamâsâ, sañâjî (I. 87) for sañâjî, sañîa (I. 186) for sañîja, the prefixing of a y before i and ê and vice versa (Il. 21, 23, 44, 65, 163, 165 and 180) are also due to the Telugu pronunciation of Sanskrit.

The inscription opens with an invocation to the Boar-incarnation of Vishnu (verse 1). Sañâgama I., the first historical ancestor of the first Vijayanagara dynasty, is then introduced without any reference to his mythical descent from the Moon, as is done in other Vijayanagara grants (verse 2). He had five sons,—Haribara, Kampa, Bukka, Mûrapa and Muddapa (verses 3 and 4). Of these, the first two ruled one after the other. Haribara is said to have defeated the Mûhommadans (verse 5). Kampa (verse 4) or Kampa (verse 6) had a son, called Sañâgama II. (verse 7), during whose time the subjoined inscription was written. Of this king we learn nothing but a number of birudas (verse 11). The inscription records the grant of the village of Bitragunta (verses 20, 21) or Bitträakança (verse 19) to twenty-eight Brâhmanas whose names and gotras are specified in verses 27 to 33; and refers incidentally to the grant of another village, viz. Sûkhésari (verse 24). Both grants were made at the suggestion of the king's spiritual preceptor, the Saîa philosopher Śrîkanthânâtha (verse 12 and line 138), after whose name the village of Bitragunta received the surname Śrîkanthâspura (verses 21, 34, 35 and 42). The date of the first grant was the new-moon day of the third month of Śaka-Sâvat 1278 (in numerical words and figures), the cyclic year Durrmuha. The inscription was written by Bhôganâtha, the court-jester of Sañâgama III. (verse 35). At the end of the document (I. 184), the king is stated to have affixed by his own hand the name of Śrî-Virûpâksha, the tutelar deity of the city of Vijayanagara (verse 42). This explains the origin of the colophons Śrî-Virûpâksha, Śrî-Venkaṭâ or Śrî-Râma at the end of other Vijayanagara inscriptions.

The motive for making the grant under consideration is stated to have been twofold,—first, a request, or almost a compulsory demand, of the preceptor Śrîkanthânâtha, and, secondly, the king's own desire to procure immortality to his father (verses 17 and 20). The second statement further suggests that the expression pratyabdâdât in verse 20 means "at the anniversary (of his father's death)." The inscription does not inform us if the first or any following anniversary is meant. But the motive why the king made the grant, i.e., for procuring immortality to his father, gives us sufficient reason for conjecture. It is a well-known Hindu notion that the spirit of a dead man will continue to be a Prêta, or an evil spirit, until the
completion of all obsequial rites; and this completion is reached with the sápinjya and śūkta ceremonies, which are to be observed at the end of one full year after the death. After this period, and through the several charities made during the final ceremonies, the Prétā is supposed to become one of the Manes, i.e. to become classed with the Pitridéas. Thus, it may be that the anniversary on which immortality or godhead was conferred on Kampa, was the first; and, if so, the date of Kampa’s death and the accession of Sangama II. would be Saka-Saṅvat 1777. But this is only a conjecture which requires corroboration.

The contents of the inscription furnish us with two important facts, viz. first, the distinct mention of the five sons of Sangama I., and, secondly, that of a grandson of his, by name Sangama II. Both these facts are valuable; for, most of the inscriptions that contain a regular genealogy of the first Vijayanagara dynasty, mention only Harishara I. and Bukka I., the first and third sons of Sangama I., and ignore altogether the other three; and even the limited few that mention all the five sons of Sangama I., are either open to suspicion or are imperfectly read. The importance of the second fact is even greater, insomuch as it enables us to correct certain inferences which have been drawn from the colophon of the Mādhavīyā Dhiṭṭerī. This colophon reads as follows:— “The Mādhavīyā Vṛtti, composed by Śāyanāchārya (who was) the uterine brother of Mādhava, the son of Māyāna, (and) the great minister of Sangamarāja, the son of Kampa, the glorious lord of the Eastern, Western and Southern oceans.” As the title indicates, the Mādhavīyā Dhiṭṭerī was dedicated by its author, Śāyanāchārya, to his brother Mādhavāchārya, who, as we learn from other sources, was the minister of Bukka or Bukka I. of Vijayanagara. Further, Mādhavāchārya says of himself that “his mother (was) Śrīmatī, his father (was) the famous Māyāna, (and) his two uterine brothers were) Śāyana and Bhōgānātha, (who appeared to be his) mind and intelligence.” That Sangama, whose minister was Śāyana according to the Mādhavīyā Dhiṭṭerī, has been hitherto considered as identical with Sangama I., the father of Harishara I. and Bukka I. The present inscription, however,—which acquaints us with a king Sangama II., who, as the Sangamāroja of the colophon of the Mādhavīyā Dhiṭṭerī, was the son of Kampa, and which also mentions a certain Bhōgānātha, who is probably identical with that Bhōgānātha who, according to the commentary on the Purāṇasamārti, was the brother of Śāyana,—shows that Śāyana must have been the minister of Sangama II., and not of Sangama I., who, in the present state of our epigraphical knowledge, is nothing more than a name. In the colophon of his commentary on the śātapathabrāhmaṇa, Śāyanāchārya calls himself the minister of king Harishara, who bore the titles of Rājāpālīraja and Rājapāramāśvara. This can hardly refer to Harishara I., who claimed to be only a Mahānandalēśvara; and it must be assumed that Śāyana, who was originally the minister of Sangama II., subsequently held the same office under Harishara II. According to

1 See the Mādhakshar on Yājñavalkya, i. 253 f.—Nayakas: 1 तेरसीश्री ते चतुर्वर्गाङ्गां यथा प्रतिष्ठा ।
2 चादिकानिवृत्तिः छापीकारपूर्णम्। नातिनिवृत्तिः विनिः पारंतिकाश्रयते।
3 Colebrooke’s Miscellaneous Essays, Madras reprint, Vol. II. pp. 254 ff.; Mr. Rico’s Mysore Inscriptions, p. 277 f.; Mr. Sewell’s Lists of Antiquities, Vol. II. No. 79. Dr. Hultsch, who has examined the original of the last-mentioned inscription, considers it a forgery, fabricated in the time of the third Vijayanagara dynasty.
4 See the Introduction to Mādhava’s commentary on the Purāṇasamārti in Professor Aufrecht’s Oxford Catalogue, p. 264 and Dr. Fleet’s abstract of a Banavasi inscription, Ind. Ant. Vol. IV. p. 206, No. 2.
5 नीलसी जलसी च भाजी सीतासागराः। नीलसी जलसी स्वयं च भाजी सीतासागराः। Professor Aufrecht’s Oxford Catalogue, p. 1.
6 See Professor Weber’s Berlin Catalogue, Vol. II. p. 73.
Professor Aufrecht, he died in A.D. 1867. All that we can at present gather regarding the genealogy of Mādhava and Śaṅkara, is as follows:

Mādhava,
married Śrīmatī.

Śaṅkara,
minder of Saṅgama II.

Bhūganātha,
court-jester of Saṅgama II.

and of Harihara II.

According to Mr. Sewell’s Lists of Antiquities, Vol. I. p. 142, Bṛṭagunṭa, the first of the villages granted, is situated 7 miles south by west of Kāvalī, which is 32 miles from Nellūr (Nellore) and is the head-quarters of the Kāvalī tālukā in the Nellore district. Its situation is described in the inscription as being 3 yōjana north of the town of Vikramasimhapura in the district called Pākavishaya, which was situated on the shore of the Eastern ocean, i.e. the Bay of Bengal (verse 19). I do not know if the name Vikramasimhapura still exists; but the name Pāka survives in the name of a certain sect of Telugu-speaking Sūdras in the Mysore territory, who profess to come from Pākanaḍu, the country of Pāka, and are as such called Pākanāṭis. The other village, Śirikēśari, is said to be situated in the district called Mulikīdēśa on the northern bank of the Pennā, i.e. the well-known Pennér river, and to the north of the Śaiva temple at Pushpāchala (verse 24), which is identical with Pushpagiri, 8 miles north of Kaḍapa (Cuddapah). A native of Pushpagiri informed me that close to Pushpagiri is a village named Śirikēśaru, which appears to be the same as the Śirikēśari of the grant. It may be also noted that a certain class of Smārtā Brahmanas, who call themselves Mulikināṭuvāru, profess to have emigrated from the Muliki country. The other places mentioned in the inscription as the boundaries of the two villages (verses 22 and 25) I am unable to identify. But so much is certain that Saṅgama II. held portions of the present Nellore and Cuddapah districts, while his uncle Bukka I. was reigning at Vijayānatana. Saṅgama II. can scarcely have been dependent on Bukka I., as he would have otherwise referred to the latter as his overlord in his inscription. The fact that he represents his own father Kampa as the actual successor of Harihara I. also suggests that he considered himself entirely independent of Bukka I.

TEXT.

First Plate; First Side.

1 इर्लीयङ्कः रक्षकः रक्षा- 2 द्वारम् पातु वः । ईशा- 3 त्रिकाध्य य[ः] 4 धाती चचस- 5 ज्ञातं दशौ ॥ [१] 6 चक्षः प्रस्थमानपन- 7 निम्नमुखाङ्कः ब्रह्मवैदवीशिष्य- 8 दार्शनिकतिरिपुपीयोहसंग्रामः- 9

1 Catalogue Catalogorum, p. 711. 4 From the original copper-plates and ink-impressions of them.
2 Read बाणोत्रीदार.
3 Read ब्रह्मीश्च ।
No. 4]

BITRAGUNTA GRANT OF SAMGAMA II.

9 मयाजिः। राजा राजाकीलिप्रवर्षितपरिः
10 लुदब्दविभावधिकारिवीराराजीनिराराजः
11 मानसेरुद्दशरणाथोऽग्रहः
12 संगमीः॥ [२५] तस्मादुद्दश्यंपूर्व तत्तथा
13 उपयश्चालिनः। कब्जाविलकः पूर्वः
14 कलमांशुनिधिपरिः॥ [२५] इति शुरुःः
15 चामीःकांगप्रेयतः। तत्तैः
16 वुहसश्रीपालः॥ [४०] पवासाययसुपर्यः॥ [४०]
17 तव राजा इतिहारो धरस्मिसिरवि-\(^2\)
18 र�। भुवासस्तुशः वैण सुल्तः
19 ना: परारूजितः॥ [४०] तस्मादुद्दशः॥ \(\text{चिरमः}\)
20 जातीः कांपणमूर्ध्यितः। वायात्मः
21 सम्भजनाम यथा कार्यः \(\text{कष्टः}\)
22 [हिः]ेः॥ [४०] जयंति विवः कंबारःः
23 प्रवुक्त विवः शार्डः। तनन्दशः

First Plate: Second Side.

24 म[भू]हरस्त्रव संगमस्वरः॥ [७०]
25 यथा \(\text{दृश्यस्यवयः}\)
26 रसामिल्लानांभिमानसः
27 वथिनिः। चतुः नूतमसः
28 यांति सस्यः॥ कर्वकाटकः
29 मिनेनवः॥ [७०] यजुर्वायवणवातः
30 कौतुकः नापं जयरमामितः
31 खलिः। संख्यागिः समपेतुः
32 धी चिरादशिभारस्तुविभिन्नः॥ \(\text{व्र}\)
33 तं॥ [७०] यद्यंप्रसरणेन भूयः
34 सा झम्मुदिः परं जगत्यः॥ [१]
35 अथुते विणवताः न च चंडवमः: केरः

\(^1\) Read आवर्तः
\(^2\) Read भाषिः
\(^3\) Read शुक्लः
\(^4\) Read कामनिंताः
36 कुमुदिनीविकासनालु ॥ [२०*] चीमा-
37 नामकाक्षमिषितस्यपशुकुल[४][शी]-
38 धः भापातिविचित्रविद्यार्थी[३*]-
39 लेखः प्रतिष्ठितवर्धपालस्वातः[चित्]-
40 वाँचः भाषणसाधनास्त्रि[घंथ]-
41 लग्नगतपरंचवस्त्रोभिषायति-
42 बुधचन्दे वदीयः [३*] [सुधा]-
43 सिंह विश्वासकते वंदिन- कः
44 दैः [२१*] विविधः संवृजणपरन्तक- अः
45 कामोदुग्धविधामेयुप- अः

Second Plate; First Side.

46 स्त्रयः चीषिपतिवर्श्यसाधकः
47 पदेशकियां । कालुः कामपि वा-
48 सनासुप[४] यह वाह-
49 ख्वाराणिचः [२*] (i) चीमाचारणिच-
50 मादवछ प्रभुपितः । चिकोटनाष्टबानाः ॥ [२२*]
51 मालिकरणां तवानां माने य-
52 तितन प्रदेशके [२*] प्राप्तामदधि नांधा- अः
53 नां प्रत्येक नवता भूवि ॥ [२३*] य-
54 त्वाद्वितिमादवे यतीनाः
55 सुजिओनिके । क्रियाते तप-
56 सा किंतु केवल कायमीिष-
57 धः ॥ [२४*] केवलमय्योहिदारवादीता-
58 टकमोशः । कटावः कृचिका यथा
59 काचाते तब निर्बृति ॥ [२५*] स कदाचि-
60 निमं [२६*] निमं संगमदस्यपखः
61 सः । व्यदिग्रहिनः कुशाळः निम्बःप्रे-
62 मण्डलीया " [१६°] चापाकारे क्रमम्-
63 त लब्धा दापितुं सम []
64 प्रतिरक्षत तत्: कबितुं शासी रा-
65 जनू प्रदीयानं" || [१७°] विधि" तथा
66 युरोरासीनिमिता धरणीसी-४
67 तं । तयारलाञ्च यथावपनं-
68 भेषण मौदिना || [१८°] पाकायो विषयो-

Second Plate; Second Side.

69 ययापरमहोभा प्राय: पयो-
70 गैस्ते तथनु विकामसंस्था।५
71 तित्तिपु गुरे भरे लाला-
72 मतियं । तात्तामुततीव।६
73 योजनमितादिशातु स्थाप्तुत्नु०
74 लो० गुणो विरुक्तभाष्ट्रमु-
75 मद्दाराजा गुरो: प्रतिवे || [२०°] शाचा-
76 वृद्ध सागठाखुमण्डिपतिमते०
77 १२७५ दुमुद्दाये दुमुद्दे२
78 मानस भीमामेंद्रो गुरुत्वत-
79 निरतंकंम कंद्रवानं।१० । प्राद[दा]-
80 यवबदलाळी निजमणिसुरस्वम-
81 वे विद्याग्रामं विगमिना-
82 भाष[१°] शुद्धपालमिताम्मो मधी-
83 देवताम् । || [२०°] विद्याग्रामिनी११
84 पलितापनामार्गाविष्कारम् [२°]
85 प्रवत्यपर स्थ यमीलमधायः।४
86 चौरांगभूषिनी प्रथाम || [२१°] चा पृष-

1 Read कविष।।
2 Read प्रदीयावम।।
3 Read वित।।
4 To the 5° of स्वरदिन, both the vowels रि and न are attached in the original.
5 Read गिर्धा।।
6 Read तित्तिपु।।
7 Read "गुरुप्रीय।।
8 Read दुमुद।।
9 Read तयारलाञ्च।।
10 Read मद्दाराजा।।
11 The Argy metre, in which this verse is written, requires one short syllable more in the first pedda. The form भीमामेंद्र, which occurs in line 74, would meet the deficiency.
87 सल्पार्थवनभोज़ो मलेकुंडसैनभी ।
88 कामारात्रु । त्रा पापतपुटसत्रु ।
89 धा वा लवणप्रभूतीकुश्यः ।
90 या: [[२२]] शिष्य शाकादिविश्वम्।

Third Plate; First Side

91 सदिच्छो दिनां कपालु । चस्या ।
92 यहारमः सोपा ।
93 संस्क: प्रदर्शित: ॥ [[२३]] देइः ।
94 शून्यनिर्प्रायार्थमिष्ठतः ।
95 शतावधि युष्याज्ञी नाम 'शान' ।
96 मद्वरम पूर्णियो महोत्तरः ।
97 रस्यः दिनः । चिन्नायः[२४] स्तुत उत्तरः ।
98 रक्षा च तते मिर्चिस्रोति नुत ।
99 भाष: यूणगदायननुपक ।
100 रत्नु यामीपहां गुरुः ॥ [[२५]] या सिंहः ।
101 बोधीकराग्राह्या या च सच[४]चिन्यः ।
102 बोधयात्स । भा बादरसंदीष्टः ।
103 दा च कैतकिकिुः ॥ [[२६]] चक्षु ए ।
104 चंसा 'चतुर्वाचार्यातिः किल क्रः ।
105 मातु च सोपार्थवनभोज़ो ॥ [[२७]] सीमा।
106 भिषकुपरसिद्धिमिश्रीयः[[२८]] सीमा ।
107 भाष:[[४]जुःसिद्धि ॥ [[२९]] सनाय: 'वा ।
108 गुःसतो यादवान्त्यमयज्ञमेव चिन्यः ।
109 अजुनेव हस पृष्ठघायलय च । भारहाजः ।
110 क्षुल्लिभावः ॥ तदु: [[३०]] भावेयः ।
111 यास्तिशुचये हारेरताय च ।
112 वल्लभायसुनवेद दक्षायेः ॥

1 Read सच्चिदे ।
2 Read ब्रम्हन ।
3 Read 'सदिच्छो दिनां' ।
4 Read युष्याज्ञी ।
5 Read 'प्रदर्शित: ॥' ।
Third Plate; Second Side.

113 कः पुनः || [२५°] कौटिष्ठाय च बीमः
114 याय विद्ये 'वामः' सत्ब्रमभः
115 तः कौटिष्ठायः ि भानः
116 धवाय धरणदवायः
117 चैकत्तथा ि वायः कृष्णकृष्णः
118 राय कृतिः चीकमोत्ताय च ये-
119 वशान्यसङ्गवाय च तथा बीमः
120 त्रयास्याधु० || [२८°] भृयः कौषिकः
121 वंशब्रजनुथे [५°] नंतय भानः[९°]
122 जुतांबकः कार्णपीतः[४°] समुन्
123 वे वामः कुमाराय च ि वामः कौषिकः
124 कर्णाय च तथा चीमचत्वायः
125 भृणे कौषिकः कार्णपीताय महः
126 ते चीमचत्वायेतरः || [२८°] चचः कौषि
127 दहोभाय च भर्गाजन्मोः[४°]
128 तदः[९°] चीमचत्वायजनाने [५°] पि च
129 परः चीमचत्वायाय च
130 भार्गाजकुरिदायः[१०°] तु पुनः ची-
131 राधफायेतरो दती श्रावः
132 भृणु कौषिकजनमर्मजुयोः
133 खायः ि || [३०°] वामः कार्णपीतायः
134 जनुषे चीमचत्वायाय न ये

Fourth Plate; First Side.

135 महात्मिक्षेत्रस्ते चीपिनः
136 यायः ि कौटिष्ठायः

1 Read भानः.
2 Read कौषिकमायः.
3 Read कौषिकमायः.
4 Read खृतिः.
5 Read भानः.
6 Read महात्मिक्षेत्रस्ते चीपिनः. To the k of क्रिप्ता, both the vowels i and s are attached in the original.
7 Read भानः.
8 Read भानः.
9 Read भानः.
10 Read भानः.
11 Read भानः.
12 Read भानः.
13 Read भानः.
14 Read भानः.
137 यमक्ष्यायः च भराहा-
138 जात्याचारिस्ये संभूतायः च
139 विदुरलाभः पुनरिवेकः क्रमेवान्धः-
140 तः । II [31] दस्तो विनुतकाचपायः-
141 भुवे श्रीरस्यायायाय तथः-
142 श्रोतनिताय तथा (भ)ः रुद्रिति
143 श्रावाय श्रीरस्यायाय कालीः । नागायायः
144 य च धीमते गुहभरदकालिनेवत्रम्भुः
145 थवे वायवाय च सर्वेनाम वह
146 ते श्रीमर्रावे कारन: II [32] श्रीमलावतः-
147 विष्णुराय नुः नृसः श्रावायाय दशः
148 ना: पुनः श्रावाय च भुतः-
149 रादिपताय श्रीरस्याव्याजः
150 वे श्रीकाठाय च काण्यापायः-
151 वे कौकुद्धीगुणमिते जनार्दने
152 विपश्चिन तद्विद्वः भागस्वः
153 संगम: II [32] पः नदवः चारसम्बाराम्-
154 भद्रकर्तवपूर्विकायासुगुराण-
155 खचेन्द्रांकारभूतचारिनः

Fourth Plate; Second Side.

156 केदुमनस्मापवध्वप्राकाम: II
157 चायायो वर्णः[५] प्रसिद्धि श्रविति
158 खुदु यतसः शास्त्राभावसम्बृहः-
159 खा श्रीकाठाय [हरः] [६] स्वरूपु विग्रहिति-
160 तवासमाच्छावासम II [34] विति१० भो
161 गानस्माधिया११ संमस्मृया-
162 खुदेशमस्मिचिवेन श्रीकाठपुरस

1 Read विदुरलाभः.
2 Read अग्न्यायः.
3 Read भुवे.
4 Read भारी.
5 Read श्रावायायः.
6 Read श्रीरस्यायायः.
7 Read भुवे.
8 Read श्रावायायः.
9 Read श्रीरस्यायायः.
10 Read श्रीमलावतः.
11 Read श्रीमलावतः.
163 निमित्तः भासनपरेषु विलिखिता[४]
164 जोतः: [१४] सामार्थोऽव धर्मसेतुः-
165 पाण्ड्यः काले काले पालनीयः म-
166 हिचः : सर्वांनितान् भाविनः या-
167 तिरंद्रानः भूयो भूयो या-
168 चते रामचंद्रः जै [१४] येरकः भगवती भी-
169 केस सर्वांपामिव भूसञ्जः न [भू]-
170 स्वय न करणार्या विमलसा व-
171 स्वर्गः [१६] स्मद्दां परदव्यां या-
172 यो चरतीं वसुवर्धा । शिलम्[६]
173 पम्बहसाणि विवाहाः जाय-
174 से किमि[६] । [१६] श्रेयाहिनिभुः पुष्याः
175 परदव्यांपानुः [१] परदव्याः-
176 पाराण्य श्रद्धाः [निज]वर्तैः म-

Fifth Plate.

177 चरे । [१६] न वियं विपद्वाचार्यः-
178 ज्ञायनः विपस्थिते । विप-
179 विभाकिनः चाली ब्रह्म-
180 खः[१२] पुष्पाश्चरम् [४०] वर्गे[१३] विपाः-
181 य यो राजा [पा]स्वेतविवाहिनेन-
182 सूने । साम्यावलङ्गेऽसंक्षेपः
183 भूसी सुखमैनि [४१]
184 भीरविन्दक [१५]
185 भीरविन्दकप्रभृतिः । ची-
186 विरुपाक्षे सब्रह्मः[१७]

1 Read संग्रहः.
2 Read नृपमाणं.
3 Read पालनीयः वर्धः.
4 Read चरते.
5 Read वसुवर्धः.
6 Read स्वय.
7 Read चाली ब्रह्म.
8 Read चाली ब्रह्म.
9 Read चाली ब्रह्म.
10 Read चाली ब्रह्म.
11 Read चाली ब्रह्म.
12 Read चाली ब्रह्म.
13 Read चाली ब्रह्म.
14 Read चाली ब्रह्म.
15 Read चाली ब्रह्म.
16 Read चाली ब्रह्म.
17 Read चाली ब्रह्म.
187 लिखितमयंगित्र्द्रय पः
188 तृतीयं पञ्चवेदी मन[४२*] [४२*]
189 चीकंठाम् संगमस्वच्छः
190 ची ची ची' ची' ची [१०*]

TRANSLATION.

(Verse 1.) Let that task of Hari (Vishnu), who dispersed himself (in the shape of) a boar,— (carried) on which (tusk), as on a staff, the Earth appeared to be a parasol, with the golden mountain (Méru) as its point,— protect you!

(V. 2.) There was a ruler (called) king Sangama [II], whose uncontrolled, high valour,— which was in conformity with his renowned, powerful arm,— overclouded the unchecked fighting-power of hostile kings, (and) whose shining, excellent lotus-feet were worshipped by the great splendour of the rubies on the humbly bent heads of eunuchs of princes.

(Vv. 3 and 4.) From him were produced five heroic sons, as, formerly, the (five) celestial trees[1] from the milk-ocean:— first, king Haribara; then, the ruler of the earth, Kampa; then, the protectors of the earth, Bukka; (and) afterwards, Márapa and Muddapa.

(V. 5.) Of these, king Haribara,— by whom the Sultan (Suvadhana), who resembled Sutrman (Indra), was defeated,— ruled the earth for a long time.

(V. 6.) His younger brother, king Kampa, whose name became true to its meaning, as he made the enemies tremble, ruled the earth for a long time.

(V. 7.) His heroic son was king Sangama [II], just as Jayanta (was the son) of Jambhári (Indra), and as Pradyumna (was the son) of Sárñin (Krishna).

(V. 8.) Ah! surely, Karna, the kalpa tree, and the celestial cow eagerly watch his compassionate glance, which fulfills the desires of supplicants[2].

(V. 9.) It is because she is desirous of resting on his arm (and) unwilling to choose another, that, for a long time, the goddess of Victory enters battles and practises the vow of (walking on) the edges of swords[3].

(V. 10.) While, by the extensive spreading of his fame, the three worlds experienced supreme delight, the moon was successful in nothing but in causing the water-lilies to unfold[4].

(V. 11.) "Here comes the glorious lord of both the Eastern and Western oceans, the disgracer of the wicked kings that break their promises, the destroyer of the armies of opposing

---

1 Read ची.
2 The author here uses the word kalpa for the celestial trees in general, though it is strictly applicable to one of them alone; see Amaraśās, i, 1, verse 53. For a similar use of the word in the general sense, compare वस्तुर्यानांत्यावास इति मुक्तमनुष्ठानः; Neithobha, canto xii. verse 1.
3 The poet derives Kampa from kampayati, 'he causes to tremble.'
4 This verse implies that Sangama's donations were admired, but not equalled, by Karna, the kalpa tree, and the celestial cow, who are noted for their unbounded liberality.
5 The purport of this verse is, that Sangama II. had not to fight for victory, but that victory came to him of its own accord.
6 This verse implies that the moon, which had hitherto pleased the whole world, was beaten in that respect by the fame of Sangama II. and served no practical purpose, but to induce the night-lotus to open its flowers.
kings, the lion to the troops of the furious elephants of the lords of elephants, horses and men." Thus do crowds of bards loudly (and) continuously proclaim his surnames in this world.

(V. 12.) In order to give instruction in philosophy to that ruler of the earth, who possessed to such a degree as stated before the art to please (the world by possessing) all virtues, (and) whose fame was boundless,—the blessed Paśupati (Śiva), who is an ocean of compassion, appeared in the form of Śrīkaṇṭha-nātha, inspiring (the king) with miraculous intelligence.

(V. 13.) While this venerable person was expounding the truths of Mahēśvara (Śiva), (the conduct of the king was so righteous that) most of the ancient kings appeared to have been produced afresh on earth.

(V. 14.) By the mere prostration at his feet, salvation (mukti) is in the reach of ascetics (yati); while, through austerities, nothing but exhaustion of the body is obtained.

(V. 15.) His glances are the keys for opening the panels of the door of the path to final emancipation (kaivalyā) to those who desire bliss in the other (world).

(V. 16.) Once, when (his) beloved disciple, king Saṅgama [II.], waited upon him, the preceptor commanded him (as follow), with a glance which was full of great love:—

(V. 17.) "It pleases me to urge you to bestow some agrahāra. Therefore, O king, grant some village!"

(V. 18.) With folded hands (and) bent head, the lord of the rulers of the earth received this command of (his) preceptor.

(V. 19.) On the shore of the Eastern ocean is a district (vishaya) of boundless greatness, called Pāka. The town (pura) called Vikramasimha resembles its front-ornament. At a distance of three yojanas to the north of this lies the splendid village called Bīṭṭarakunṭa. This (village) the king gave away, in order to please (his) preceptor.

(V. 20.) In the Śaka year which was measured by the elephants (8), the mountains (7), and the suns (12),—(in figures) 1978,—in the (cyclic) year Durmukha, in the third month, on (the day of) a combination of the moon and the sun, at the anniversary (of his father's death?),—the glorious king Saṅgama [II.], who was anxious for the welfare of his elders, granted to thirty Brāhmaṇas who followed the conduct (prescribed) in the Vedas, the village of Bīṭṭarakunṭa, in order to procure immortality to his father.

(V. 21.) On this (village), which was famed on earth by the other name of Bīṭṭarunṭa, (the king), who resembled a lord of ascetics, conferred the (new) name of Śrīkaṇṭhapura.

(V. 22.) As far as the land of Pūsalapāda, as far as the pond called Malīkunṭa, as far as the neighbourhood of Pāpaṭapuṭa, and as far as the canal from which salt is produced;—

(V. 23.) The boundaries of this excellent agrahāra in the eastern, southern, western and northern directions are thus successively declared.

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1 Similar birudas occur in many Vijayanagara inscriptions, e.g., in the inscription of Harīhara I., Ind. Ant. Vol. X. p. 63.
2 According to Seal's translation of the Śi.-Yā.-Kā, Vol. I. p. 13, the Southern, Western, Northern and Eastern parts of India are supposed to be ruled over by four mythical monarchs,—Gaṅga, Cittarāhpa, Avastapati and Naratapati. The first, third and fourth of these are referred to in our text and in a number of inscriptions of other dynasties and periods, viz., in inscriptions of the kings of Kanauj (Ind. Ant. Vol. XV. pp. 9-13), of the Kalachuri kings (ibid. Vol. XVII. pp. 225 and 227), of the Chandellas (ibid. p. 230), and in certain forged inscriptions (ibid. Vol. VIII. p. 91).
3 The impolite manner in which the great man addresses the king, is intended as a specimen of the power which the preceptor possessed over his pupil.
4 i.e., on a new-moon day. See the Amarakośa, I. 4, verse 8:—भानुवधूर्वाकार्यादित्यताः। संयमवतः.
5 Properly speaking, there were thirty shares, but only twenty-eight Brāhmaṇas, the second and third of whom received two shares each; see verses 27 to 33.
6 Larasāropūbhāti may also be the proper name of the canal.
There was a country (dēsa), called Muliki. In it is an excellent shrine of Puraripa (Śiva), named Pushpāchala. To the north of this, and on the pure northern bank of the Pennā (river is) a rich village, called Simkēsari. The preceptor caused the king to give (this) away as a donative village.  

As far as the river called Vakkurā, as far as the Jambū hill, as far as the bank of the Bādara river, and as far as Kētanikaṇṭa; —

The foremost among virtuous men have to understand that such are the successive boundaries of this village in the four directions.

(Vv. 27-33.) List of donees: —

<table>
<thead>
<tr>
<th>Name of donees</th>
<th>Gōtra.</th>
<th>Number of shares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ananta</td>
<td>Harita</td>
<td>1</td>
</tr>
<tr>
<td>Paddibhaṭṭa</td>
<td>Vardhyasva</td>
<td>2</td>
</tr>
<tr>
<td>Ellaya</td>
<td>Bhāradvāja</td>
<td>2</td>
</tr>
<tr>
<td>Vallabha</td>
<td>Ḥarita</td>
<td>1</td>
</tr>
<tr>
<td>Bommaya</td>
<td>Kaṇḍinīya</td>
<td>1</td>
</tr>
<tr>
<td>Mādhava</td>
<td>ditto</td>
<td>1</td>
</tr>
<tr>
<td>Kēchaya</td>
<td>śrīvatas</td>
<td>1</td>
</tr>
<tr>
<td>Rudraya</td>
<td>ditto</td>
<td>1</td>
</tr>
<tr>
<td>Ananta</td>
<td>Kaṇḍika</td>
<td>1</td>
</tr>
<tr>
<td>Kumāra</td>
<td>Kāśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Maśchaya</td>
<td>Kaṇḍika</td>
<td>1</td>
</tr>
<tr>
<td>Dēcchaya</td>
<td>Kapi</td>
<td>1</td>
</tr>
<tr>
<td>Ahōbhala</td>
<td>Bhāradvāja</td>
<td>1</td>
</tr>
<tr>
<td>Mallayārya</td>
<td>śrīvatas</td>
<td>1</td>
</tr>
<tr>
<td>Rāghaṇa</td>
<td>Bhāradvāja</td>
<td>1</td>
</tr>
<tr>
<td>Nyśimha</td>
<td>Kaṇḍika</td>
<td>1</td>
</tr>
<tr>
<td>Peddāraya</td>
<td>Kāśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Piśnaya</td>
<td>Gantama</td>
<td>1</td>
</tr>
<tr>
<td>Mallaya</td>
<td>Kaṇḍinīya</td>
<td>1</td>
</tr>
<tr>
<td>Viṭṭhala</td>
<td>Bhāradvāja</td>
<td>1</td>
</tr>
<tr>
<td>Tippayāra</td>
<td>Kāśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Ayrazya</td>
<td>ditto</td>
<td>1</td>
</tr>
<tr>
<td>Nāga</td>
<td>Bhāradvāja</td>
<td>1</td>
</tr>
<tr>
<td>Sarva</td>
<td>Ṛkhdala</td>
<td>1</td>
</tr>
<tr>
<td>Nyūhara</td>
<td>śrīrākṣas</td>
<td>1</td>
</tr>
<tr>
<td>Śūgri</td>
<td>Śāndha</td>
<td>1</td>
</tr>
<tr>
<td>Śríkanṭha</td>
<td>Kāśyapa</td>
<td>1</td>
</tr>
<tr>
<td>Lakshmidēva</td>
<td>Kaṇḍinīya</td>
<td>1</td>
</tr>
</tbody>
</table>

Let it shine in safety as long as the moon shall exist,— that agraḍāra (called after) Śrīkanṭha, which is ever pleasant to dwell in, (and) through which becomes celebrated the first (i.e. Brāhmaṇa) caste, which is of good conduct, high-minded, free from disease, and of strong body, which is to be respected on account of perpetual goodness, and is the ornament of sacred places, which has appeased the bitter pain of the mind, and which resembles fire in splendour.

These verses were written on the plates of the royal edict (āśana) by the wise Bhāgānātha, the court-jester (narma-sauchiva) of king Saṅgama [II.], in order that Śrīkanṭha-purā might prosper.

[Verses 36-41 contain the usual imprecations, and are therefore left untranslated.]

(Line 184.) Śrī-Virūpākṣa.

1 The recipient of this gift was probably the Śaiva temple at Pushpāchala, which is mentioned in the first half of the verse.

2 The pronoun satva in verse 27 refers to Bhṛgavaṇṭa in verse 21.
In order to secure prosperity to Śrikanṭhapura, king Saṅgama [II.] wrote on the plate the mantra of five syllables, (which consists) of the name of (the god) Śrī-Virūpāksha.

(Line 189 f.) Śrikanṭhanātha. Prosperity! Great fortune!

No. 5.—SATYAMANGALAM PLATES OF DEVARAYA II.

Saka-Samvat 1346.

By E. Hultsch, Ph.D.

This inscription is engraved on three copper-plates of 5½ by 9½ inches, which were “found hidden in a patti land, belonging to one Arunāchala Aiyar, in the village of Satyamangalam in the Vellūr (Vellore) tālkā,” and kindly transmitted to me for examination by the Collector of the North Arcot district, Mr. H. Le Fann, I.C.S. The ring on which the plates must have been originally strung, is missing. The inscription is in the Nandināgarī alphabet and in Sanskrit verse; a few short passages in prose occur in lines 42 f., 51 f., and at the end of the last plate.

The inscription records that king Dēvarāya II. of Vijayanagara bestowed on eight Brahmaṇas the agraḥāra of Chitreyāyūru, which he had surnamed (Dēvarāyapura) after himself (verse 25). This village was situated in Ānda-nāḍu, a sub-division of Mannatakanagara-prānta. The grant was made at the temple of Virūpāksha on the bank of the Tūṅgabhadrā river (v. 23). The date of the grant was Monday, the new-moon tīthi of Āșāḍha in Saka-Samvat 1346, the Krōḍhi sāhvatara (v. 24). Mr. Dikshit has favoured me with the following information regarding this date:

"Amānta Āșāḍha krīṣna amaḍadīya of Saka-Samvat 1346 expired, the Krōḍhi sāhvatara, ended on Tuesday, the 26th July, A.D. 1424, commencing on Monday, the 24th July, as late as 56 gh. 13 p. Ujjain mean-time. This is not the tīthi in question, as the original has a Monday. Besides, Āșāḍha was intercalary in this year, and its amaḍadīya ended on Monday, the 26th June, A.D. 1424, at 31 gh. 56 p. Ujjain mean-time. This seems to be the tīthi in question, though the word adhīka, "intercalary," is not added in the original. There was a solar eclipse on this date (26th June), though I have not ascertained whether it was visible in India or not."

The historically important part of the inscription is the genealogy of the first dynasty of Vijayanagara, which is given in verses 3 to 21. As in other inscriptions, Yuddha of the race of the Moon is mentioned as the mythical ancestor of this dynasty. The first historical person is Saṅgama [I.] (v. 5). One of his sons was Bukka [I.] (v. 6), whose descendants are named in the same order as in a previously published inscription of Dēvarāya II. Besides, the new inscription mentions the names of the queens of Bukka I. and of his three direct descendants, and

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1. The word "mantra" appears to be used here in its Tantric sense, viz. in that of mantra.
2. The word "fortune" is repeated five times in the original.
3. Other forms of this name are Āndi-nāḍu and Atha-nāḍu. To Āndi-nāḍu belonged the village of Vēppambatju (in the Vēllūr tālkā). South-Indian Inscriptions, Vol. I. pp. 80 and 131. A sub-division of Atha-nāḍu was the ānd of Godiyātam (now the head-quarters of a tālkā). Ind. Ant., Vol. XIII, p. 132, verse 54.
4. This is the Pampātī temple at Hampe; Ep. Ind., Vol. I., p. 563.
6. Ibid. p. 160 f.
introduces a younger brother of Dēvarāya II., whose name was Pratāpa-Dēvarāya, and who, to judge from verse 21, appears to have held a high office, perhaps that of co-regent, under his royal brother. I subjoin a pedigree of the first Vijayanagara dynasty, in which I have entered the new details supplied by the present inscription, by an inscription of Saṅgama II. (ante, No. 4), and by other inscriptions which have been lately discovered:—

<table>
<thead>
<tr>
<th>Saṅgama I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harilara I. or Hariyappa. (Saka 1261.)</td>
</tr>
<tr>
<td>Kampa or Kampaṇa.</td>
</tr>
<tr>
<td>Bukka I. Bukkana, or Bukkana, m. Gauri or Gaṇāmbhikā. (Saka 1270 [current] to 1293.)</td>
</tr>
<tr>
<td>Saṅgama II.</td>
</tr>
<tr>
<td>Harilara II. (Saka 1278.)</td>
</tr>
<tr>
<td>m. Māliṅgāṭikā. (Saka 1281 to 1281.)</td>
</tr>
<tr>
<td>Dēvarāya I. m. Hānumāṭikā. (Saka 1290 [current] to 1334.)</td>
</tr>
<tr>
<td>Viru-Vijaya, m. Narāyanāmbikā. (Saka 1298 and 1338.)</td>
</tr>
<tr>
<td>Dēvarāya II. (Saka 1346 to 1371.)</td>
</tr>
<tr>
<td>Pratāpa-Dēvarāya,7</td>
</tr>
<tr>
<td>Mallikārjunā.8 (Saka 1376 and 1387.)</td>
</tr>
<tr>
<td>Virupākṣha I. (Saka 1382.)</td>
</tr>
<tr>
<td>Bājaḍākhara. (Saka 1401 and 1408.)</td>
</tr>
<tr>
<td>Virupākṣha II. (Saka 1405.)</td>
</tr>
</tbody>
</table>

1 In previous tables (Journal, Bombay Branch, R. A. S., Vol. XII. p. 339, and South-Indian Inscriptions, Vol. I. p. 161), Śaka-Saṅvat 1290 [expired], the Kilaika year, was entered as the latest known date of Bukka I. Mr. Couzens has since furnished me with impressions of two subsequent inscriptions in the Kanarese language at Bhatkal, viz. a copper-plate of Vira-Bukkaraṇa, dated in Śaka-Saṅvat 1291 [expired], the Saṅmya year, and a stone inscription of Vira-Bukkaraṇa-Odayar of Vijayanagara (bhut), dated in Śaka-Saṅvat 1293 [expired], the Virōdikṛti year.

2 This Kanarese name was read by Colebrooke (Miscellaneous Essays, Madras edition, Vol. II. p. 257) as Mudgapa ("the protector of beans"), in which form it has found its way into Böhtlingk and Roth's Sanskrit-Wörterbuch, and from it into Sir Monier Williams' Sanskrit Dictionary.

3 South-Indian Inscriptions, Vol. I. No. 85. That this inscription has to be attributed to Bukka II. was first recognised by Mr. Venkayya; Madras Christian College Magazine for March 1892. Another Tamil inscription of Bukka II., dated in Śaka-Saṅvat 1299, expired, the Vyaya year, is engraved on the east wall of the Naṭarāya shrine in the Ekkamālā temple at Kāṇḍīčā. Śaka-Saṅvat 1330, the Satvajīt year, is the date of a Kanarese inscription of Dēvarāya at Bhatkal, impressions of which I owe to the kindness of Mr. Couzens.

4 See Mr. Venkayya's article, loc. cit.

5 This is the date of the Vandalvāli plates, which were published by Dr. Oppert in the Madras Journal of Literature and Science for 1881, pp. 249 ff. The inscription records the grant of the village of Chēṭṭupēṭtu in the kingdom (rāja) of Paṇḍavaṇa. This is the modern Paṇḍavaṇa in the Pīḷūr taluk of the North Arcot district; see South-Indian Inscriptions, Vol. I. p. 63.

6 This name is taken from verse 21 of the present inscription.


8 See my Annual Report for 1891-92, p. 9.
TEXT.

First Plate.

1. भूयश्च भवतानि भूवे भूयादाशयंकर्ण: ।
2. विद्वाराविपिनं धर्म विद्वारावेदन्त पुराविदं: ॥ [१०] चे-
3. संवं च: प्रसूरीक्षाणां चोपिष्मयुष्मबलं [४] ध्रुवा-
4. क्षेत्रमुधाय ध्रुवापित्वक्षमभूषिः: । [२६] चन्द्रि धी-
5. राणर्योज्यतमायां पुयमतत्तसं । ब्रह्मानं यद-
6. निर्माणमाणसं गिरिशेष्यर: । [३८] सदामोदनिषेष्यस-
7. ध्वं संतानो यदुसंजया । भसुदामक्ष्यामध्ये वसु-
8. धायास्तपः फले । [४४] संगो सो नाम राजासिकारभृ-
9. चि तदनवेय । प्रजानं य: समस्तानं प्रमोदे मूर्तिन-
10. । मानव [॥ ५४] सर्वप्रिभिपवक्ष संवादाशीतनम्भुवं [१]
11. निषे वृक्षाहीलो सधनीमालिक कौसु(सु)म: । [५५]
12. क्षेत्रनमोगसंस्तिरसी राजसिरितायण: । गोसा च-
13. रिदार वृषी कुमारसुदवादनं । [७३] य: जोदसम्भा-
14. दानमहामंडपक्षम्। । भवनं जनवान्व सवे सु-
15. वन कौतिसिव्रित: । [८३] तथै मलाविकाजाने[श] दभूच-वृं शु: । प्रतापदेवरायाध्य: । पुच: सुचारविभक्त-
16. मः: । [८५] कार्त्तिकानिविष्य न कारिणां समराणेन। ।
17. तुलाकासुत्सराबङ्गालासुनामना: । [१०५] देमाँ[वि]-
18. कायां तस्यासितनयो विन्यायान: । विवाहिति-
19. विवेचित: । वीरो विजयमूर्तिः । [११५] प्रतापकीतित्व-
20. तयोः[१] प्रमोदाय समिद्यः। । पुवाणि “नालिकार[१६]”

1 From the original copper-plates and ink-impressions of them.
2 Verses 2 to 6, 8 and 11 resemble verses 2 to 4, 5a and 9b, 6, 8 and 11 of an inscription of Vira-Vijaya (Madras Journal of Literature and Science for 1881, p. 249 f.). Verse 7 is nearly identical with verse 17 of an inscription of Haribana II. (Colebrooke’s Miscellaneous Essays, Madras edition, Vol. II. p. 264), and verse 146 with verse 196 of the same inscription.
3 Read विविका.
4 सड्ठा is the Kanarese form of the Sanskrit मेघः.
5 Read वासाकार.
6 Read मवन.
7 Read वेंमासिव, as in the inscription of Vira-Vijaya, Madras Journal of Literature and Science for 1881 p. 250, verse 12.
8 Read विविकार.
9 तदवां is the Kanarese form of the Sanskrit तावन्.
Second Plate; First Side.

22 पुष्पांति च ती फलि । [१२*] द्यानिषेधमुलस्य हेवी नारायणप्रविधिका । श्रीरिव महाकाश; शंकरस्वेत पार्वः।
23 ती । [११*] पुष्पांति तर्यो: स्रावि पुर्ववमत्तपदार्थ । देवराजयापालो दाता विषयते शुभः । [१४*] कलिकालनासामनवास्मानविपिनकंद्रः । द्रानंदकुदारयां स्वस्य
24 भित्ते परमाद्यः । [१५*] यथा प्रतापस्य द्यवस्य
25 च जानति [१३*] सदैव कल्यणम: सदा कुलरूपायथः। [१६*] की श्रृंखलामिताया चापरेजुनः। विभाषिते
26 ते: कतरे धीर विचित्रविकृतिस्य: । [१७*] सार्वदर्शीरे
27 कवार्य सौरवस्य सुभाषिके । कौटिल्यसिपुर्यं क्रान्ति
28 कुलेऽयति कविमवरः । [१८*] राजाधिराजसेवकः यो राज
29 यप्यम्बेः । भायातिविचित्रमुकुलप्रजाविद्वद्धोः
30 व्यऽ । [१९*] सुचरायणगांडः परराजस्य
31 सिद्धरायुरायणो वंदितवचनं वाक्षति । [२०*] प्रतापवेयः
32 राजेश प्रथतितुमाराजः । म[२१] इवयेव यस्य जैनी
33 कपल्यार प्रकाशे । [२१*] श्रीरुदितग्रामप्रविचे नगरे विज्ञापी
34 यापि । पिर्यं विषयाय प्राय: 'समस्तायमाियमवन्ष' [१] [२२*]
35 पुष्क्रोकाण्यी: सीमान्त देवरायमहापिपातः । तुंगः
36 भारानौतीरि श्रीविविकासमिवोः । [२६*] तलवारी
37 के शक्कार्ये कोविन्दवार्तारे यथोः । श्रावणाम्
38 तिथ्ये पुष्चे शोभवाविराजिते । [२४*] भरतकान्

Second Plate; Second Side.

43 गराणि । चांडनावाणि देवः चित्रायकः
44 इशानसु । चांडनी नामिनीयः ख्यावानः
45 कर्मार्जनः । [२४*] निनिदिष्टायम्बस्वरसिद्धः
46 सार्वारूपमुः । चर्चाः श्रीमभितः शुम्भ निन्तः
47 पाविकास्याः । [२५*] चारवृत्तार्जुः धारापूर्वः
48 ऋ [२५*] विशालिनि । चभालासमु मादाहृदस्य:

1 Read 'क्षः'.
2 Read 'नामिनीयः'.
3 Read 'देवः'.
4 Read 'सीमान्त'.
5 Read 'श्रीमभितः'.
6 Read 'शुम्भ'.
7 Read 'मादाहृदः'.
49 प्रतापवानुः [२५०] इत्ययमप्रजज्ञानी देवरायम्
50 द्विमुषा । चारंदतरां भुमायप्रहरः
51 संस्थातः [२८०] भस्म हस्तिमालोपारः
52 न: कथंति ॥ भगवानुजुलोकः: कः
53 ठेवेस्व नंदनः: इक्षुशाखापारः
54 भीमानु धिनगपार्वः चुष्णोतनः: [२५०] प्रासी नर-
55 चरिः[२५०] सीमारागाय विठपः: सुचीः: संस्कारां
56 नरप[२५०] सुरिवाल्मकोविदः: [३००] धिनगपार्वकः नन-
57 या: सक्रजा विन्योयासः ॥ भगवानुजो नरस्तिविदः
58 रजिष्ठः नंदनः: [२५०] इक्षुशाखापारदुधानो भगवानु-
59 जाकुलोकः: एवेकास्मिनि शालिविलमिटौः
60 विलोकः: [३२०] चत्तसरायाहरसः पुष्पः: परिक्षितः
61 तः: पारंपरिय[२५०] पिल्लुह सीमान: कथंते 'इश्बायाय || [१२९]

Third Plate.

62 भाष्मः सीमाभिरामं श्रिहणमहिमा द्वाराद्र
63 दरं (१) विप्रायो वेदविहीरो विमानायतः देवराय
64 चरितः: चा श्रीमानोकाशायायादकर्षिणाः
65 संक्षिण्यकोटव: (१) प्रियम् धृती समवायमवतु चयर
66 मिमां दिन्व दीय[२५०]प्रतापः: [१४०] एवेय भगवनी जीबे
67 स्वेतायुध भुमिः ॥ न भोभा न कर्पांसः: विप्रद
68 ता वुस्हुरा || दानपालनोविवेके दानांखरेि
69 पलाङ्य । दानांयायाभ्राती पलानादयुधः ॥ परः ॥
70 कहलतः परदताः धरो भरत वुस्हुरा[५०] । वज्रे
71 विप्रस्वार्त विष्ठायो जायते अतिमः: ॥ सामभी
72 यं चमंचूसूपर्वायः काले काले पाकायों भव
73 श्रीः: स्वपनितानु भाविनं: पारंविनानु भू
74 यो भूयो यातने रामवंशः: || की की की की ||
75 चोविरहुपा: [१२९] [१२२]

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1 Read चाप:
2 Read चापः
3 Read विठपः
4 Read चापः
5 Read देवप.
6 Read देव.
7 Read बाजः.
8 Read बाजः.
9 In Kanarese characters.
10 In Kanarese characters.
ABSTRACT OF CONTENTS.

Having invoked Gana-pati (verse 1) and the Boar-incarnation of Vishnu (v. 2), the author gives the following genealogy of the first Vijayanagara dynasty:—

The Moon (v. 3).
His descendant, Yadu (v. 4).
His descendant, Sangama [I] (v. 5).
One of his sons, Bukka [I] (v. 6).
His son by Gauri, Harihara [II.] (v. 7).

(Verse 8.) "By erecting spacious halls (for the performance) of the sixteen great gifts, he made the whole world (bhavana) the dwelling (bhavan) of (his) wife, — (the goddess of) Fame."

His son by Malabikka, Pratapa-Divaraya [I.] (v. 9).

(V. 10.) "Through the wind (which was produced) by the flapping of the ears of his elephants on the field of battle, the Tuluahka (i.e. Musalmàn) horsemen experienced the fate of cotton (i.e. were blown away)."

His son by Hemamikka, Vira-Vijaya (v. 11).

(V. 12.) "The lightning (and) the stars (were) the flowers, and the sun and the moon (were) the fruits, of two burning creepers, (viz.) the valour and fame of this lord."

His son by Narayana-mikka (v. 13). Divaraya [II.] (v. 14).

He bore the surnames (biruda) Rajadhira, Raja-parvamévara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the South),' 'the terrifier of hostile kings,' and 'the Sultan (Sura-rāja) among Hindu kings' (vv. 19 and 20).

(V. 21.) "(His) glory is made resplendent by his renowned younger brother Pratapa-Divaraya, just as that of Mahendra by his younger brother Upendra (Vishnu).

(V. 22.) "Having ascended the throne of (his) father in the city (nagara) called Vijaya, whose most is the holy Tuṅgabhadrā, (and) protecting the earth up to the oceans,—

(V. 23.) "The foremost among the virtuous, the glorious king Divaraya [II.] (made the following gift) in the presence of (the god) Śrī-Virūpākṣha, on the bank of the Tuṅgabhadrā river,—

(V. 24.) "In the year of the Śaka (king), (which is expressed by the chronogram) tattvādikas (i.e. 1346), in the auspicious Krūdhi saṁkara, on the pure new-moon tithi of Aśādha, which was distinguished (through being) a Monday.

(V. 25.) "Having adorned by his own name (i.e. having surnamed after himself) the village called Chitṛyātyūru in the country called Anda-nādu, (a subdivision) of Marata-nagara-prānta, —

2 The only remarkable point in this verse is the occurrence of the rare dual puṣkharana, 'the sun and the moon.' According to Sanderson's Dictionary, the same word is used in Kannarese in the form puṣkharana.
4 On this mode of expressing numbers see Ind. Ant. Vol. IV. p. 207, and Dr. Burnell's South-Indian Palaeography, second edition, p. 79.
5 Maratakana is a vulgar form of Marata-nagara, 'the city of emeralds.'— Bate's Hindi Dictionary and Platts' Hindustani Dictionary give both Marata (marat) and Marat (marat). The form Marata, for Marakta occurs also in the Raivata inscription of Sundara-Pradnya, ante, p. 12, text line 3.
(V. 26.) "Endowed with buried treasures, deposits, water, stones, actuals, outstandings, etc., undivided, up to (its) boundaries, unencumbered, beautiful (1),—

(V. 27.) "For as long as the moon and the stars shall endure, with libations of water, accompanied by presents (dakshinā), the powerful (king) gave this agrahāra to Brāhmaṇas.

(V. 28.) "Let this agrahāra, which was given to Brāhmaṇas by king Dévarāya [II.], prosper on earth as long as the moon and the stars shall endure!

(Line 51.) "The Brāhmaṇas who received shares (urūti) of this (village), are specified (as follows):—" (1.) Krishnadvīpa's son Śīngapārya (verse 29); (2. to 7.) Narahari, Nāgapa, Viśāpāya, Saṅkaṇārya, Narapa[i] and Vallabha (v. 30), sons of (1.) Śīṅgapārya; and (8.) Virūpāksha's son Narahari (v. 31).

(V. 32.) "Each of (these) eight Brāhmaṇas, who had thoroughly studied the Rik-sākha and were descended from the race of the Bhāradvājas, received for ever one share (urūti) of this (village).

(V. 33.) "The eight shares of this agrahāra were (thus) settled. (Its) boundaries in the eastern and other directions are specified in the language of the country (i.e. in Tamil)."

In verse 34 the composer wishes a long reign to the donor, king Dévarāya [II.]. Then follow four of the usual imprecatory verses, a five-fold repetition of the auspicious monosyllable śīri, and the name of the god Śri-Virūpāksha in Kanarese characters.  

No. 6.—BUGUDA PLATES OF MADHAVAVARMAN.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

The copper-plates which contain this inscription, were found in an earthen pot, buried in a field in the village of Buguda, in the Gumsūr tālkā of the Gaṇjām district of the Madras presidency. 4 On the 28th July 1890, they were sent to Dr. Hultzsch by Mr. E. C. Johnson, I.C.S., Collector of Gaṇjām, and I now edit the inscription from the original plates and from excellent impressions, received from Dr. Hultzsch. The original plates will be deposited in the Government Central Museum, Madras.

The inscription is on three plates, each of which measures about 6½" broad by 3½" high, and the edges of which are fashioned slightly thicker than the rest, to protect the writing. The first plate is inscribed on one side only; the two others are inscribed on both sides. The engraving is deep and well done. A careful examination shows that these plates originally bore another inscription, the letters of which probably were beaten in to make room for the inscription here edited; but some letters of the older inscription may still be recognized, even in the ink-impression, especially on the second side of the second plate. The three plates are held together by a ring, which is about 3" in diameter, and on which is soldered a round seal, about 1½" in diameter. The seal apparently contains some writing and an emblem; but both are too much worn to be made out with certainty. Before the plates came into Dr. Hultzsch's hands, somebody had attempted to remove the ring; and, in doing so, he had rudely cut the plates

2 The promised specification of the boundaries is omitted in the document itself, as in an inscription of Harihara II.; Calkins's Miscellanea Essigg, Madras edit. Vol. II. p. 261.
3 From No. 4, verse 42, it appears that the word Śri-Virūpāksha was affixed to the charter by the king himself instead of his signature.
4 See Dr. Hultzsch's Progress Report to the Government of Madras for May to September 1890, p. 2, No. vi.
from the ring-holes to the edges, and thus damaged some of the writing. With this exception, and except that four akṣaras are broken away at the edges, the plates are well preserved.

The size of the letters is about \( \frac{1}{4} \). The characters are Nāgari, similar to, but more modern than, those of the Gorākhpur copper-plate grant of Jayāditya of Vījayapura. The language is Sanskrit. Lines 31-41 are in prose; the rest of the inscription, excepting the introductory ḍh svasti, is in verse. As regards orthography, the letter Ƅ is throughout denoted by the sign for \( \upsilon \); the guttural nasal is used instead of anusvāra before the palatal sibilant, in aṅuḥbhiḥ, line 2, prākṣār, line 7, and in the word vaṁśa, in lines 14 and 19; and the vowel ī is employed instead of \( \text{i} \) in trihandana, line 6, and triyādrāḥya (i.e., triyādṛāḥya = tryādṛāḥya), line 38. The language is simple, but not always correct; and though the general sense is plain enough, it is in one or two passages impossible to construe the words properly, and to make out with certainty what the writer exactly meant to say.

The inscription is one of the illustrious Mādhavavarman (line 30), who, from his residence at Kāñgōḍa (line 29), informs his officials and the people generally that, on the occasion of a solar eclipse, he gave the village of Pūripīṇa (line 36), which was in the Khaṇḍra pāṭṭaka of the Guḍḍa vihāra, to the Bhaṭṭa Vāmana (line 40), who was a son of Ādityādēva and grandson of Vāmana, and a student of the Taittirīya charaṇa, of the Harita gōtra, and with the threefold pravara Āṅgirasa, Āmbaraśa and Yauvanāśa.

After the words ḍh svasti, the inscription opens with two verses, one of which invokes the protection of the god Śambhu (Śiva), while the other glorifies the donor, here called the Rājēndra Mādhavēndra. Verses 3-12 then give the genealogy of the donor. The first personage spoken of is Pulindāsēna, famous amongst the peoples of Kālinī. He, although endowed with many excellent qualities (a lofty stature, strong arms, a broad chest, etc.), did not covet sovereignty for himself, but rather worshipped Brahman, in order that the god might create a fit ruler of the land. And Brahman granted his wish, and created, apparently out of a rock, the lord Śailōdbhava (verse 5), who became the founder of a distinguished family. In this family was born Bhaṇabhitā (verse 6); his son was the lord of the earth Sainyabhītā (verse 7); in his family Yaśōbhītā was born (verse 8); his son again was Sainyabhītā (verse 9); and his son was the powerful and pious prince Mādhavavarman (verses 10-12). Beyond the indication that these chiefs ruled in the country of Kālinī, nothing of importance is reported of any of them. Verse 12 is followed by the formal part of the grant, the contents of which have been given above. Here I would only add that the list of officials, in lines 31-33, is a fairly long one, and that it includes officials termed antarañgā, visāīka, and pattaḷaka, who are not met with ordinarily. The formal part of the grant closes with the usual admonition not to disturb the donee in the enjoyment of the land granted to him, and is followed, in lines 42-49, by five of the customary benedictive and imprecatory verses. The second verse, and evidently the third, fourth and fifth too, are stated to be a quotation from the Law of Manu (Mānaśa Dharma, line 44 f.). Another verse informs us that the grant was written by Upēndrasaṅgha, the son of Kuṇḍabhōgīn, marked (by) Jayasāṅgha, and engraved by Daśāchihīgīn. The inscription closes with the statement that the dātaka for this grant was the pratikātīn Gāngabhadrā.

The inscription is not dated, and I have not found the names of any of the chiefs mentioned in it in other inscriptions; nor am I able to identify the localities which are spoken of in this grant.

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\(^{2}\) In the original this name is written Amavarkaṭa and Amavarkaṭa.

\(^{3}\) The term of the original is lāṭākṛita; I am not sure about the exact meaning of it. It occurs again in line 35 of the copper-plates of Vidyādharā Bhaṭṭa, where Dr. Rājēndralil Mitra has translated it by: 'market (sealed)'; see Jour. Beng. As. Soc. Vol. LVI. Part i. p. 159.
First Plate.

1 चोि्र्स्ति [ङ्ङ] इद्वैर्वाहिणा ्वालतनूविभिर्व ष्ट्र्या ्कः च: कोम्बै(ङ्ङ) कालः

2 [ङ्ङ] ष्ट्र्या सुरतनामध्ये(ङ्ङ)क्षिण्मभासोोः [ङ्ङ] पार्व्याळा[:]

3 कर्वावृत(ङ्ङ)हृष्यति ग्रामाभुवन्त्विभिवमणक्ष्याक्षि: शब्दोः

4 ष्ट्र्या: पानु न ![ङ्ङ] ष्ट्र्या मानुषः(ङ्ङ) केशस्तो गुञ्जवलप्तः ्कोभिजः.

5 यायः ग्रामीणोत्तरानाय दिवसकराराज्यविद्याकारारी(ङ्ङ) [ङ्ङ] चा:.

6 श्रादिर् सर्वायुत वेदेन्द्रमृतः(ङ्ङ)भुवनभवन्त्विभिवकायः वायो राजः.

7 [ङ्ङ] ष्ट्र्या मुः(ङ्ङ)हृष्यति कलिम्बःचालः(ङ्ङ) साध्वेन्द्रः ![ङ्ङ] चालः.

8 मनुष्मैः नीकार्कार पवमाभावः(ङ्ङ) क्षािनामस्कष्वविभिवषािलवावः.

9 राजीवोकलदर्पणानात् क्षात: कालिक्षजनतासु पु:.

10 लिंध्वेन: ![ङ्ङ] तैरच्छ(ङ्ङ) गुहिनाय: सल(च)समति नेट्य भुवो मकळः शः.

11 [ङ्ङ] य: परिपाणिओ अङ्गत: को नाम स स्वाधिति [ङ्ङ] वृ(प्र:). खार्द:.

Second Plate; First Side.

12 द्रव[भू]वेन महावानाराचित: शाितस्वविष्टानुगुणः विभिनु:.

13 रक्षितमाहारिद्वाहः [ङ्ङ] सुस्त्रुतपि ![ङ्ङ] शिलायककोविघहः.

14 तेनायलकः भीमत(ताः) [ङ्ङ] परििक्षेत्रस्त्र: प्रश्न: श्री(श्री)वातः.

15 झात: ![ङ्ङ] ग्रीवेणवक्स्य कुर्जो रणभीत चास्यव(श्री)नागस्यव क्षमियां.

16 हिरदक्षेनां [ङ्ङ] ज्योित्स्वायो(श्री)धस्यव स्विधीयव साहसामात्मिप्ति:

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1 From the original plates.
2 Expressed by a symbol.
3 Read चोिद्विष्टि.
4 Metre: श्रीदुर्विकृत्ति.
5 Impossible the plate, which is damaged here, has श्री:
6 This syllable, which makes the metre incorrect, should have been omitted.
7 Metre: स्राद्धराः.
8 Read चालः.
9 Metre: वाससत्तलकः.
10 This shākara is almost entirely broken away.
11 The shākara रक्षितमा are by mistake engraved twice; read रक्षितमा.
12 Metre: श्रीदुर्विकृत्ति.
13 Read चालः. The exact construction of the first half of this vers is not clear.
14 Read चालः.
15 Metre: श्रीवर्णहयु.
17  नयनप्रभाजिते चंद्रः ॥ [५४ ॥८] तस्मातपि व्रजविशुद्धस्य पदार्थमेव चः
18  स्याधिस्मृत्य श्रीमानामेव श्रीगृहीतमेव श्रीयुगगतिपरिवर्तीया यान् ॥ [१०] ॥ प्राणे ने(ै)कालाकाशे ॥
19  [पि] चतुर्विधि चतुर्विधि लाखे (च) प्रसादविजय (च) सुसुखे वरिवे ॥ [७ ॥८] तस्मात् वरेणे।
20  य यव (घ) तिना नामा जातीं यशोभीत द्रष्टि चिन्तितः ॥ [१०] ॥ चन प्रकटे।
21  [पि] श्रृवेदोत्तेजः कला [४] कलिदयंशस्य ॥ [५ ॥८] जाते, स तन्त्र।

Second Plate; Second Side.

22  तन्य: सुखवी समस्यासीमस्वेतीननामभूदपुष्पकरकः। [१०]
23  श्रीवाकृतीत श्रीति  भूमिपरिवर्तीभुजकुचानिलदलनुहैं
24  नितासिद्धार् ॥ [२४ ॥८] जातीन नन कामलाकारकवत् खगोलसुग्रीविल
25  संहिताकेव महोदयेन [१०] संहितामकारकवत् गता: प्राणमा
26  शुं दियोर यह गः शं  दथ यथा दीया ॥ [१० ॥८] कालियभूततानीति
27  नितासिद्धार् ॥ [२४ ॥८] जातीन नन कामलाकारकवत् की
28  स्याधिस्मृत्य श्रीमानामेव श्रीगृहीतमेव श्रीयुगगतिपरिवर्तीया यान् ॥ [१० ॥८] केतीदेशक
29  नितासिद्धार् ॥ [२४ ॥८] जातीन नन कामलाकारकवत् की
30  स्याधिस्मृत्य श्रीगृहीतमेव श्रीगृहीतमेव श्रीयुगगतिपरिवर्तीया यान् ॥ [१० ॥८] केतीदेशक
31  स्याधिस्मृत्य श्रीगृहीतमेव श्रीगृहीतमेव श्रीयुगगतिपरिवर्तीया यान् ॥ [१० ॥८] केतीदेशक

Third Plate; First Side.

32  [४] तस्मादाराजाराज (च) नवराजपुष्पकनाययाकान्तरकामाः।
33  [५] मालोपरिकंतदयालुकायथायपरिवर्तीयाखसिकतम।
34  लक्ष्मी ॥ [१२] नाम (च) श्रृवेदोत्तेजः नदमस्यां ॥ [८] वर्तमानमाविहस्ती।

1  Metre of verses 6 and 7: Vasantatilakā.
2  Originally फ़ि was engraved, which has been altered to फ़ि.
3  The word दिमी, which appears to be the reading of the original, must have been used here in the sense of दिमी.
4  Read वराष्ट्रे।
5  Metre: Indravijaya.
6  Metre of verses 9 and 10: Vasantatilakā.
7  Originally श्री was engraved.
8  Read श्रीमानन्, or, perhaps better, श्रीमानन्.
9  Metre: Sargasahā.
10  Metre: Aryā.
11  These two aksharas are broken away.
12  Read १२; after this one would have expected नाम श्रृवेदोत्तेजहास्तो।
13  The sign of नामद्रा over श्री is very faint.
35 भवातिरिक्त: । स[चा]रणायवायै दत्तेदिपद्ययति ॥ विदि-
36 तम[सू] । भवतातितिपद्ययम(क्ष)स्म(क्ष)खदिरधार्य(क्ष) पुज्ञयणोऽ
37 चाम[ः] । खःपिलोरामान्यन पुक्लामिवृये सुर्यायपमाणः ॥४
38 ततिवर्णाय- । शरि कोवष: शार्किरस्त्रूद्धैऽयानानः ॥१५
39 [चि?] ॥ ॥ युजनभवद्विजिद्विजिद्विद्रोहीतु वामशाख पासा शारिद्विेद्विे
40 चुद[ः]। भवायण लेलवारवायुर्लरुशीशः । चक्रोऽकृतः ॥ प्रतिपादि-
41 तदन्तयाम(मा)लान्ताकालसुपसेन(क्ष) पार्वन धनमिना(गी)रवांब चेन्निनिता-
42 [ते] । वर्णतवं [॥] श्रिप च [॥] विषुविलासत्तालमेभगय स-

Third Plate: Second Side.

43 मख[ः] । लोकियान्ति यम्भति शक्तनामज्ञिक: [॥] निलं श्रीपरीय-
44 शरि कोवष: भर्तातितिपद्ययम् । ॥ १३ [॥] उत्कृष्ट शासन-
45 वे चेन्न[ः] । श(क)ुभिमविरुण दतन राजभी: सर्मादिभिः: [॥] यश
46 यह यदा भूषित-
46 चुद तस्म नाना फलं ॥ [१४ [॥] खदत्तां परद्विसास् । वहर(रि)त वहरवरं [॥] स विद्धा(ति)[वा]
47 श्किमूला पिनुभि: सह पचते ॥ [१५ [॥] मा भुदालवश्वा: व:
48 पार्श्व[ः] । [॥] खदानात् फलमानवं परद्विसासतपलि: ॥ [१६ [॥]
49 चर्त(क) वर्णसह-

1 Read "श्रिप: यम्भम"
2 The three aksharas दत्तेदि are quite clear in the engraving and cannot be read in any other way. Perhaps something like महिषी was intended.
3 Read "रासिः"
4 From here the text becomes very incorrect. Ordinarily the dose would have been described thus: त्वस्यिरः-
5 The vowel (ॄ) of this akshara seems certain; but the first akshara (ू) of the next line is doubtful.
6 This sign of punctuation is superfluous. The following words would properly be मुज्ञामहवद्विजिद्विद्विद्रोहीतु; they are the words which the dose would use himself at certain sacrificial rites, and they are quite out of place here.
7 This sign of visarga is doubtful.
8 Read "गृहसी".
9 It is difficult to say whether the first akshara should be read a or d; I believe that it is a. Akshara- ।
10 ब्रिया takes here the place of the ordinary द्र्णवत्रिया or द्र्णवत्रीा। । । Read श्रमभीकः"
11 मेष: वसंतातिस्ताक। । । Metro from here up to the end: श्लोङ्य अन्नशुभसाहेब.
12 Read "दरा. वा."
13 Read परस्परिष्ठ. । । । Read "पापी. I should have expected द्वमानाणि."

No. 6] BUGUDA PLATES OF MADHAVAVARMAN. 45
No. 7.—MAKDHA PLATES OF JAYASIMHA OF DHARA

[Vikrama]-Sambat 1112.

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

I edit this inscription from an excellent impression, prepared by Mr. Coussens, Superintendent of the Archaeological Survey of Western India, and sent to me by Dr. Hultzsch. The original plates are at Mándhátá, an island in the Narmádá river, attached to the Nimár district of the Central Provinces.4

The copper-plates, which are inscribed on one side only, are two in number, each measuring about 13½" broad by 10" high. They are in a state of perfect preservation, so that the reading of the text, with perhaps the exception of a single akṣara, is nowhere doubtful. Each plate contains fifteen lines of writing. The letters are boldly and regularly drawn and well engraved. In the lower part of the first plate, and the upper part of the second, there are holes for two rings. These rings had both been cut when the impressions were taken, and the seal which may have been on one of them, was not forthcoming. In the lower proper right corner of the second plate, however, there is a representation of Garudá, about 2½" high by 2½" broad, with the body of a man and the head of a bird, facing the left, and looking at a serpent which is held by his left hand.6 The average size of the letters is about ⅛". The characters are Nágari, and the language is Sanskrit. About twelve lines of the inscription (lines 1-2, 10-12, 22-25) are in verse; the rest is in prose. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is used instead of the palatal in sīraṇa, line 1, vinavaraṇa, line 12, and samēṣāvāna and Amareśvara, line 14, and the palatal instead of the dental in śānuṇa, line 17; the guttural nasal is employed instead of the anusvāra in the name Jayasimha, in lines 15 and 39; and the same name apparently is written Jayasīgaha in line 6. Besides, it may be noted that the sign of the anusvāra occurs twice, in 6vṛddhāyē śṛṇiṣṭha6 in line 16, and vuddhaḥ śvad in line 20.

The inscription is one of the Paramkṣaṇtra Mahārājādhirāja Paramēśvara, the illustrious Jayasimhadēvā, who meditated on the feet of the P. M. P., the illustrious Bhōjasēvā, who, again, had meditated on the feet of the P. M. P., the illustrious Sindhurajadēvā, who had meditated on the feet of the P. M. P., the illustrious Vākpatirajadēvā (lines 3-6); and

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1 Read वष्णुस्वामिनि। I take the first word of the line to be विष्णुस्वामिनि।
2 Read वष्णुस्वामिनि।
3 Here one akṣara, probably h, is almost entirely broken away, and before it three syllables (perhaps फन्त) have been omitted by the writer or engraver.
4 See C. Grant's Gazetteer of the Central Provinces, second edition, p. 257.
5 I mean the second akṣara of the word Mātadvā in line 6.
it is worded in every particular exactly like, and cites the same verses as, the copper-plate inscription of Bhöjadéva, published in the Indian Antiquary, Vol. VI, pp. 53-55.

After two verses, glorifying the god Śiva (Vvómakéśa, Smáráráti) and invoking his blessings, Jayasimhadeva, described as stated above, gives notice (in lines 6-17) to all officials and to the resident Pattakilam and people of the village of Bhima, which belonged to the Maktulá village (group of) Forty-two in the Purnápathaka mandala, that, residing at Dhrá, he granted the said village of Bhima up to its proper boundaries (and inclusive of) the grass and pasture land, with the money-rent and share of the produce, with the sprarika and including all dues, to the Bráhmaṇas of the pattusádlá at the holy Amaréśvara, for food and other purposes. And (in lines 18-21) he commands the resident Pattakila and people to make over to the donees all due share of the produce, money-rent, and so forth, excepting what had been appropriated for gods and Bráhmaṇas; and admonishes the rulers that may come after him, to assent to and preserve the religious gift thus conferred. This formal part of the grant is followed (in lines 21-23) by five of the customary benedictive and imprecatory verses. Line 29 gives, in figures only, the date,— the 13th of the dark half of Āságra of the year 1112,— followed by the words svayamájá,1—showing that the order about this grant was delivered to the people concerned by the king in person,— and by the words “bliss (and) good fortune.” And the inscription closes with the words:— “This is the own sign-manual of the illustrious Jayasimhadeva,” which are also engraved (in line 15) at the bottom of the first plate.2

I am unable to identify the village of Bhima, nor can I suggest any identification for the Maktulá village group of Forty-two or the Purnápathaka mandala. Amarésvara, which in a copper-plate inscription of Arjunavarmadéva3 is called Amaréśvaratirtha, is near the island of Mándhátá, on the southern bank of the Narmadá.4 As regards the Bráhmaṇas of this place, in whose favour the grant was made, I do not know the meaning of the word pattusádá, which is compounded with the word bráhmanuskhyag in line 14 and can only suggest that, similarly to bráhmapuri, it may denote an establishment provided by the king’s favour for learned and pious Bráhmaṇas.

The date of the grant, which must of course be referred to the Vikrama era, unfortunately does not admit of verification,4 and all that can be said with confidence about it, is, that for the expired Chaitrrádi year 1112, its European equivalent would fall in A.D. 1055, and for the expired Kárthikádi year 1112, in A.D. 1056.

The importance of this inscription lies in this, that, with the date A.D. 1055-56, it gives us the name of the (Paramára) king who was then ruling at Dhrá, and of whom no mention has yet been found in other inscriptions,6 and that, since this king Jayasimhadeva was the successor of Bhöjadéva, it furnishes a sure and fairly definite limit beyond which the reign of Bhöjadéva cannot have extended. According to both the stone and the copper-plate inscriptions hitherto published, Bhöjadéva was succeeded by his relative Udyaśitya; and it is perhaps correct to say that it was this king who put an end to the troublesome state of affairs connected with Bhöjadéva’s death. But the omission of Jayasimhadeva’s name

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2 In this respect, too, the plates resemble those of Bhöjadéva.
4 See the Gazetteer of the Central Provinces, p. 268.
5 The possible equivalents for the expired Chaitrrádi year 1112 would be the 27th May and the 28th June (the day of the Daksíniyama-súkrédáti), A.D. 1055; and for the expired Kárthikádi year 1112, the 13th June and the 13th July, A.D. 1056.
from other inscriptions can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner, the name of Udayaditya's immediate successor, Lakshmamadeva, is omitted from all inscriptions except the Nagpur Prasasti; and that very Prasasti clearly intimates that some time elapsed between the reigns of Bhujadeva and Udayaditya. The earliest and latest certain dates which we possess for Bhujadeva, are Vikrama-Saivism 1078 = A.D. 1021, and Saka-Saivism 964 = A.D. 1042-43, while for Udayaditya the only certain date is Vikrama-Saivism 1137 = A.D. 1080-81. For the interval between the two, our inscription now gives us a date in A.D. 1055-56, of the reign of Bhujadeva's successor Jayasimhaadeva.1 How long this king may have ruled at Dhara, it is impossible to say at present. Probably his reign was not a long one; and it also seems probable that Bhujadeva's reign had come to an end not very long before the date of this inscription.

TEXT.

First Plate.

1. \text{[\text{\text{[\text{\text{II}}}}} \text{चरित्र} \text{वौक्लेशोरी वक्ष्यमाय वि(व)भर्ति तां} \text{। एन्द्रके फिर(फ)रसा लिखा अग्निजां}।

2. \text{करारामितं्} \text{तबलेन(न) व: कङ्कारामितः कल्याणमकिर्तं अट्टा} \text{। कल्याणम-}

3. \text{समवोहाशमतिकिर्तं}।

4. \text{वरसभारकंहि वराविचार्यरक्षं सर्ववितरीक्तिराजेन्द्रपादं-}

5. \text{तुधात्रपरमशारकंहि वराविचार्यरक्षं सर्ववितरीक्तिराजेन्द्रपादनाश्रयातपरसम-}

6. \text{भारकंहि राजाविचार्यरक्षं सर्ववितरीक्तिराजेन्द्रपादकंहि तुधात्रपरमशारकंहि-}

7. \text{राजाविचार्यरक्षं सर्ववितरीक्तिराजेन्द्रपादं तनिवासिपरिचितजयदन्तीये समादिशल्क्ष्ये व: संविदिते} \text{। यथा वैस-}

8. \text{हाव(ह)रक-}

9. \text{खिंचिकाभिम् छाला व(च)राजचुरुचं भगवंस्(न) भवानीपितं सम[अ]र्वे}

10. \text{संवार्यासारं दुर्गा}।

\text{साताध्विकलसिद्दं वसुपाधिविख्यातामात्सामस्यों विश्वोविमोचः} \text{। प्रश्ना-}

\text{सूर्या}।

1 With the date of the present inscription, it may be doubted whether the date which is furnished for Udayaditya by an inscription at Nagpur (Vikrama-Saivism 1116 = Saka-Saivism 981; Jour. Am. Or. Soc. Vol. VII., p. 35), is really so valueless as it has been supposed to be.

2 From an impression, prepared by Mr. Consens and supplied to me by Dr. Holtzchek.

3 Expressed by a symbol. * Metre: Stotra (Anuvahih); and of the next verse.

4 I am not quite sure about the actual reading of the akshara in brackets. Originally फिर was engraved, but the proper right side of the व seems to have been altered. Read फिर।

5 This sign of punctuation is superfluous.

6 The akshara in brackets might possibly be read लेख।

7 This sign of punctuation is superfluous.

8 Metre: Vasantatilaka.
MANDHATA PLATES OF JAYASIMHA OF DHARA.

11 चरणविन्दुस्मान नराण्य धर्मः सक्षा परसीहो परसीआचार्यः \ 1.भशक्षार-चन्द्राध्यायः

12 राणारामान्य दिविः प्राणे वी न दक्षते न पवातापः परं परं \ धर्म जगते विन्दु(म)रेः

13 साहिप्पालवैपरिविभिन्तयां भ्रमीमातःस्मोचर्यंपरंपरांमः संहित्यः

14 भागवान्यं कीर्तिनित् सर्वाधियुक्तेऽ(क) ब्रह्मणरेः(म)रे परमालाव- त्रा(व)वशेषाः.

15 साहित्येः वीणासिद्धेष्वः [II]

Second Plate.

16 भोजनादिनिनिं मातापितृराजः सूक्ष्मादशेषुवृहत् शहस्रारंगो- 

17 धार्मिकां विशेषितेऽकां यावतपरं स्माल शाक(स)नेनादपुष्पः प्रतिपार्द्धाः

18 दित धर्म नला तत्ववादिपरिविभिन्तविधायः नामाभिमानविभिन्तकालिन- 

19 शास्त्रां देवास(श)श्रीनिवासम्[श]वर्णविभिन्ने मुखा सवर्णम् सतता पनीतवः

20 सामान्यं वैत्तिकुषफळं हु(क)श्या स्वयंधरेजनलितवि भाविष्योजितरक्षण- 

21 द्राक्षीमत्तुमतवः पाण्नीयः उल्ल च । १(व)हुक्षिणांवर्षा सुका राजविं 

22 दिविः । वश यश यदा [भु]मिश्रक सत्य तदा फलः । 'वाणीव(ए) 

23 नि धर्मीयार्थार्थकार्थिः । निमित्ताविनिर्माण्यति तानि की नाम साहः)

24 'वर्धुलक्ष्मीसुदारसुधारित्रवर(श) दानमिदमवस्मोदिनीयः सत्वास्मितियः 

25 लिस्वुदवतिकाः दान फलं पर्यायः परिपालन च । "सवानिताविनियाविनियाविनि 

26 न्यायसंयो भुवव याचेय रामांरः 

27 न्यायसंयो भनेतुरूप्यं कालि कालि पार 

28 न्यायसंयो भन्वः \ धर्मः कामदारसु(श्य)विन्दुलोको विभिन्नविच्छ नारजनी-

1 Metre: Śūkṣa (Anushtubb).
2 Read "वेशीः.
3 Read "पिताः.
4 Metre: śūka (Anushtubb).
5 The accent of व is very faint in the impression.
6 Metre: Indravajra.
7 Metre: Vamanatilakā.
8 Read "पुरोः.
9 Metre: Śālinī.
10 Metre: Pāpuṣpitāgrā.
11 Metre: Śūkṣa (Anushtubb).
No. 8.—CHIPLUN COPPER-PLATE GRANT OF PULIKESIN II.

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

This inscription was first brought to my notice in 1884, by Pandit Bhagwanlal Indraji, who then had the original plate in his possession. It was his intention to publish it; and a paper on it, written by him, was sent to the Secretary of the Bombay Branch of the Royal Asiatic Society: but it was afterwards lost, without being utilised. The impressions taken by the Pandit were indifferent; and, though his reading of the text had passed through my hands, I had not kept a copy of it. In 1889, however, I found the original plates themselves in the Society's library. And, as it seems unlikely that, after so long a time, the Pandit's paper will ever be recovered and published, I now edit the inscription from them.

The plates, which were obtained from a cultivator at Chiplun, the chief town of the Chipa Tithak of the Ratnagiri District, are two in number, each measuring about 10½ by 4½. The edges of them were turned up, so as to form raised rims; and, except for some letters that are quite worn away in line 1, and a few that are rather illegible near the beginning of line 2, the writing is well preserved throughout.—The ring, on which the plates were strung, was accidentally destroyed by the cultivator who found them, in trying to clean them by the action of fire. Any seal that there may have been on the ring, was destroyed at the same time.—The weight of the two plates is about 1 lb. 15 oz.—The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record belongs. The average size of the letters is a little over ½. The engraving is good, and fairly deep; but, the plates being rather thick, the letters do not show through on the reverse sides at all. The interiors of them are too much choked up with dirt or rust, for any marks of the working of the engraver's tool to be visible.—The language is Sanskrit; and, in addition to an opening verse in praise of Vishnu and seven of the customary benedictive and imprecatory verses at the end, there is one verse in line 7-8.—In respect of orthography, the only points that call for special notice are (1) the use of the jihadhā gradh, line 3, and yah-yach, line 13; (2) the use of the upadhāy in vaitapāya in prathama, line 2, arucu-patra, line 3, janaka-parigrockta, line 5, yah-pada, line 8, abhūta-prama, line 10, and adhyou-punar, line 15; (3) the doubling of k before r in vikramaditya, line 1, and vihreya-krama-kvita, line 9; and (4) the doubling of dā, by d, before r, in adhikarav, line 2.

The inscription is a record of the Western Chalukya king Satyārāya-Pulikesin II. And the object of it is to announce that his maternal uncle, the Śendraka Rāja ŚrīvalabhaSenānandaraja, granted to a Brāhmaṇa the village of Āmravatavaka, and an allotment at the village of Avaṃchappali, in the Avarētikā viśaya. The record is not dated; but the period to which it belongs is A.D. 609 to 642.

1 Read चिंत. 2 Read निर्ग. 3 Probably for 'Avaṃchappali.'
TEXT.

First Plate.

2. tṛāṇa[ś]ṁ Īrānti-puṭrāṇa[m] Chī(cha)lukyāṇāṁ-sa[n]v[ya] Nyāyā Vātābyāḥ(pṛyāḥ)ḥ- prathama-viḍhātus=anēk-adḍhvar-āvahṛitha-anāma-samārdhi(rdṛ)ḥṛṣṭa-puṣya-mattī |³ sarvak-
5. dgaṭā(ṛa)-rudhira-dhāra-anapita-mastaka-mattā-mātāṅg-ōdaya-parvata-taruna-raviḥ ni-
6. grihīta-duḥṣeṇa-janaḥ-parigrihīta-vidvat-sahō(khō)-nu-
7. grihīta-bhṛtya-vargaḥ kara-gata-khaḍg-ōṭṭīta-paṇa-nriṣṭa-danti-dant-ōṭṭhi-rahvī-sahāk-
8. ōḍidipita-raṇabhimūrราว-varam-yuvati-nayana-saṅkai-
9. ka-lakṣāḥ vividha-sāstre-ārthā-tat[ṛa] yva-vichāra-kahama-sākṣhama-buddhiḥ-Çhālikyuk-
10. kula-tilaḥ sarvya-sad-guṇ-āśrayo ripa-dardraṃ-sīr=Satyanāryo nāma [1*] Sa mahipatīr=Avārātikā-vīma(sha)-ya-
11. vāsīnasa-sa-
12. mājñāpayati yaḥ-Āyain mama mātulas=samadhitag-ārya-maṃga unmārggaḥ⁷ sva-
14. Sūndrākāṇāṁ tilakabhūṭaḥ-paramāmābhāsvarāḥ=Svīravallabha-Sāṇānandarajās-tena rájūn⁶ mātāpitrōr-ātmahāṁ-saha puṣya-śopacyā-ārthā[m]³

Second Plate.

11. Āṭrēya-sagōtraya Krishṇasvāmī-sāntvē Mva(ma)bēstvarāy=āśa-ra-cas[u][v][a][ḥ]ya Āmravatā-
12. vāka-grāmō thanā Vā(? chā)rubhenvyāṁ⁷ Avārābhālapyāṁ⁷ vi[m]₃ sāti-
13. s-cūṇa-bhāṣa-dūta-rājapuruṣā(ḥ)ṁśapraṇāyṇyāṁ ṅāṁpravādesāntve dvyayā-ṛaatrāḥ prādāt [1*] Vidi-
14. t[ṛa]ṃ-santu rājānas[ṭ] e[ḥ]vayāya mād-vanmā-
15. saṃbhavāḥ anye cha prithiv-pālās=sāmantās-cha mahtālmāḥ.¹³ Yah=kaṭhit=prithiv-pālō bhogām-sayā niṇyāvayē
16. mahatāṁ pātakānanda karttus-tasya phalāṁ bhavēt [1*] Uktin cha i Bahūbhīr-
17. vvasudhā bhūnta rājabhīs=Sagar-adibhiḥ yasa
18. yaya ydvā bhūmu-tasya rājatā phalāṁ || Shasṭhīn varṣa-sahārāpī svargaḥ mōdī bhūmu-dāḥ āghchhēttā ch-anunmat[ḥ]añ cha
20. Sva-dattanā para-dattanā vā yō harēga vasmhindhārāṁ śva-viṣhṭhāyāṁ kṛmī=vrhū(ḥḥv) tvā priṭhibhis=saha pachyātēḥ.¹⁶ Yāhīṁha¹⁵ dattāṁ paraū

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¹ From the original plates. ² Read sūrata-Kamalālaya. ³ Read vīra. ⁴ Read mārtē tu (or matē). ⁵ Read śāra. ⁶ Read mārga-bhāvag. ⁷ Read vāra aṇ̃kō; unless prādēt, in line 12, is altered into pradattē. 
⁸ This word was omitted in its proper place, and stands in the blank space after the end of the last line. There is a cross-mark, to show that it properly belongs here. ⁹ It would seem that, in the second syllable, ḥṛ was engraved, and then was corrected into vṛ by partially cancelling the ṝ. ¹⁰ Metre: Śloke (Anuṣṭabh). ¹¹ Metre: Śloka (Anuṣṭabh). ¹² Read Yudhishtīrā. ¹³ Read pachyātē. ¹⁴ Read pachyātē. ¹⁵ Read pachyātē. ¹⁶ Read pachyātē.
Victorious is the footprint, interspersed with the brightness of the toe-nails  
. . . . . . . . . bowed down, of (the god) Viṣṇu, the creator of the (three) worlds, who traversed the whole universe in three strides!

(Line 1.)—In the lineage of the Chalukyas, who are of the Māṇavāya gotra (and) are Hāritiputras,—of Kirtivarman (I.), the first maker of Vatapi, whose pious form was thoroughly well moistened by ablutions performed after celebrating many sacrifices, who was the abode of all auspiciousness, who was the king of favourites, (and) who was endowed with fame, the son (is)—

(Line 3.)—That ornament of the family of the Chalukyas, that asylum of all good qualities, that person who has but few foes, the glorious Satyāśraya-(Pulikēdin II.) by name, whose besmearing with sandal-wood oil is rubbed off by (the clinging of) the bulky breasts of the goddess of fortune who practises (towards him) the vow of treating a husband like a god; whose pure fame plays the part of a husband towards the women of the Kinnaras in the hall of (Indra) the lord of the gods; who is a very sun just risen above the mountain of dawn which is (his) elephant, infuriated with rut, the head of which is bathed in the trickling stream of blood that flows forth from the hearts of the enemies which are cleft open by the thunderbolt that is its tusk; who punishes wicked people; who receives with hospitality learned people and friends; who confers favours upon servants; who has lit up the field of battle with the flames of fire that rises from the tusks of the elephants of the hostile kings which are split by the sword that is held in (his) hand; who is the sole aim of the arrows which are the eyes of young women; whose keen intellect is capable of examining the essence of the meaning of various Śāstras; (and) who, (indeed) a king, having bravely planted (his) footstep over (his) enemies, has taught the goddess of fortune, who is sickle by nature, the observances of a true and faithful wife.

(Line 8.)—He, the king, issues a command to the inhabitants of the Avarātiṇi vishaya to this effect:—"My maternal uncle, the ornament of the Sêndrakas, the most devout worshipper of (the god) Mahēśvara, Svēlalabha-Sēnānadarāja, who has acquired (a knowledge of all) the proper and improper practices of noble people, (and) who has covered all the spaces between the quarters of the compass with the canopy of (his) fame that was purchased by the price of his valour,—he, the king, in order to increase the religious merit of (his) parents and of himself, has given to Mahēśvara, the son of Krishnavāmin, of the Ṭrāya gotra, who has performed sacrifices, these two things, free from the right of entry by the irregular and regular troops, by messengers, and by the king's servants,—(viz.) the village of Āmra-vaṭavaka, and twenty at (the village of) Avaṇchapali on the river) Vērubennā.3 Let all kings, born in my race, and other rulers of the earth, and (all) feudatory chiefs in the world, be made to know (that) any ruler of the earth who may obstruct the enjoyment of this (grant),—to him will attach the penalty of one who commits the five sins."

1 Read pādha, or hāla.—Metro: Śāhaca (Annabubba).
2 Read vidhānta.
3 Or, perhaps, Chārubennā.—The text indicates an allotment of land, measured by twenty sicorōnas or some other measure so well known that it was thought unnecessary to specify it.
Torkhehe Plate Grant of the Time of Govindaraja of Gujarat — Saka-Samvat 735

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

I owe the opportunity of editing this inscription, which is now brought to notice for the first time, to the kindness of Mr. C. G. Dodgson, I.C.S. (Bombay), who sent me the original plates, for examination, in 1891. They were obtained from Devarao bin Balvant Rao Kadambade Jhagirdar, a resident of the village of Torkhehe, in the Shambade Talukh, Khundeh District.

The plates are three in number, each measuring about 11½" by 8½". The edges of them were fashioned somewhat thicker than the inscribed portions, so as to serve as rims to protect the writing; and, though the plates have been a good deal corroded by rust, there are but very few letters which are not in a perfect state of preservation. — The plates are strung on two rings. One of them is about 1½" thick; and, though now bent out of shape, was probably originally circular, about 2½" in diameter; it has been severed; but it shews indications of having been soldered up, to make an actual ring. The other is about ½" thick; part of it is roughly oval, measuring about 3½" by 2½"; and it ends in two straight, pointed extremities, which were intended for soldering into a seal: the total length is about 5½". The seal is not forthcoming. — The weight of the three plates is 43½ tola; and of the two rings, 18½ tola: total, 453½ tolas. — The characters belong to the southern class of alphabets, and are of the regular type of the period to which the record refers itself. It should be noted that two forms of l occur; they are both illustrated in lalita, line 10, and again in lalita, line 35. The average size of the letters is about ½". The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them show marks, as usual, of the working of the engraver's tool. — The language is Sanskrit. There are two of the customary benedictory and imprecatory verses in lines 47, 48, but, otherwise, there are verses only in lines 6 to 14. The language is mostly accurate: but the construction is bad in the passage that contains the names of the various grantees; and a corrupt or Prakrit word, ucheharpasa for usharpasa, is used in line 22. — In respect of orthography, the only points calling for special notice are (1) the use of s, instead of the aswara, in dakshe, line 35; (2) the omission of t, for metrical purposes, in jagatuga, line 6; (3) the doubling of t before r in puratra, line 18, mithapitror, line 20, agnihattra, line 22, sagattra, lines 23 to 39 (except in the subsequent addition to line 39), puttra, lines 24, 25,
and daughitra, line 35, but not in tri, line 23; and (4) the doubling of ə before r, in bhāmichokhidhra, lines 42-43, and bhaddra, line 44.

The inscription refers itself, in lines 5 and 6, to the reign of the Bāṣhtrakūṭa king Prabhūtavaraha-Jagatūtuka-Gōvinda III; and, in line 12, to the time of his nephew and feudatory, Gōvindarāja of Gujarāt. And the object of it is to record that a subordinate of Gōvindarāja, the Mahāśaṃanta Buddhavarasa, of the Śalukika family, granted to some Brāhmaṇa a village named Gōvaṭṭana, situated in an estate, belonging to him, which was known as the Sihaṛakhi or Siharakkhī Twelve.

The date on which the grant was made, is the seventh tithi, called vijaya-saptamī (line 43), — the week-day is not mentioned, — of the bright fortnight of the month Pausha in the Nandana saṁvatara, Śaka-Saṁvat 735; the year being expressed both in words and in decimal figures. The saṁvatara may be determined either by the mean-sign system, according to which it began on the 9th May, A.D. 812, in Śaka-Saṁvat 735 current, and ended on the 5th May, A.D. 813, in Ś.-S. 736 current; or, by the southern luni-solar system, according to which it coincided with Ś.-S. 735 current. In either case the given Śaka year has to be applied as a current year. And, for the tithi, the corresponding English date is the 14th December, A.D. 812; on this day the tithi was current during all the daylight hours, and ended at about 31 gh. 10 p., = 12 hours 28 minutes, after mean sunrise (for Bombay).

As regards the places that are mentioned, Siharakhī or Siharakkhī is very probably the modern ‘Serkhi,’ which, according to the Postal Directory of the Bombay Circle, seems to be somewhere close in the neighbourhood of Baroda. But I have no maps at hand in which to look for its exact position, and to see if any modern representatives of Gōvaṭṭana and its hamlet (?) Mōshuvalikā can be found.

TEXT.

First Plate.

1 Ōm Śaka-nṛpa-kāl-āṭita-saṁvatsara-satēṣhu saptas pañcha-
tri(tri)nāṁśa-adikēṣhu Pausha-sudhā-

2 saptamā-vāma-aṅkātā-pi saṁvatsara-śatānī 735 Nandana-saṁvatsara
Paushaḥ sudhā-

3 tītthi 7 aṣaya saṁvatsara-māsa-paksa-divasa-pūrvvāyām [1*] Parama-
bhātāraka-

4 mahārāja-dhīrāja-paramēsvarān śarach-chañākā-kīrpa-nirmma-yasa-ñāk-
avagupṭhi-

5 ta-mādini-yuvati-bhōktā Prabhūtavarahaḥ śrīvallabhanarēndrō Gōvinda-
rāja-nāma ||

6 Jagatūtuka-tuṅga-tureka-pravviddha-reṇ-ūrdḍhva-ruddha-ravi-kīpaṇaṁ grha-
mē-pi nabhaṁ nikhilam

7 pravṛtikālāyatā spahaṁ l[(II)] Rakshatā yena niḥśeṣam chaṭur-aṁbōdhi-
sanhitam rājyaṁ dha-

8 rmmṛṣa lōkanāṁ kṛita tushṭiḥ para hṛidi l[(II)] Bhratā tu tasya-śtṝyāḥ śṛṁṭāṁḥ=bhu-

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1 I take this opportunity of publishing a revised table of the Bāṣhtrakūṭa dynasty of Mālkheś, with its Gujarāt branches. The numbers prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.
2 The termination of this name seems clearly to be the Kannarese avaras, ‘a king.’ The person, therefore, had probably migrated to Gujarāt from the Kannarese country.
3 From the original plates.
4 Represented by a plain symbol.
5 Metre: Āryā.— At the beginning of the verse, jagatūtuka is used by metrical license for jagatūtuka.
6 Metre: Ślokā (Anuṣṭubh).
7 Metre: Indravajrā.
8 Read śṛṁṭāṁ.
Second Plate; First Side.

14 mah-āhavē dāṇa-vidhan cha mārggaṇāir-āna kurṣhitam yasya
   sad-āiva mānasān ||

15 Tad-datta-Siharakkhi-dvādaśako prabhujyamāne Śalukika-vikalana-
   vaṁśa-praseṇa-

16 tō mūrddh-ābhishiktō durvyāraṇ-vaiṣy-vaiṣi-vaiṣ-tāṇu-tāpa-hētuar-anēka-
   darpit-ā-

17 rāti-taru-prabhaṇjanō mātariśvā śarach-chhasānā-kirāna-kundakusuma-
   sāpaṭāk-āvaḍāta-

18 su-mailla-luṣṭāḥ śīr-Maṁśiṅga-paṭṭraḥ śīr-Ṛajāditya-sutaḥ
   paramabrahmanyāḥ-

19 samadhiṭṭa-āśeṣe mahāhaṁsabde mahāsaṁtaḥ sō-yāṁ śīr-Buddhavaraṇaḥ-
   sarvvyānaśa bhīvī-

20 bhūmipālān-samamabhāyata Astu vah saṁviditaṁ yathā mayā
   māṭipitrōr-ātma-

21 nāšeṣa punya-yāśō bhivṛddhadā ahib-āmushmika-phaḥ-āvāpy-ārtthām
   balī-charu-vaśvā-

22 dēv-āgniḥōtra-kraṭukriy-ādy-unchchha(tsa) rupaḥ-ārtthām Badarasiḍdiḥ-
   chaṭturvīḍya-samaṇya-

23 Vājasaneyā-Mādhayaandina-brahmachāri-tripravara-Lāvayana-sagōti trs b rā-
   hmaṇḍ-Somāya Sarvāṇaṇa-puṭtrāya tathā brāhmaṇa-Nāhara ā Gauna-
   sagōṭṭra Ma[h]ē-

25 śvara-puṭtraḥ tathā Drūga Vārshnēya-sagōṭṭra Śarma-puṭtraḥ tathā
   Sōma Kātyā-

26 yana-sagōṭṭra Hapuka-sutaḥ tathā Lakṣṭiḥ Āgniya-samāṇa-sagōṭṭraḥ

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1. Metro: Vasantatilaka.
2. This ēkaḥ is rather an anomalous one,— between ēk and ek. But I think that it is intended for ek; not for ek, by mistake for ek. — The word puzzled me. And I owe the reading of it to Dr. Hultzsch, who referred me, for an analogous expression, to Ep. Ind., Vol. I. p. 156, verse 13,— Haran eva virsha-vikhit-dakho.
4. Here we have a line in the Vasantatilaka metro,— evidently a quotation.— [The same line forms part of verse 6 of an inscription of Krishṇa II. ; Ep. Ind., Vol. I. p. 54.— E.H.]
5. The first two syllables of this word are perfectly clear and unmistakable; but the engraving of them is not quite complete,— owing apparently to the copper being particularly hard just here. There are other similar instances; e.g. in the 8 of Śālaka, line 29, the 10 of tripavara, line 23, the second 10 of adavartad, line 30, and the syllables ṛc of line 20.
6. From here, to line 30, the construction is careless and faulty.
Second Plate; Second Side.

27 Sarvavadēva-sutaḥ tathā Sarvavadēva Mudgala-sagottraḥ tathāḥ1 Nēvah tathāḥ2 tat-sutō Gōva tathā Bhāullah Vatsa-sagottraḥ
28 tathā Gōvārmaḥaḥ tathā Aṇāhādityaḥ tathā Nāsēṇaḥ tathā Gōvaḥ Gautama-sagottraḥ Drēṇa-
29 sutaḥ tathā Āditya Pāraśara-sagottraḥ tathā Līmbāditya Āgnēya-
30 samāna-sa-
31 gōttraḥ tathā Yōgaḥ Sa(ś)a-rājila-sagottraḥ tathā Āgnisārmaḥaḥ tathā Nēvarēvaḥ Mudgala-sagottraḥ
32 tathā Nāgaḥ Mādhara-sagottraḥ tathā Nānasaraḥ tathā Rēvaśamaḥ tathā Bhāulla Yauγana-sagottraḥ
33 tathā Nēvāditya Bharadvāja-sagottraḥ tathā Īṣharaḥ Kaṇsa-sagottraḥ tathā Bappasvāmi tathā
34 Gōvaśārmaḥaḥ Vārshāyla-sagottraḥ tathā Śivādityaḥ tathā Dēvahatāḥ tathā Siḥaḥ Lāvā-
35 yasa(n)-sagottraḥ tathā Nāmmahaḥ3 Kātyāyana-sagottraḥ tathā Mātri-
36 ṃaraḥ tathā Mahēvaraḥ
37 Āgnēya-samāna-sagottraḥ tēn-ātm-ānśo Nāma-dauhitrāya dattaḥ tathā Lallāḥ Bharadvā-
38 ja-sagottraḥ tathā tasya-siva bhratā Jajjukhaḥ tathā Dattaḥ Saundāna-
39 sagottraḥ tathā Āgnisārmaḥaḥ Āgnēya-samāna-sagottraḥ tathā Nēvādityaḥ tathā Sambharaḥ
30 Kaṇsa-sagottraḥ tathā Jajjukhaḥ Vārshāyla-sagottraḥ tathā Ādityaḥ Gautama-sagottraḥ
39 tathā Ādityachahallakaḥ Sōma-sutaḥ tathā Āgnis[a[r*]ma Mudgala-
30 sagottra Rēva Āgnēya-samāna-sagottra

Third Plate.

40 Siharakhi-dvādaś-antargata-Gōvaṭṭan-ābhidhāno graham sa-hira-
41 nyā-hānath sa-danda-śaśparādhaḥ sa-samā-parvyaṇataḥ sa-tīrthaḥ Mō-
42 shu(?)vallī-
43 ka-pravēṣuḥaḥ samasta-rājakīyānām sa-hasta-prakhēpāṇīyo bhūmi-
44 chohihdra-nyāyēn-aḍya vijaya-saptamyāṃ udak-ātisarggaṇa pratipādi-
45 tathā [9] yata-
44 s-tatō-sya na kaśchid-vyaśādhē pravattitaṇyām āgāmi-bhadda-nṛpati-
45 bhīr-apy-anityā-
45 ny(ny)=aṇīvāryāṇy=asthiraṁ māṇushyaṁ sāmāyaṁ cha bhūmi-dāna-
46 phalam tad-apaharanatāpam

1 Read tathā.
2 The words tathā tat-sutō Gōva stand above the line, and seem to have been added subsequently. There is no mark to show exactly where they belong; but their intended place seems here, rather than after Bhāullah Vatsa-
3 Read Nāmmahaḥ.
4 The words tathā Āgnis[a[r*]ma Mudgala-sagottra stand below the line; and the omission to double the t in sagottra seems to show conclusively that they were added subsequently. Here, again, there is no mark to show exactly where they belong; but their intended place seems to be where I have put them.
46 ch-aṉāgacchudhahir-ayam-asmaśad-dāyaś-numaśṭavyaḥ paripālayitaḥ
cha [*] uktaṃ cha mahārṣibhiḥ [*]
47 Bahubhir-avvucchedhā bhuktā rājabhīḥ Sagar-ādibhiḥ yasya
bhūmīsvaṣya tasya tadā phalasā [1][*]
48 Śaśṭiṃ varṣa-sahārasaṃ svarggē tiṣṭhathy bhūmi-dāḥ āchchhētā
cha ānumantā cha tāṇā eva narake vasaś-vati [1][*] Ōm [2] [3]
49 Likhitāṃ mayā lēkhaka-Kriṣhṇa Naṇṇa-patrēça [4]

TRANSLATION

Ōm! In seven centuries, increased by thirty-five (years), of the years that
have gone by from the time of the Saka king (or kings), on the seventh tithi in
the bright fortnight of (the month) Pausha; or, in figures, the centuries of years
735, in the Nandana saṃvata, (the month) Pausha, the tithi 7 of the bright
fortnight; on this (tithi), specified as above by the year (or saṃvata) and month and
fortnight and day: 3

(Line 3)—(There is) the Paramārhatāra, Mahārājaśirāja, and Paramēśvara,
Prabhūṭa-varṣa, the king of favourites of fortune, by name Gōvindarāja (III.),—an enjoyer
of the young woman the Earth, who is veiled by a mantle, which is (his) fame, that is as spotless
as the rays of the autumn moon. Even in the hot weather, the whole sky, in which the rays
of the sun are obscured on high by the dense dust (raised) by the tall steeds of Jagattuṅga,
distinctly looks as if the rainy season had come. (And) the greatest possible joy is produced
in the hearts of men, through the manner in which he righteousl rules the whole kingdom,
together with the four oceans.

(L. 8.)—His brother, Indrarāja,—equal in valour to (the god) Indra; a glorious king on the
earth; the source of the production of wondrous fame,—became the ruler of the province
of the lord of Lāṭa, which was bestowed by him (Gōvinda III.).

(L. 10.)—His son was one of great dignity,—with a mind that revelled in the pleasure of
learning the meaning of the Śāstras,—who bore aloft, in the first place, the auspicious appellation
of “illustrious Karkarāja,” accompanied by a secondary name.

(L. 11.)—His younger brother (is) the king Gōvindarāja,—verily like another (god)
Śāmbhū personified,—who abides in good morality, just as the god sits on the excellent bull
(Nandi), (and) who is always worshipped by learned people, just as the god is by (the other)
gods. His mind is never dulled, either in the height of battle by the arrows, tipped with (sharp)
points, which, discharged from afar on all sides, graze the (very) string of (his) bow and the
feathers (of his arrow), or in the rite of charity by suppliants, on the look-out for rewards, who
assail (him) from afar on all sides through partiality for (his) virtues.

(L. 15.)—At the estate (called) the Sihaṇkarāhi Twelve, conferred by him, this person,
the illustrious Buddhavarasa, a Mahāśeśamanta who has attained all the mahāśabdas,—who
has been born in the spotless Śaṅkikā race; who has been anointed on the forehead; who is
the cause of an unequalled fever, hard to be cured, among the wives of (his) enemies; who is
a wind that breaks down numerous trees, which are (his) enemies, inflated with pride;
whose pure fame (is) like the white colour of the rays of the autumn moon, or of a
jasmine flower, or of a piece of crystal; who is the son's son of the illustrious Maṇipāga; who is

1 Metre: Ślokā (Awasṭabhī); and in the following verse.
2 Represented by a symbol which is identical with one of the forms of the 7-merical symbol for 90.
3 The context is in line 10,—“This person, the illustrious Buddhavarasa, informs all future kings, " etc.
4 Or, perhaps, “aiming at (his) shield.”
5 probhāṣyamāna. In the construction in which it stands, the word is not a very easy one to translate
literally.
the son of the illustrious Rājaditya; (and) who is extremely well-disposed to Brāhmaṇa,—informs all future kings:

(L. 20.)—"Be it known to you that,—for the increase of the religious merit of my parents and of myself; for the sake of acquiring a reward in this world and in the next; (and) for maintaining the bali, the charu, the vaiśevadève, the agnihōtra, the sacrificial rites, etc.—the village named Gōvaṭṭaṇa, in the Śiharakhlī Twelve, with the (right of) taking gold, with (the right to) fines and (punishments for) the ten offences, with all that is included within the boundaries, with (its) sacred bathing-places, with (its) hamlet of (?) Mēśunvallikā, (and) not to be pointed at by the hand (of confiscation) of any of the king’s people, has to-day, on the (tithi called) vijaya-saptami, been granted by me, according to the rule of bhāumichhikāra (and) with the pouring out of water, (to the following persons; vis.).—to the Brāhmaṇ Śōma, son of Sarvādēva, who belongs to the community of the Okhavvēḍiṇa of Badarasiddhi, who is a religious student of the Vājasanāṭa-Mādhyānṇa (ākhaḷ), who has an invocation of three original ancestors, and who belongs to the Lāvyāna gōtra; also, the Brāhmaṇa Nāhara, of the Gantama gōtra, son of Mahēśvara; also, Drōga, of the Vārhnēyā gōtra, son of Śrīman; also, Śōma, of the Kāṭyāyana gōtra, son of Bappuka; also, Lukuṭi, whose gōtra is the same with that of the Āgnīyas, son of Sarvādēva; also, Sarvādēva, of the Mudgala gōtra; also, Nēva; also, his son Gōva; also, Bhūla, of the Vatea gōtra; also, Gōvaśarman; also, Anahāditya; also, Nāśāma; also, Gōva, of the Gautama gōtra, son of Drōga; also, Āditya, of the Pārśara gōtra; also, Limbāditya, whose gōtra is the same with that of the Āgnīyas; also, Yōga, of the Śapila gōtra; also, Agniśarman; also, Nēvarēva, of the Mudgala gōtra; also, Nāga, of the Mādhara gōtra; also, Nāpasara; also, Bhāsama; also, Bhāsula, of the Yanagama gōtra; also, Nēvāditya, of the Bharadvāja gōtra; also, Īsvara, of the Kauṣa gōtra; also, Bappavāmin; also, Gōvaśarman, of the Vārhnēyā gōtra; also, Śivāditya; also, Dēvahatā; also, Siha, of the Lāvyāna gōtra; also, Nāna, of the Kāṭyāyana gōtra; also, Mātriśāma; also, Mahēśvara, whose gōtra is the same with that of the Āgnīyas,—(and) he has given his share to the daughter’s son of Nāma; also, Lalla, of the Bharadvāja gōtra; also, his brother Jajjuka; also, Daṭṭa, of the Saṃdāna gōtra; also, Agniśarman, whose gōtra is the same with that of the Āgnīyas; also, Nēvāditya; also, Sambūra, of the Kauṣa gōtra; also, Jajjuka, of the Vārhnēyā gōtra; also, Āditya, of the Gautama gōtra; also, Ādityachhikālaka, the son of Sōma; also, Agniśarman, of the Mudgala gōtra; (and) Rēva, whose gōtra is the same with that of the Āgnīyas.

(L. 43.)—"Therefore, no one should behave so as to restrain this grant. And this, Our gift, should be assented to, and preserved by, future benevolent kings; understanding that riches are not everlasting, (and) that man’s estate is uncertain, and that the reward of a grant of land belongs in common (both to him who makes it, and to him who continues it), and understanding also the sin of confiscating it.

(L. 46.)—"And it has been said by the great sages—The earth has been enjoyed by many kings, commencing with Saṅkar; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of the grant that is now made, if he continues it) ! The giver of land abides in heaven for sixty thousand years; (but) the confiscator (of a grant), or he who assents (to an act of confiscation), shall dwell for the same number of years in hell!"

(L. 49.)—Written by me, the writer Krīṣṇa, son of Nāma.
No. 10.—VANAPALLI PLATES OF ANNA-VEMA.—SAKA-SAMVAT 1300.

By E. Hultzsch, Ph.D.

The original of this inscription was “found by a workman while excavating some earth in an old site” in the village of Vanapalli in the Amslapuram taluk of the Godavari district. The find came to the notice of Mr. F. V. S. Gopalam, Plender, Cocosnada, who reported it to the Superintendent, Archaeological Survey, Madras, on the 23rd May 1892. The plates were subsequently presented to Government by their owner, Vissapsagada Krishnayya, and are now deposited in the Madras Museum.

The inscription is engraved on three copper-plates of 10 by 5½ inches. The rims are slightly raised for the protection of the writing. The preservation of the plates is fairly good; on plates i.e., ii.b., and iii.a., some letters are partially eaten away by verdigris. The three plates are strung on a copper ring, which measures about 3½ inches in diameter, and about 3½ inch in thickness. It is not soldered and can be detached from the plates by bending it asunder. Instead of the usual seal, the ring bears a well-carved recumbent figure of the sacred bull Nandi, which is about 1½ inch long, and placed on a plain pedestal. — The alphabet of the inscription is Telugu, and the language Sanskrit. With the exception of a few words in lines 1, 49, 53, 57 f. and 65, the whole of the text is in verse. The signature of the king at the end of the document is in the Telugu language. — As regards orthography, the writer of the inscription follows the same system which is observed in other inscriptions from the Telugu and Kanarese countries. Thus, dhk is written instead of ddh, if the letter d is doubled either after r (e.g. in arkhaka for arka, i. 47) or through sahīṭī (e.g. in shidha for sidha, l. 21, and uddhāraṇa for uddhāraṇa, l. 1). Similarly, chchh takes the place of chchh (e.g. in cāmara-chchhakra for cāmara-chchhaktra, l. 35 f.).

The letters k, g, q, t, d, dh, and v are sometimes doubled after an anusvāra (e.g. in laṅkka, ll. 48, 52 and 54; uṣṇa, I. 50; gaṭṭa, I. 27; viṣṇu-vaṭṭa, I. 37; baḥāraṇa, I. 26; and saṅvatsara, I. 41). A superfluous anusvāra is sometimes inserted before double m, before double n, or before n followed by a consonant (e.g. in jñamadhi, II. 42 and 52; Aśrama for Aśma, I. 40; and sāṃdh.Syntax for sāṃdqa, I. 53). Further irregularities are,—brahma for brahma (I. 55); uṣṇa for uṣṇa (I. 58); viṣṇu-vaṭṭa for viṣṇu-vaṭṭe (II. 29, 30 and 39); pāliṇya for pāliṇya (I. 59), and uṣṇa for uṣṇa (I. 41). The unaspirated letter takes the place of the aspirate (e.g. in pālaκa for pālaka, I. 31, and bīma for bhima, I. 54); the sonant the place of the surd (e.g. in adha for atha, I. 49 and 53, and uṣṇa for uṣṇa, l. 7); and the dental the place of the lingual r after r (in varṣa for varṣa, l. 9, arṣa for arṣa, l. 25, and nīrṇaya for nīrṇaya, I. 49).

The plates record a grant by a member of the so-called Rāddī dynasty of Kondavīḍu, a hill-fort in the Narasaraopeta taluk of the Kistna district. The inscription opens with invocations of Vaiṣṇava in his Boar-incarnation (verse 1), Gaṇapati (v. 2), and the moon on the head of Śiva (v. 3). It then refers to the creation of the world by Brahmā at the command of Vaiṣṇava (v. 4), and to the fourth (or Sudra) caste, which, like the river Ganges, was produced from the foot of Vaiṣṇava (v. 5). A member of this caste was king Prōla (v. 6), who must not be confounded with the Kākatiya king of the same name. His son was king Vēma (v. 7), who built a flight of steps and a hall at Śrīśilam (v. 10), the well-known Sāiva shrine in the Karpal district. Vēma had two sons, Anna-Vōta (v. 11) and Anna-Vēma.

4 According to the Karmol Manual, p. 184, Am-Vēma-Rāddī built two maṇḍapas at Śrīśilam.
(vv. 13, 16, 17, 18, 20 and 21), Ana-Vėma (vv. 19 and 23) or (in Telugu) Ana-Vēmu (I.65). The second of these resided at Konḍaviti (v. 14), i.e. Konḍavīru, and bore the surnames Jaganobbaganja (v. 13), Kānurika-Kali-Vēṭāla and Karpūra-Vasantavrāya (v. 19). Two references to Hēmādri (vv. 9 and 11) show that his Däänahāda was considered an authority at the time of the grant.

The immediate object of the inscription is to record that king Anna-Vēma granted a village as an agrahāra to a certain Immaçi of the Lōhita gōra (v. 21), who was the son of the minister Mallāya (v. 23) and appears to have been the minister (v. 22) and spiritual preceptor (v. 24) of the king. The date of the grant was the fourteenth tithi of the dark fortnight of Maṅga in the cyclic year Siddhārthī in the Śaka year 1300 (v. 21). The Siddhārthī-śāṅkatsrva does not correspond with Śaka-Samvat 1300, but with 1301 expired or 1302 current (A.D. 1379-80). Mr. Dikshit kindly informs me that the European equivalent of the date is Monday, the 6th February, A.D. 1380. The granted village was named Immacilaṅka (vv. 21, 24, 27 and 28) after the donor, and also Anna-Vēmapura (v. 24) after the donor. The western boundary of the granted village was the Gautami (v. 26), which may mean either the Gödāvari river in general, or its northern branch below the present Anicut. Mr. Gopalas, the discoverer of the inscription, remarks that Vanspalli, where the plates were found, "lies on the southern side of the Gautami, a branch of the Gödāvari, and there is a hamlet called Immacivilalaṅka to the north of the village." The southern boundary of Immacilaṅka is stated to have been "a straight line (?) between a pīpal tree on a platform (?) in the village of Prakhya and the house of Muggulasaṇa" (v. 25 f.). Mr. Gopalas says:— "There are two villages, called Prakkilaṅka and Muggula, above the Anicut, and I entertain some doubt whether the inscription under enquiry relates to any grant near those villages." If this is really the case, the granted village of Immacilaṅka cannot be identical with the modern Immacivilalaṅka, which is not above, but below the Anicut. I am unable to say which of these two possibilities is correct, nor have I any means for identifying the boundaries in the east (Kriddēvī, v. 25) and in the north (Konḍāri and Konḍēpāṇḍi, v. 26).

After the usual imprecatory verses follow two verses in which the composer of the inscription, Trilōchanārya, praises his own poetical merits (v. 28 f.). The document ends with an invocation of Śiva and with the signature of the king.

TEXT.

First Plate; First Side.

1 अविनयमल । च्याहिनुः । विविष्यपूर्वसुमिथः ।
2 खोपान्तामिषिष्ठस्मागस्तवः । इवकमान्तिः ।
3 अनाय तदादेश शीर्ष बिमाति कदयाखिव सुबः ।
4 गाह[२] ॥ [२] कंभोत्सरपणः कर्षु छारे वसुभु ।
5 क्ष । ताति शुभं । पितृविष्णु महंरु । धातु ग्वानमः ॥ [२]
6 सा वंदनाः जयति श्रीकंठख जातातिता । या वर्णैः पार्थे ।
7 "तोषात्रक्सबादिन्त्रायुवस्त्राय ॥ [२] विषयश्रीभिसिरोजातातातः ।

1 From the original copper-plates. 2 Read वसुभः. 3 Read गाहः.
4 Read शुभरः. 5 Read प्राणः. 6 From the engraver's plate.
First Plate; Second Side.

8 ਸ਼ਾਕਸ਼ਿਕਾਜਨ : ਟਾ ਜਨ੍ਹਾਂ ਅਸਰਕਰ ਸਰਜਨੀ ਸਰਜਨਾ।
9 ਵਿਰਜ਼ੀਆਂ [ਕਰ] ਤਾ ਤਿਰਿਸ਼ੀਆਂ : ਮੋਹਣਰਸਿਖਾਂ ਜਾਣਵਾਂ।
10 ਵਾਸ ਸਰਜਨਾ ਸਰਜਨੀ ਸਕਿਮਾ : ਵਾਸਾ ਮੁਨਾ ਸਕਿਮਾ।

Second Plate; First Side.

11 ਵਗਨਮਵਾਂ [ਕਰ] ਤਸਕਰੀਆਂ ਹਿਰਮਿਆਂ ਸਹਨੀਆਂ ਜਗਰੀਆਂ।
12 ਪਾਲ ਕਾ ਮਾਨਸਪਤੀਆਂ ਨਵਾਜ਼ਤਾਰਾਂ ਪੁਰਾਣੀਆਂ ਸਥਾਨਾ।
13 ਸੁਰਗਤਾਂ [ਕਰ] ਤਸਕ ਪੁਰਸ਼ਦਾਰਾ ਜਗਰੀਆਂ।
14 ਵਾਸਾਸ਼ੁਦਰਾਰੀ ਅਨ ਪੁਰਸ਼ਦਾਰਾਰੀ ਸਰਜਨੀਆਂ। [ਕਰ] ਵਸਤ ਤਸਕਰੀਆਂ ਸਹਨੀਆਂ ਪਾਣਾ ਸਹਨੀਆਂ।
15 ਕੀਰਮਾਂ || ਮੋਹਣਰਸਿਖਾ ਜਾਣਾ ਸਹਨੀਆਂ।
16 ਹਿਰਮਿਆਂ ਸਹਨੀਆਂ।
17 ਸੁਰਗਤਾਂ [ਕਰ] ਹੀਰਮਿਆਂ ਜਗਰੀਆਂ।
18 ਹੀਰਮਿਆਂ ਦੋਨੇ ਸਹਨੀਆਂ।
19 ਤਸਕਰੀਆਂ [ਕਰ] ਸੀਮਾਂ ਵਿਵਾਹ ਵਸਤਰਾਂ।
20 ਸਰਜਨਾਪਨੀਆਂ ਸਾਅਮਲਨ ਜਾਣਦਾ ਸਰਜਨਾਪਨੀਆਂ।

1 Read ਕਰੇ।
2 Read ਕਰੀਆਂ।
3 The anversed stands at the beginning of the next line.
4 Read ਕਰੀਆਂ।
5 The anversed stands at the beginning of the next line.
6 Read ਕਰੇ।
7 The group ਸਾਹਿਤਾ ਸਮੱਸ ਕਰੇ।
8 Read ਕਰੇ।
9 Read ਮੁਨਾ।
10 Read ਕਰੀਆਂ।
11 Read ਮੁਨਾ।
12 Read ਕਰੀਆਂ।
13 Read ਮੁਨਾ।
14 Read ਕਰੀਆਂ।
15 The group ਸਾਹਿਤਾ ਸਮੱਸ ਕਰੇ।
16 Read ਕਰੀਆਂ।
17 The group ਸਾਹਿਤਾ ਸਮੱਸ ਕਰੇ।
31 सिमूपा: \[१४\] वत्सल्लपलबे कृत्या स्पुर्तिविविन्नियाला:।

32 पालनं भाष्येका इवाहता: \[१५\] तेनाववर्धितिपिप दानानु.

Second Plate; Second Side.

33 चार्तीकान्तन शौचक्षेत्रेण। चतुर्विंशता धरणी कालसीदपारिमार्जना च।

34 सपारिजाता \[१६\] कश्री जित्तुश्वचिः काल: कथ्याकामाय प्रमाणन:।

35 खवेस्त्र चतुः दिक्खाल्लोंते। \[१७\] देविश्राण्यपल्य निर्मित्य

36 राज्यवर्धिनां कैद्राण्य स्वरूपं निर्मित्य निर्मित्य विभ्यवर्णारातुपापानुः।

37 विरहस्ते वीरारावविधिस्मितात्मा वागंदेववेदमुषोपाईः समायः।

38 वालकुश्यनी रक्षितासनं। \[१८\] चुरिकालिभेतातः कर्पः।

39 वर्षस्तिराबलात्क:। निषोक्षणसंबंधः। \[१९\] निषिद्धराववेस्रूपः।

40 संयते \[२०\] चंद्रवेदमुषोपाईः। विद्वानां विभूतिये। तर्के श्रीतदेव जाते।

41 तता स्वामित्य सर्वस्वे। \[२१\] ग्राहाचे गणनार्थमितिनिशाता विशेषेऽस्वंबरे मा।

42 वे \[२२\] कन्यापूलागुरुविद्वदी:। वीराग्निमागासु:। प्रादातिरंगोऽवलंकारं।

43 श्रमद्वृंगाद्वारोत्तम ग्रामं वीषितगोविशाय विद्वैते।

44 नमित्यांहित्राय स:। \[२३\] नीते स्वीकारो विद्यागोविहूः विद्याधामिषी।।ी।

Third Plate; First Side.

45 सिलं विलोप्येशुर्मृत्युवामसीमाहित्याध्रुवः। \[२४\] सिलविहितसक:।

46 लाल्येदी भाषामिको मायवंगविचल:। स्वामिशार लसदर्ता।

47 वा \[२५\] सदास्य सर्वालास्य चरणीसुरेभः। \[२६\] वीरारावमेक्षित गौतमकामाः।

48 प्रवाशपिरिते। सारति \[२७\] श्रृवणस्यमितिमघ्नधिकंबलकंवेदमुरु।।

49 मनवे \[२८\] चष:। \[२९\] वैवाविवेयः। \[३०\] विद्यापूयीमा। \[३१\] प्राप्तं यामें।

\[१\] Read \[२\] Read \[३\] Read \[४\] Read \[५\] Read \[६\] Read \[७\] Read \[८\] Read \[९\] Read \[१०\] Read \[११\] Read \[१२\] Read \[१३\] Read \[१४\] Read \[१५\] Read \[१६\] Read \[१७\] Read \[१८\] Read \[१९\] Read \[२०\] Read \[२१\] Read \[२२\] Read \[२३\] Read \[२४\] Read \[२५\] Read \[२६\] Read \[२७\] Read \[२८\] Read \[२९\] Read \[३०\] Read \[३१\] Read
(Line 1.) Let there be freedom from obstacles!

(Verse 1.) Let him (Vishnu) protect (you), the boar-shaped lord, whose image, while he rescues the earth (from the oceans), is reflected in the thousand jewels on the hooves of the serpent Śeṣa, (and) who (thus) clearly (and) emphatically demonstrates, as it were, his omnipresence to (his) devotees!

(V. 2.) Let him protect (you), the elephant-faced (Ganapati), who, desirous of making a necklace of the jewels on the hooves of (the snakes which form) the necklace of Śambhu (Śiva), is touting these (jewels) (and) looking at the face of (his) father!

(V. 3.) Victorious is that sickle of the moon on the matted hair of Śrīkaṇṭha (Śiva), which possesses the luminous beauty of the smooth forehead of Pārvati.

(V. 4.) The lotus-seated (Brahmā), who was produced from the lotus on the navel of Vishnu, created the whole movable and immovable world at his (Vishnu’s) command.
(V. 5.) In this world is victorious the fourth caste, which was produced from the lotus-foot of Śaun (Vishnu), (and) whose sister, the river (Ganges), purifies the (three) worlds by (her) threefold course.

(V. 6.) From this (caste), as the moon from the ocean, sprang king Prōla, the only protector of the earth, a treasury of knowledge, whose appearance always satisfied learned men, as that of the moon does the gods (whom the supplies with nectar).

(V. 7.) In consequence of the good deeds (in former births) of this king Prōla, there was born (to him) an excellent son, called king Vēma, the virtuous chief of princes.

(V. 8.) While this righteous prince was ruling, the goddess of the Earth witnessed great festivals and suddenly forgot the pain of her separation from king Harīschandra and other (virtuous ancient kings).

(V. 9.) How can it be described, the conduct of the lord Vēma, who performed all the gifts (described by) Hēmādri, who enjoyed (only as much of) the earth as remained (after the deduction of that portion) which was enjoyed by the twice-born, (and) who produced the seven kinds of offsprings?

(V. 10.) Having built (a flight of) steps on the path of the Pātālāṅgā, king Vēma converted Śrīśāliṣam into a pillar (which records) his pious gifts. Being worshipped in the hall (deśāna) by crowds of gods, demi-gods, and ascetics, the god continually proclaims his (the king’s) fame by (his) faces, viz. that of Tatpūnā and the other (four).

(V. 11.) King Vēma’s son was king Anna-Vōta, the greatness of whose valour was unequalled, who was devoted to the gifts (described by) Hēmādri, who was the husband of the goddess of heroes, who ruled the whole earth by means of the sword in (his) arm, and who converted the three worlds into a single ocean by the streams of the flood of (his) fame.

(V. 12.) Having conquered the earth by his power, as Jīhāna by his spear, having bestowed agrahāras on Brahmaṇa, (and) having fulfilled the desires of the multitude of his relatives, this king obtained the fruit of (his) death (i.e. he died).

(V. 13.) His younger brother (was) king Anna-Vēma, (surnamed) Jaganobbagaṇḍa, who was beloved by (the goddess of) Fame, (and) whose conduct on earth became a standard for those who are engaged in the practice of virtue (dharma), wealth (artha), and pleasure (kāma).

(V. 14.) While this king is seated on the lion-throne in (his) capital, the prosperous city of Konḍavīṭ, hostile kings, out of jealousy as it were, migrate to mountains which bear the lairs of very terrible lions.

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1. "Kim" appears to be used in the sense of kathā.
2. Hēmādri, the author of the Dēnakhaṇḍa, was the minister of the two Yādava kings Mahādēva and Rāmaṇanda; see Dr. Bhandarkar’s Early History of the Deccan, p. 88 f. Compare also Ep. Ind.: Vol. I. p. 368, note 58.
3. The seven kinds of offsprings (saṅtāna or saṅtati) are seven duties, whose performance is equally meritorious as the procreation of a son. They are thus enumerated in verse 43 of the Gaṇapāvaram inscription of Gaṇapati (No. 16 below):—

4. According to Brown’s Telugu Dictionary, this is “the name of that branch of the Kṛṣṇa which flows past Śrīśāliṣam.” See also the Karṇaṇa Manual, p. 183.
5. According to Winslow’s Tamil Dictionary, a. v. tarpurāṇe, this is “one of the five faces of Śiva, indicative of his attributes as preserver.”
6. It may be concluded from the second half of this verse that Vēma built a hall in the temple of Śrīśāliṣam.
7. Literally, “the earth which possessed the splendor of a single (royal) parasol.”
8. This word appears to be used here as a name of the god Subrahmanya, whose attribute is the spear (iṅki).
9. In verse 17 it is used for Indra.
10. i.e. “the only hero in the world.” Compare Brown’s Telugu Dictionary, a. v. obba.
11. The real cause for this action of the kings was, of course, that they had to flee before Anna-Vēma.
(V. 15.) On the blade of his sword glitter extremely bright images, which appear to be the annexed lines of fortune of kings who have refused to submit to him.

(V. 16.) This noble king Anna-Vëma, who is exclusively addicted to liberality and bravery, has made the earth up to the four points of the horizon free from the crowd of enemies (apu-ari-jäta), but at the same time endowed with the Pârijâta.

(V. 17.) The sword of Anna-Vëma bears resemblance to the regents of the points of the horizon, as it is victorious, bright, black, carnivorous, fettering, destructive, liberal, (and) terrible.

(V. 18.) While king Anna-Vëma, the treasury of all virtues, whose great fortune is praised (as he employs it) for the protection of the world, is seated in the darbâr on the jewelled throne, some people receive the sovereignty over a country (dëka), others the distinction of a palanquin, a chariot, and a parasol, others their (confiscated) kingdom, (and) others agrahâras, full of wealth.

(V. 19.) Victorious is king Ana-Vëma, (who is also called) Kshurikâ-Kali-Vétâla, who bears the surname (bûrada) Karpûra-Vasantarâya, whose gifts of land are boundless, (and) who is a treasury of wealth.

(V. 20.) The wealth of the lord Anna-Vëma exists (only) for the enrichment of learned men, and their eloquence for his glorification.

(V. 21.) In the Śaka year reckoned by the atmosphere (0), the sky (0), and the Viśvas (13), (i.e. 1300), in the (cyclic) year Siddhârhthi, in the month of Mâgha, on the fourteenth tithi, (which is sacred to) Śiva, of the dark (fortnight), this heroic lord Anna-Vëma granted the incomparable village of Imâdhîlanka, the best of agrahâras, which he had founded, to the illustrious scholar Imâdindra, a descendant of the Lôhita yötra.

(V. 22.) Imâdîvâra (is) to kings the lord of ministers in politics, the chief of learned men in scientific discussions, (and) a friend in salutary counsels.

(V. 23.) This Imâdindra, who had studied all subjects, who was superior in honours, (and who was) the son of Mallaya-Mantra, having received the agrahâra, gave, with joyful heart, one half of it to (other) Brâhmaṇas.

(V. 24.) Resplendent is the sinless Imâdîlanka, (alias) Anna-Vëmapura, which is honoured (through bearing the name of) a hero (and) a preceptor, which is surrounded by the current of the daughter of Gautama (i.e. the Gautami river), (and) which is adorned with plentiful corn.

(Line 49.) The boundaries (of this village) are determined as follows:

(V. 25.) In the east, (a row of) pipal trees on the west of Kriddävi; in the southern direction, a straight line (?) between a pipal tree on a platform (?) in the village of Prakhyâ and the house of Muggulâsananda; in the western direction, the Gautami (river); and in the north, the interval between the banyan-trees at Kûdûri and Kûdûpunûdî.

(V. 27.) The boundaries of the village of Imâdîlanka are (thus) declared.

(Line 53.) Now quotations from the Purânas are written:

[Three of the customary verses.]

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1 The expression ādâga-rañkâ is probably borrowed from palmistry.
2 i.e. he was as liberal as the Pârijâta tree, which hence takes the place of the Kalpa tree.
3 These eight adjectives are, at the same time, surnames of the eight regents of the points of the horizon.
4 This verse is intended for an account of the daily transactions in the king's court.
5 i.e. "he who resembles) a Vêtâla in battle with (his) dagger."
6 This epithet suggests that the king used to take part in the celebration of the spring-festival (hûli), at which camphor and other substances are scattered about. Compare Ep. Ind. Vol. I. p. 370, note 24.
7 i.e. of king Anna-Vëma and of his preceptor Imâdîvâra. 

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(Line 57.) And Râmachandra has said:—

[Another of the customary verses.]

(V. 28.) Victorious is the illustrious Trîlîchānârya, the excellent poet, the ornament of a race of poets, who composed the edict (concerning) Immañâlañka, which had been granted by king Ana-Vêma.

(V. 29.) Victorious is the poet, who was born from a race of poets, whose brilliant career is a blessing for the world, who is learned in the doctrine (âdâma) of Śiva, who is the favourite of Śâradâ (Sarasvatî), (and) the stringing of whose words exhibits (i.e. resembles) the sweet-sounding spray of drops of the impetuous Madhâkini (Gângâ), which dances on the coil of the matted hair of the great dancer (Śiva).

(Line 65.) (Obêisance to) the blessed Tripurântaka (Śiva)! The signature (verdict) of Ana-Vêmu.

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No. II.—COCHIN PLATES OF BHASKARA RAVIVARMAN.

By E. Hultsch, Ph.D.

Two editions of this inscription appeared in the year 1844, one by Dr. Gundert,¹ the great Malayâlam scholar who died only a few months ago in his native country, Würtemberg, and the other by the late Mr. Ellis.² To Mr. Ellis' paper Sir (then Mr.) Walter Elliot added a tracing of the original copper-plates. In 1859 Koekel Keloo Nair published his own version of Dr. Gundert's translation.³ Dr. Burnell next gave a translation which was based on the two first versions, and which was accompanied by a bronzed reproduction of the original.⁴ Lastly, Mr. Logan's work on Malabar contains a reprint of Dr. Gundert's translation.⁵ His Highness the Second Prince of Travancore, who takes a warm interest in historical research, was good enough to send me a set of fresh impressions, from which the Plate at page 72 was prepared. The subjoined transcript and translation, though containing little new, will be welcome to those who are unable to use Dr. Gundert's and Mr. Ellis' papers. The transcript follows that by Dr. Gundert.⁶ The translation also agrees generally with Dr. Gundert's, though, in a few cases, Mr. Ellis' explanations were adopted as more probable.

The original of the inscription is in the possession of the Jews at Kochchil (Cochin). It is engraved on two copper-plates; the second side of the second plate is blank. A hole for the ring on which the plates must have been strung, is visible on the impression of each plate; but I have no information if this ring is still preserved and if it bears a seal. The character which is chiefly used in the document, is the Chêra-Pândyâ (Vaṭṭeluttu) alphabet. The only letter of this alphabet which calls for a special remark, is y. This letter has, throughout the plates, the same shape as in the Tirunellil grant,⁷ but once, in vâgasattâlam (line 7), the totally

² Ibid. Part ii. pp. 1 ff.
⁶ The readings iirkânamudâ and pãramudâ (line 14), âdâma (l. 16), and Vâgdolâ (l. 21 f.) agree with Mr. Ellis' text. For the numerous misprints in Dr. Gundert's paper, not the author, but the editors of the Madras Journal must be held responsible. One of these misprints, Çoçurulâr (l. 120), has crept into Hobson-Jobson, p. 211, n. 2. Cranganore; the correct form Koçurulâr is given in Dr. Gundert's Malayalam Dictionary, p. 303.
⁷ See the facsimile Plate in the Ind. Ant. Vol. XX. p. 290 ff.
different form which is employed in the larger Koṭṭayam grant,\(^1\) occurs. Just as in the two Koṭṭayam grants, the Tirunelli grant, and the grant of Jaṭilavarman,\(^5\)—Grantha letters are used in a number of Sanskrit words,—svasti (line 1), ērī (l. 1 (twice) and l. 20),\(^3\) ad of pirasādīchchha (l. 5) and pirasādām (l. 6), as of santāti (l.II. 13, 15, 19). In the foreign word Īsūppu, the syllable su is expressed by a Grantha group (lII. 6 and 16). The inscription ends with a symbol which may be taken either for an ornamental mark of punctuation, or for an archaic Nāgarī ś, which might be meant for ērī. If the second eventuality holds good, the approximate period of the inscription could perhaps be settled by a comparison with dated records in which similar forms of ś occur.

The language of the inscription is Tamil, not the artificial language of literary works, but the Tamil of every-day life, which, as the language of the Tanjore inscriptions of the Cholas, does not avoid vulgar forms, like pirasādīchchha (l. 5) for pirasādītu, and aūju (in Aṭjuvaṇṇam) for aindu. The word peḍī (l. 7) is probably a vulgar form of peḍi, 'a female elephant,' and vāyaṇam (l. c) is derived from Sanskrit vāyana.\(^4\) The form ippari, which occurs before each of the attestations on the second plate, appears to be a corruption of the Tamil īppadi, 'thus.' A single word shows that, at the time of the inscription, the Tamil language was beginning to develop into Malayālaṃ.\(^6\) This is the adjective participle ñeyyiṇa (l. 26), in which the y of the root ñey is assimilated to the following g, and which thus supplies the missing link between the Tamil ñeyyiṇa and the Malayālaṃ ñeyyiṇa.\(^5\)

The inscription is dated in the reign of king Bhāskara Raivavarman, who is probably identical with a king of the same name, during whose reign the Tirunelli grant was issued. The differences between the alphabets of the two records are not more considerable than might be expected in the case of productions of two different writers, who resided in localities at a distance from each other. The king bore the title Köṇārṇai-konṭaḷ, which may be compared with the similar title Köṇārṇai-konṭaḷ,\(^7\) and which is synonymous with the Sanskrit Edajāja. The date of the inscription was “the thirty-sixth year opposite to the second year.” As I have shown on a previous occasion,\(^8\) the meaning of this mysterious phrase is probably “the thirty-sixth year (of the king’s coronation, which took place) after the second year (of the king’s yajnavardhajja).” The inscription records a grant which the king made to Īsūppu Irappān (lII. 6 and 16), i.e. Joseph Rabbān. The occurrence of this Semitic name, combined with the two facts that the plates are still with the Cochin Jews, and that the latter possess a Hebrew translation of the document,\(^9\) proves that the donor was a member of the ancient Jewish colony on the western coast. The grant was made at Muyirikkōdu (l. 4 f.). The Hebrew translation identifies this place with Kōṭumāḷūr (Cranganore), where the Jewish colonists resided, until the bad treatment which they received there at the hands of the Portuguese, induced them to settle near Cochin.\(^10\) The object of the grant was Aṭjuvaṇṇam (lII. 7, 8, 15, 19). This word means “the five castes” and may have been the designation of that quarter of

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\(^1\) See Sir Walter Elliot’s tracing of this inscription in the Madras Journal, Vol. XIII. Part i.
\(^3\) In each of these three instances, two flourishes are attached to the left and right top of the money syllable ērī. The first of these flourishes appears to be an inverted form, and the second the usual form, of the Pīṭajayātrika, on which see Ind. Ant. Vol. XX. p. 259, note 32.
\(^4\) The same form peḍī and the slightly different form vāyaṇam occur in the larger Koṭṭayam grant; Madras Journal, Vol. XIII. Part i. p. 128, text line 42 f.
\(^5\) Compare the remarks on the language of the Tirunelli grant; Ind. Ant. Vol. XX. p. 286.
\(^6\) Compare Dr. Caldwell’s Comparative Grammar, second edition, p. 333 f.
\(^7\) South-Indian Inscriptions, Vol. II. p. 110.
\(^8\) Ind. Ant. Vol. XX. p. 289.
\(^9\) This translation was published by Dr. Gunders in the Madras Journal, Vol. XIII. Part ii. pp. 11 ff.
Cranganore, in which the five classes of artisans, — Aiñ-Kammājar, as they are called in the smaller Koṭṭayam grant, — resided.

The last plate contains the names of a number of witnesses of the transaction. Five of these were the chiefs of five districts (sādu) which must have been included in the dominions of Bhāskara Ravivarman. These were Vēṇāḍu, Vēṇapalināḍu, Erālānāḍu, Vaḷḷuvaṇāḍu, and Neḍumpurāyūrāṇāḍu. Vēṇāḍu is the Tamāl name of the Travancore country. Vēṇapalli is identified by Mr. Ellis with "Verapoli." Erālānāḍu or, as it is called in the smaller Koṭṭayam grant, Erānāḍu, is the territory of the Tamādiri (Zamorin) of Kallīkkottai (Calicout). Vaḷḷuvaṇāḍu is still the name of a tālkā of the Malabar district. Neḍumpurāyūrāṇāḍu is the district of Pālakkāḍu (Pālghāt), and is probably identical with Purāgilānāḍu in the Tirunelli grant. The last two names on the plate are those of the "sub-commander of the forces," and of the under-secretary who drafted the document.

TEXT:

First Plate; First Side.
1 Svasti śṛ [III] Kōgōnmai-koṇḍāg kō śṛ-Pārkaraṇ
2 Iravivaṇmar tiruv-ādi pala-nūr-āyirā
3 tt-āṇḍum ṣēngōl naṇattiy-āḷāṇiṣa yāḥ-
4 ḍu irāṇḍām-āṇḍākk-odir muppatt-ārām-āṇḍu Mū-
5 yirakkottu irundośarūṣya nāl pirasādichch-aru-
6 liya pirasādadam-āvadu [III] īsūppu Īrappāyukku
7 Aṇjuvaṇṇam m peṭiyālum vāṇāttālā-
8 m pāguṇadum Aṇjuvaṇṇa-ppērum pagal-vi-
9 ākkum pāv-ādaiyum andālagamum kuḍaiyum

First Plate; Second Side.
10 Vāṇiga-ppaṇiyu-magā-kālamum īḍu-pañiyum tōraṇamum tō-
11 raśa-viṭaṇamum śāravum śīkkum elūbatt-irāṇḍu vīḷu-
12 pērum kūḍa-kkoṇuttōm [I] ulgūn-tulā-kktūlyu-
13 m viṭīm [I] maṛṣum nagarattīl kuḍigal kōyikku
14 īrakkamadu ivag īghānaiyum peruṇamu peravum
15 āga-ĉhepp-ēṭṭōdum śāyudu koṇuttōm [I] Aṇjuvaṇṇa-
16 m uḍaiyu īsūppu Īrappāyukkum ivag sanati ān-
17 makkaḷakkum peṇ-makkaḷakkum ivag marumakkaḷkk-
18 m peṇ-makkaḷai koṇḍa marumakkaḷkkum sanati-ppi-
19 kiriti ulagum śāndiramum ul‖ajavum Aṇjuvaṇṇam sa-

Second Plate.
20 ntati-ppirakiriti [I] śṛ [III] īppari arivēg Vēṇāḍu-
21 ājaya Kōvarttāṇa-Māṭṭāṇḍaṭ [I] īppari arivēg Vēṇ[Ā]-

2 Compare the Tam jur inscriptions, in which Kammāṭāri or Kāmāṭāari, 'the quarter of the Kammājar,' is repeatedly referred to; South-Indian Inscriptions, Vol. II. No. 4, paragraphs 1, 2, 9, and No. 5, paragraphs 1, 10, 12, 14, 15, 16, 25.
4 The slightly different form Erānāḍu still survives as the name of a tālkā of the Malabar district.
7 From an ink-impression received from His Highness the Second Prince of Travancore.
8 Read āramam.
9 Read uḍaiya.
22 palinād-udaiya Kōdai Śrikanṭhaṇ [t] ippari aṣīvē-
23 u Śrālaṃad-udaiya Māṇavēla-Māṇaviyaṇ [t] ippari-
24 aṣīvē Vaiḻuṇad-udaiya 1Iravaraṭī-Śattāṇ [t] ippa-
25 ri aṣīvē Noṇumpuraiyurāṇad-udaiya Kōdaiy-Iravi [t] i-
26 ippari aṣīvē 2kil-ppaṭai-nāyagam seyyina Mūrkka-
27 n-Śattāṇ [t] Vaiṇa-Talaiśēri-Kaṇḍaṇ Kūṟrappōḷaṇ-āya 3kil-
28 vāy-kaṭippaṇ = jutta [t]

TRANSLATION.

(Line 1.) Hail! Prosperity! (The following) gift (prasāda) was graciously made by him who had assumed the title “King of Kings” (Kōgōn), His Majesty (tiruvaiḍi) the king (kō), the glorious Bhāskara Ravivarman, in the time during which (he) was wielding the sceptre and ruling over many hundred-thousands of places, in the thirty-sixth year after the second year, on the day on which (he) was pleased to stay at Muyirikkōdū:

(Line 6.) “We have given to Issuppu Irappān (the village of) Aṇjuvāṇam, together with the seventy-two proprietary rights, (viz.) the tolls on female elephants and (other) riding-animals, the revenue of Aṇjuvāṇam, a lamp in day-time, a cloth spread (in front to walk on), a palanquin, a parasol, a Vāṇgū (i.e. Telugu?) drum, a large trumpet, a gateway, an arch, a canopy (in the shape) of an arch, a garland, and so forth.

(Line 12.) “We have remitted tolls 4 and the tax on balances.

(Line 13.) “Moreover, we have granted, with (these) copper-leaves, that he need not pay (the dace) which the (other) inhabitants of the city 4 pay to the royal palace (kōyil), and that (he) may enjoy (the benefits) which (they) enjoy.

(Line 15.) “To Issuppu Irappān of Aṇjuvāṇam, to the male children and to the female children born of him, to his nephews, and to the sons-in-law who have married (his) daughters, (we have given) Aṇjuvāṇam (as) an hereditary estate 4 for as long as the world and the moon shall exist. Hail!”

(Line 20.) Thus do I know, Gōvardhana-Mārtandaṇ of Vēṇādū. Thus do I know, Kōdai Śrikanṭhaṇ of Vēṇāpalinādū. Thus do I know, Māṇavēla-Māṇaviyaṇ of Śrālaṃadū. Thus do I know, Iravaraṭi Śattāṇ of Vaiḻuṇadū. Thus do I know, Mūrkha Śattāṇ, who holds the office of sub-commander of the forces.

(Line 27.) The writing of the under-secretary Vaiṇa-Talaiśēri-Gaṇḍaṇ 8 Kūṟrappōḷaṇ.9

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1 Read Iravaraṭi.
2 Read kīl.
3 See ante, p. 67, note 8.
4 As remarked by Mr. Ellis (i.e. p. 7 f.), the Tamil udai appears to be a taddhāna of the Sanskrit salka.
5 This refers evidently to Muyirikkōdū (L. 4 f.).
6 These two words are repeated in the original (l. 18 f. and 19 f.).
7 The literal meaning of udai-kīlippāṇa or, as it is spelled in line 122 of the unpublished Kaṅkādhī plates of the Pallava king Nandivarman, udai-kīlippāṇa, is ‘one who hears (the words of) the mouth (of the king),’ i.e. ‘a secretary.’
8 i.e. “the hero of great Telliserry.”
9 i.e. “the mountain-splitter,” an epithet of the god Skanda.
No. 12.—THREE INSCRIPTIONS OF CHOLA CHIEFS.

By T. P. Krishnaswami, B.A.

A.—BILVANATHESVARA INSCRIPTION OF VIRA-CHAMPA.

Saka-Samvat 1236.

This inscription\(^1\) is engraved on the south wall of a maṇḍapa in front of the Bilvanathesvara shrine at Tiruvallam in the North Arcot district. It consists of three Sanskrit verses in the Grantha alphabet and records the erection, by an ascetic named Jānanātman (verse 1) or Jānanāmūrti (verses 2 and 3), of the maṇḍapa on which it is engraved. The funds for the building were provided by a chief, called Vira-Champa, who was the son of a Chōla king (verse 1); and the erection took place in Saka-Samvat 1236 (verse 2). The building received the name “Bhadra-maṇḍapa,” i.e. the auspicious maṇḍapa (verses 1, 2 and 3), and the second name Nidrāvasānavijayi-maṇḍapa (verse 3), which was derived from a bīruda of Vira-Champa (verse 1). Jānanāmūrti also built a shrine of Śiva, called Nāyaka-Sīvalaya, on the side of the maṇḍapa (verse 3). The name of this shrine may also refer to Vira-Champa, and suggests that he was a Nāyaka or lieutenant of an unnamed king. Tiruvallam is referred to under the form Valla (verse 3), and its Śiva temple is called “the lord of Śrī-Valla” (verses 1 and 2).

TEXT:\(^3\)

1. निष्ठ[व]ःवस्तान्ताकाविन्यी वीरचूमुपांमाणकावैनादः विजिलम्।।
2. नाथी तद्भविषः।। [१°] वीरचाचिपिन्यानवशः सुखम्।। भद्रावयः।।
3. मभण्यं शानामहतपिविन्य।। वरचयं[कृ]वीरचमूली न्यः।। — [१°]
4. ॥ तुंगवीलाकाद्व[ण]।। समिये। वीरचाचिपिन्यानवशः।।
5. लवद्वरकयतं मद्राह्व भद्रम।। [१°] वीरचाचिपिन्य।। फ[ण]वी[ण]द्यपरिपुरसः।।
6. श्रीवशीश्वीनीविमलाविुलकापरिवृक्तद्वारवीचाराशि:।। [॥ २°]
7. मद्राबधमण्डपम्[प]॥ विरचयं।। भद्रामोहिन्दचाचिपिन्यानवशयः।। च नाम खलां।।
8. [१°] चक्षु च।
9. मायभाचिविवणयक्षम्पा।। पार्वं।। वीरचाचिपिन्यानवशम्।। वहपरुषः।। [२°]

TRANSLATION.

(Verse 1.) The glorious king Vira-Champa, who used to win victories at the time of the completion of sleep,\(^4\) (and) who was the son of the glorious Chōla king,— having speedily conquered all the hostile kings in battle,— caused to be built with their treasures, by an ascetic, called Jānanātman, a maṇḍapa, named Bhadra (i.e. auspicious), which affords delight to Śiva, the lord of Śrī-Valla.

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1. No. 3 of 1880 in Dr. Hultzsch’s Progress Report for October 1889 to January 1890.
2. From an inked estampage received from Dr. Hultzsch.
3. Read “वरचयं”.
4. Read “फरीहः”.
5. This curious epithet appears to mean that Vira-Champa was so certain of his victory that he used to enjoy sound sleep before his battles.
(V. 2.) During a space of time which fell in the Śaka year (expressed by the chronogram) tuṅgaśirikā (i.e. 1236), the holy lord Jñānamūrti erected the everlasting (and) very lofty maṣḍopa, named Bhadra, for Śaṅbhu (Śiva), the lord of Śrī-Valla, who is resplendent with a creeper-like coil of hair, that is adorned with a multitude of excellent serpents, the celestial river (Gaṅgā), and the crescent of the moon.

(V. 3.) Having built this maṣḍopa, named Bhadra, for Śaṅbhu, and having bestowed (on it) the (other) name Nidrāvaśaṇavijayā1 (-maṣḍopa), the holy Jñānamūrti also erected on its side a shrine (ālaya), (called) Nāyaka-Śiva, in the very prosperous city of Valla.

B.—ARULALA-PERUMAL INSCRIPTION OF CHAMPA.

Saka-Samvat 1236.

This short inscription 2 is engraved on the outermost gopura of the Arulāja-Perumal temple at Tiruvattiyār (Little Conjeeveram). It is written in the Grantha alphabet and consists of one Sanskrit verse, and a few words in Sanskrit prose at the end. It belongs to the same Śaka year (1236) and to the same chief as the preceding inscription. This chief is, however, here called Champa, the son of Vira-Chōja, while the other inscription calls him Vira-Champa, the son of the Chōja king. The inscription was composed by Champa's minister Vanabhid, in order to record that the chief presented a new car to the temple. As in other inscriptions, the deity of the temple is here called "the god of the Elephant-mountain."3

TEXT.4

1 tuṅgaśirikā śakopya śeṣan-
2 śiva śaḥsattibandhyāpyaśaṇaṣaṇavit-
3 śiva śeṣeśe śaraṣākṣa: || pūse pūṣyā-
4 vaham kari[m]aśaṇaḥ dala vishamb-
5 pa: pūurmaṇīvī vibhyati vibhaft-
6 dīrghaṁkam: [||] tathābhāva vannidade pūrṇa: ||

TRANSLATION.

In (the time after) the Śaka king, which was measured by the years (expressed by the chronogram) tuṅgaśirikā (i.e. 1236), the glorious Champa, who used to be victorious in battle at the completion of sleep,4 who was the son of the glorious Vira-Chōja, whose desires were fulfilled, (and) the strength of whose arms was well-known, gave a new (and) everlasting car (puṣyāratha) to the god who resides on the Elephant-mountain. Let (him) be victorious for a long time!

(This verse) was composed by his minister Vanabhid.

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1 This same means "victorious at the completion of sleep," and is derived from the surname of Vira-Champa which is noticed in the preceding note.
2 No. 51 of 1892 in Dr. Hultsch's Annual Report for 1891-92.
3 See page 5 of the same Report.
4 From an inked estampage received from Dr. Hultsch.
5 This is a slightly different form of the same śirdha which occurs in verses 1 and 3 of the inscription A.
C.—JAMBUKESVARA INSCRIPTION OF VALAKA-KAMAYA.

Saka-Samvat 1403.

This inscription 1 is engraved on the north wall of the second prākāra of the Śaiva temple of Jambukēśvara on the island of Śrīraṅgam near Trichinopoly. It is referred to in Mr. Moore’s Trichinopoly Manual (p. 341) and in Mr. R. Sewell’s Lists of Antiquities (Vol. I. p. 267) as the only inscription in the Jambukēśvara temple, which contains a date in the Śaka era. It consists of eight lines in modern Tamil characters, intermixed with a few words and syllables in the Grantha alphabet. The language is very faulty Tamil.

The inscription records the grant of one tōli of land in the village of Vaḍakarai-Venkōkudi 2 to the god of Tiruvāṇaikkā. 3 The date of the grant was the day of Mahāmāgha, which fell on Sunday, the full-moon ṭithi of the month of Kumbha of Saka-Samvat 1403 expired, the Piḷava sāmvarasara. Mr. Dikshit kindly informed the Editor that the European equivalent of this date is Sunday, the 3rd February, A.D. 1492. The donor was the great provincial chief (mahāmaṇḍalēvara) Vālaka-Kāmaya, alias Akkalarāja, who bore the titles of “a Bhīma among the Chōḷas,” “a Vīṣṇu among the Chōḷas” (Sōḷa-Nārāyaṇa), and “the lord of Urāiyūr the best of cities” (Urāiyūr-purav-var-āṭhēvara). Though it is very doubtful if he had any real connection with the ancient indigenous dynasty of the Chōḷas, he claimed at any rate to be their rightful successor; and his name has been accordingly included in Dr. Hultsch’s preliminary list of Chōḷa kings. 4 His title mahāmaṇḍalēvara suggests that he was a dependant, probably of one of the last kings of the first Vijayanagara dynasty. 5

TEXT. 7

1 Śubham-astu śvasti śrī Śak-āptum 9 1403 idaṣ mēṭ śollūn[i]yē paḷava-sāmvarasattu Kumbha-nāyakarn pūrva-pakṣhottu pūrṇapiyum ādittā-vāramum peṛgā maṭattu nāl Siṁ-
2 ha-Brahaspāti Mahāmāpa-puṇya-kālattē śrīmaṇ-mahāmaṇḍalēvaran Šōḷa-Bīman Sōḷa-Nārāyaṇa Urāiyūr-purvar-āṭhēvaran Vālaka-Kāmaya āṇa Kazkalarājē-
3 nāyaṅār alajiyē Tiruvāṇaikkāvēndaiya nāyaṅār koyil 13Ādi-Śaṇḍēsvaran-dēvar-kaṇmigaijukku kuṭutta taṇmu-sādaṇa-paṭṭāiyēm nūn ādittā-vāramum peṛgā maṭattu nāl Siṁ-
4 kāvēndaiya nāyaṅār Vaḍakarai-Venkōkudiyēl tiru-vēṭtai āṇa elundu-aruḷuṅi tiru-nāl manḍapa-chchiṟṟappuk[ku]m nāchchiṟṟay Āgilāṇḍanāya-

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1 No. 30 of 1891 in Dr. Hultsch’s Annual Report for 1891-92.
2 The village of Venkōkudi is mentioned in the Taṇjāvūr inscriptions; see South-Indian Inscriptions, Vol. II. p. 63. Vaḍakarai means “on the northern bank of the Kēvēr”; see ibid. p. 63, note 1.
3 Tiruvāṇaikkā, “the sacred elephant-grove,” is the ancient Tamil designation of the site of the Jambukēśvar temple; see South-Indian Inscriptions, Vol. II. p. 253.
4 According to the Tamil dictionaries, this town, which is now a suburb of Trichinopoly and the centre of the native trade in cigars, was the former capital of the Chōḷa kings. Ptolemy calls it already Ὀρθώρα βασιλείας Σαρναγος. The Śaiva temple at Urāiyūr contains some ancient Chōḷa inscriptions.
6 An inscription of the Vijayanagara king Viśnupāksha II., the son of Mallikārjuna, dated in Śaka-Samvat 1406 expired, is found at Gaṅgaiṅkōṇḍaḷapuram in the Trichinopoly district; see ibid. p. 5.
7 From an inked stammapage received from Dr. Hultsch.—Words which are written wholly or partially in Grantha letters, are distinguished in the transcript by thick type.
8 Read svasti.
9 Read Śak-āptēm.
10 Read Rājaspatī.
5 giriṣku-kaśasisadvāya-āga ammuḍuśeydaruli taṃmuccham-āga nāḍakkiṣa oratalīgai ammuḍu-padiyam tiru-Mārgalī-chicheppa ammuḍu seyyavum tiru-nadduvam payirā

6 cheyigā tōppu-tālālakkākkum-āga namoduśaya nāya[kkat]taṇgam-āga Vaḍakarai-Venkōṅkudiyil [śēttā] Irājavibādy nilam vēllī [[]'] Inda nilam


8 Inda taṃmattuṅku agudamā paṇṇipavan upānalai Gēṅgai-karṇiyilē gō-vadai[y]ai kōṇa pāvattē pōga-kaḍavargal-āgavum ||

TRANSLATION.

(Line 1.) Let there be prosperity! Hail! Fortune! At the auspicious time of Mahāmagam (Mahāmati), (when) Jupiter (was standing in) Leo, (i.e.) on the day of (the nakṣatra) Magam (Māgi), which corresponded to a Sunday and to the full-moon tithi of the first fortnight of the month of Kumbha of the Pīva saṃvatsara, which was current after the Saka year 1403,—the glorified mahānāmaḷēśvara, a Bhima among the Chōlas, a Narayana among the Chōlas, the lord of Urāyur the best of cities, Vaḷaka-Kāmaya, alias Akkalārāja, gave (the following) religious edict (dharmākṣara-pāṭṭaiyam) to the pūjāris (of the shrine) of Ādī-Chaṇḍēśvara (in) the temple of the beautiful lord of Tiruvānakkā:—

(L. 3.) “(One) vēllī of land (which was called after) Rājavibhāta (and) which formed part of Vaḍakarai-Venkōṅkudi in our dominions, (was given to the temple) for (defraying the expense of) decorating a maṇḍapa on the festive day, on which the beautiful lord of Tiruvānakkā is carried in procession to Vaḍakarai-Venkōṅkudi for the sacred hunt (tiru-vēttai); for one plate of rice which is offered at the daily worship to the goddess Akhilāṅḍa-nāyaki and afterwards treated as sacrificial remnants (i.e. distributed), for the rice to be offered at the festival in (the month of) Mārgalī; and for the maintenance of a gardener who cultivates the temple garden.

(L. 6.) “(The done) shall enjoy, for the above-mentioned purposes, as long as the sun and the moon last, the taxes on this vēllī of land, the income in gold (and) the income in paddy.

(L. 8.) “If there be any person who injures this charity, he shall incur the sin of killing a cow on the bank of the Gaṅgā.”

1 Read ammuḍu throughout the inscription.
2 Read śēttā.
3 This is a corruption of the Sanskrit chitam.
4 Kōṇa is pleonastic; the correct expression would be gō-vadai[y]ai kōṇa.
5 According to the Dictionnaire Tamil-Français, the Mahāmagam, Māmagan, Mānūrgam or Māmāgam [Makāmadga in Sanskrit] is “a festival which is celebrated every twelve years at Kumbhakōnagam on the full-moon of Mālī, i.e. February, when Jupiter and the Moon are in conjunction in the 10th lunar constellation, called Magam [Magha in Sanskrit], which forms part of the sign of Leo. Then crowds of people go to bathe in the sacred tank, called Māmaga-kkulam or Māmaga-thittam, where the waters of the Ganges are supposed to arrive by invisible channels. This festival serves as an epoch in the country; thus they say: ‘It is three Māmāgams (i.e. 36 years) that he died.’ In Malabar this was also the period of the government of a viceroy under the kings of Vijayanagara.” See also Dr. Fleet’s Gupta Inscriptions, Introduction, pp. 119 and 157.
7 This word occurs as a birudam of Vijayanagara kings in Kanarese inscriptions.
8 This evidently refers to the procession on the day of Vijayadalai, which is even now celebrated in all the temples.
9 Taṃmuccham appears to be used in the sense of prasāda.
10 This refers to the worship at about 4 A.M. during the month of Mārgalī.
11 Irājavibādy appears to be a vulgar form of irukkāsi (Sanskrit rukkād).
12 Tōppu-dī or tōpp-dī and tōpp-duṭṭi mean “a devotee who attends to groves.” (Winlow.)
No. 13.—UDAYENDIRAM PLATES OF THE BANA KING VIKRAMADITYA II.

BY F. KIRKHOHN, PH.D., C.I.E.; GÖTTINGEN.

An edition of this inscription, or rather, of these fragments of two different inscriptions, of the Bana king Vikramaditya II. has already been published by the Rev. T. Foulkes in the Indian Antiquary, Vol. XIII. pp. 6 ff. and in the Manual of the Salem District, Vol. II. pp. 388 ff. For my revised text I have used excellent impressions received from Dr. Hultsch, to whom the original plates, which are at Udayändiram, in the Gujìyátam talukā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The copper-plates are four in number. Three of them, the first of which is inscribed on one side only, are the first, second, and third plates of a grant of which the concluding part is missing. And the fourth plate, which, like the second and third plates, is inscribed on both sides, is an odd, probably the third, plate of another grant, of which both the beginning and the end are missing. Each plate measures about 8½" broad by 3½" high, and all have raised rims to protect the writing. The odd plate closely resembles the others, the only difference being that the ring-hole is about ½" nearer to the right margin than in the other plates. The plates are held together by a ring, about 4½" in diameter. This ring, which is cut, holds a circular seal, about 2" in diameter. The seal bears in relief a recumbent bull, which faces the proper right, reclining on an ornamental pedestal, and having a lamp on each side. At the top is a parasol between two chauris. The engraving is good, and the writing is almost throughout in a perfect state of preservation.—The size of the letters is between ½" and ¾".—The characters are Grantha, with the exception of the Tamil word pugallippavvar (Plate iii. a, line 39), which is written in Tamil characters.1 As a photo-lithograph of the inscription is published herewith, I need not attempt a detailed description of the Grantha characters; but I may state that I have found it difficult to distinguish between the superscript ś and ṣ, which in the original are very similar to each other; and that also more than once I have failed to recognise in the impressions the superscript ṛ of conjunct consonants.—The language is Sanskrit. Of the inscription on plates i-iii. lines 1-44, excepting the introductory svasti [A], are in verse, and lines 45-51 in prose. Line 1 to nearly the middle of line 13 of the odd plate gives the verses in lines 32-44 of the other plates, while the remaining lines contain a prose passage which differs from the corresponding passage at the end of plate iii. As regards orthography, attention may be drawn to the promiscuous use of the letters t and d, t being employed eighteen times instead of d, and d six times instead of t; to the employment of the conjunct iḥ instead of iḥ, which occurs five times; to the incorrect use of the Grantha final m instead of the anusvāra at the end of words; and to the frequent omission of the sign of visarga. In respect of grammar, it may be pointed out that line 5 of plate i. contains the wrong word matthukam-manas (for mathītu-manas, which would not have suited the metre).

Plates i-iii. contain the commencement of an inscription which recorded a grant made by the Bana king Vijayabahu Vikramaditya in favour of some Brāhmaṇa residing at Udayändumangala. The inscription, after two verses invoking the blessings of the gods Śiva and Nārāyaṇa (Vishnū), gives the following genealogy of the donor:

First there was the regent of the Asuras, Bāli (line 11); his son was the foe of the gods, Bana (line 15); and in his lineage was born Bāpādirāja (line 17). When Bāpā-

1 The same word occurs on the odd plate (l. 8), where it is written in Grantha characters, except the letter ṣ, which is peculiar to the Tamil alphabet and language.
dhiraja and many other Baka princes had passed away, then there was born in this family—

1. Jayandasivarman (l. 20), who ruled the land west of the Andhra country.
   His son was—
2. Vijayaditya I. (l. 23); his son—
3. Malladeva, surnamed Jagadékamalla (l. 28); his son—
4. Banavidyadhara (l. 31); his son—
5. Prabhumérudéva (l. 34); his son—
6. Vikramaditya I. (l. 37); his son—
7. Vijayaditya II., also named Pugalvippavar-Ganďa (l. 39); and his son was the donor—
8. Vijayabahu Vikramaditya II., who is stated to have been a friend of a certain Krishnaraja (l. 43).

The odd plate contains part of an inscription which recorded a grant made by the same king in favour of some Brhamapas; and this existing portion of it gives the genealogy of the king commencing with Prabhumérudéva.

These inscriptions are not dated, but they may be assigned with some confidence to about the middle of the 12th century A.D.; for Dr. Hultsch has shown that the king Banavidyadhara of the above list probably lived during the first half of the 11th century of our era, because he married a grand-daughter of the Gaña king Śivamaharaja, whom Dr. Hultsch has shown to have reigned between A.D. 1000 and 1016.²

The place Udayendumalagala, mentioned in the above, has already been identified by Mr. Le Fanu with Udayendiram, where the plates are now preserved.

**TEXT.**

**First Plate.**

1 Svasti śril[h*] || Yat-tat[t*]va-prakṣṭaktīv=atitarāṃ vēdō=pi n=ālam yata[h]
2 stī(sthi)ty-utpat-īlayā=saṁastā-jagatāṁ yan(m)=manvatē yō-
3 gināḥ [!*] śātsha-namra-surēndra-brinda-makuṭa-vyāllum-rannā(ṇa)va-
4 li-sōn-ā[m*]sa-vraja-raṇj̄it-aṅghri-yangelō bhūṭyai Śi-
5 vas=ṣeṣo vaḥ l ila*[1*] Kahi(khal)rodam mathitum-manōbhir=atulam⁷
6 dév-asaurarā-Mmmandaram hitvā=ākṣhbhtā iv=Aunjanādīrśiva ya-
7 a-tatr̄-ādhikam rājatē [!*] yō bhōgi(ṛ)ndra-nivish̄ṭa-mū[r*]ttī=ani-
8 sam bhūṣyō=mrityas=āptayē ṛakṣē[ṇā]*=vaḥ sūra-brinda-vandita-pata(ṇa)-dvā-
9 dvāḥ⁹ sa Nārakaṇaḥ l ila*[2*] Yahi prāddād=asur-ādhipō makha-varē datv(ṛ)vī=ā-
10 [r]gghamm=ādīyāya⁠¹⁰ gām sa-dvīpām sa-charācharām=adhimudā¹¹ dé-

¹ According to an unpublished Tamil rock-inscription on the hill of Pañcha-Pandava-Malai near Arcott, Pugalvippavar-Gandha, i. e., 'the disgrace of famous (kings),' was also the name of the father of a local chief, called Vira-Chōla, who made a grant to Tiruppa-Paulaimalai (i.e., the Jain temple on the top of the Pañcha-Pandava-Malai hill) in the 8th year of the reign of Kē-ārakā-Jēsvarman (i.e. in A.D. 992).—H. H.
² See Dr. Hultsch's Progress Report for October 1889 to January 1890, pp. 3 and 4, and his Annual Report for 1891-92, p. 4 f., where the date of the Chōla king Jarakāja, and, consequently, of the Gaña king Śivamahāraja, is corrected.
⁴ From an impression supplied by Dr. Hultsch.
⁵ Metre: Śārdīlakvidgīta; and of the next two verses.
⁶ Read aikākā-namra.
⁷ Mathitum-manōbhīḥ is evidently intended to be a compound; but the proper form would be mathitum-manōbhīḥ.—Read atulam.
⁸ Read aikākām.
⁹ Read ṛagham-aḍāyā ya ṣa-dvīpām.
¹⁰ Read aikākām.
¹¹ Read 'charām.'
Second Plate; First Side.

11 vâya Daitya-dvishhê [1*] sô=bhût(d)=Vâmana-rûpinê Balîr-iti khy[ã].
12 tâh sur-ôpadra-vyâp[ã*]~aika-ratah Śiv-ângshrikamala-dva[n*]dv-ârcheha-
13 n-aika-vratah [11 3*] 2Tasmâd=abhût(d)=gunà-nidhi[=]balañas=ta[n*]jô yât= 
adhya- 
14 variddhata mahân=amañå prásâdañ[1*] Śambhôs=sâsânika-saka[1*].
15 dyuti-râjî-manûrë=Bbânaâh kripaû-nihat-ãri-ba-
16 la[ã*] sur-ãri[ã*] [11 4*] Tasy=ânvavâyê mahati prasâtañ kahi(kañh)râ[r]= 
ve ñâmarchivad=rañ[ã*] Bbândhirâjô yuti(dhi) šâta-
17 khadga-ñàndôkîr=ârîtir=añbôhû-têjâ[11 5*] 2Bbândhirâjan=pramukhê-
18 shâ=atìt-shâ=anêksô Bbâna-nûpitê=shandô ã[ã*]yât=âsûr[ã*]= 
20 Jayandivarmma sâkshê[1*] jaya-ãri(ãri)=vasañi[ã*] šriyâs=cañ[ã*] Sàr 
ratâha(kañh)-

Second Plate; Second Side.

21 ti ña khañîm=âkvaîra Āndrât=patâha pañcîmato bali(11)yâ- 
22 n [1*] vadhûm=ivaânanya-samânâ kuñolthô[ã*] râjanya-choñâmanî-
23 rañjí-ñâgûrî[11 7*] 2Tasmâ=sâjanîñita suto Viñjñâtî(di)tyô=ntarast-a-rupu-
24 vargagh[1*] raña-bhuvi yasa u(na) tishañhandy(ante) arâyâ pay-agratô 
25 bhîy=âkrañtâ[11 8*] 10Tasmâ[t*]=samañ-rupu-tâtaha(kañh)ya-dateha(kañh)- 
26 bâhur=sâksh(kañh)ya-puñña-yâsasàm prabhavu=tanô-
27 jah [1*] ñîd=Anàmagì iva ñô vânitá-janânanî ñri-Ma-
28 lâcéva iti ñô Jagand-êka-maññâ[11 9*] 11Tân=âñgha-ñarast-vaîrî-ni-
29 karô dêvâyàm Haré=bâlù[ã*] Pârvvatayâm=ânapâti(di)¹³ Shyumukha iva ñri-
30 mân suto yah suddhi[h*] yat-kî(kî)[ã*]îsîr=viñadâm¹³ viganda-kañînâm ka[îpê]-

Third Plate; First Side.

31 shu sañchâ(chchâ)marî-bhûtô bhûpâti-vandya-pâda-yugalâ[ã*] ñri-Bânavidyâ-
32 dharâ[11 10*] 10Tasy=âñma=sma(jô=)bhavad-apâsta-samañ-sarû[r]=vvidyâ- 
33 ñivîñša-matî=vvinâta[1] durrvàcâ-ñrivya=âsasâm prabhavastara[v*]=ya[h]. 
34 pâpa-du[h*]ka-rañita[h*] Prabhûmerudévah [11 11*] 16Abhavas=an[n]- 
35 ma-ñri(ñri)=añât-ñrâçu=vargagh[h*] prathita-priñthu=aññhî[ã*] sûnu- 
36 r=sañmat(d)=vinâta[1*] khâtipati-kuñña-mukha[h*] Pârvvatás-[ã*]. 
37 ghirapatam(d)=vaya-nilîtha-matîr=sysô Vikràmaâti(di)tyô-[ã*]- 
38 mâ [11 12*] 16Tasy=âpi Viñjñâditya-nâmadhèyo=bhavat sutañ[1*] yat(d-d)= 
39 mëcha vitrastâh pâlâyantês=rayô yuddhi[17] [11 13*] 13Pugâñâppavar- 
40 Gûnda iti prathitam¹⁹ ripu-dussaha¹⁰ asya cha nàma param [1*]
Third Plate; Second Side.

41 abhavat¹ dyudhi yat-karavāla-talam² dvipa-vārimuchō-sra-jalam³
42 vavrisu[h⁴] || [14⁵] *Anugada(ta)-naya-mārggō Bāṇa-vanis-aika-dipah prana[ta]-
43 ripu-samajaha Krishnavaja-priyō yah [¹⁰] ajani Vijaibahu[h⁶] sū-
44 nur-asysādhiksa-śrīl-apagata-durit-ētir=VV[V⁰]kramatī(dit)yā-nāmā || [15⁵]
45 Sa hy-asēsas-nripati-makutā-kōti-ranna(tna)-dyuti-rañjita-p[a]-
46 da-rēnūh ⁶ nānāvidha-bhūri-para-nripa-pataha(ksha)-dōhkhaṇḍa-
47 vijayā-labdha⁵-vipula-yasō-bhipārpa-bāhu-mānda-
48 lah⁸ vividha-vichitra-ranna(tna)-villna-valaya-swa-karatala-grihitā-chārur-[hē]-
49 makumbha-nisravat¹⁰ vāri-dhārā-pūrvvakam¹¹ aki(khi)la-vēda-vēdēṃga-ta[ṛkka]-
50 tat[t⁶]va-sauvānt-avaka[r]mma-niratēbhyaḥ sva-mānō-nihitāḥ[atha]-¹² sauavit-pradānā-
51 ēlēbhyah¹⁳ dvija-varēbhyah¹⁴ Udayendumamka(ga)la-nivāsibhyah¹⁶ śvambhā-

Odd Plate; First Side.

1 ḍyā-chatashtaya-nivasīhita-matih=vvin(i)nītaḥ [¹⁰] durvvāra-vīrya-yaṣa-
3 Abhavada-sanupama-śrī[śrī]rāṇatārati-varga[h⁶] prathita-prithula-kṛttih
4 sūnur-samāravat¹⁰ vini(n)iḥtaḥ [¹⁰] kshitiṇati-kula-mukhya[h⁸] Pārvva-
5 tīs-kāṅghrīpatama(dma)-dvaya-nihita-matih-yyō Vikramātī(ḍi)-
6 tya-nāmā, [¹⁶] I(I) Tasyāpī Vijaya-dityā-nāmadhēyō
7 =abhavat sutaḥ [¹⁰] yat(d)-vīrakmēṣṇa vitrastāḥ palayantu-rayō
8 yudhi || [⁷]Puca[ṛ]ya[ṛ]ppavar-Gaṇḍa iti prathitam¹⁸ ripu-dussaham¹⁹ asya
9 cha nāma, param [¹⁰] abhavat²⁰ dya yudhi yat-karavāla-dalā[ḍ]⁻dvipa-vāri-

Odd Plate; Second Side.

10 muchō=sra-jalam²¹ vavrisu[h⁴] ||[I] I Anugada(ta)-naya-mārggō Bāṇa-van-
11 s-aika-dipah prana-ripu-samajahā Krishnavaja-priyō yah [¹⁰] ajani
12 Vijaibahu[h⁶]²² sūnur-asysādhiksa-śrīl-apagata-durit-ētir=VV[V⁰]kramatī-
13 ti(dit)yā-nāmā Sa hya²² anēka-samara-viṣaya-sam-
14 labhu-viṣayalakṣmy(kshmy)-adhisthita-vīśāla-bhujāntarō
15 Bāṇa-kul-śāmalāmala-byā(yyō)m-āvabhāsana-bhāskara²⁶ a-
16 vanat-anēka-para-nripati-makuta-tata-ghaṭijā-māṇīk[y]a-māṇi-
17 mayūkha-rañjit[ā]m[⁶]ghrikamala[h⁸] sva-karatala-grihitā-chārur-chām-
18 kar-ōr-ka[ra]²⁶[gar]-dāvā-dhārā-pūrvvak[ṃ]¹⁹ viprēbhōyō vēda-

¹ Read "vad-yudhi.
² Read "śāla-gaṇḍa-dvipa-."
³ Read rajah.
⁴ Read "śāla.
⁵ Read "Śīyāhu.
⁶ Read "śāla-dvipa-."
⁷ This aśākara looks in the original rather like āśākara.
⁸ Read "śāla.
⁹ Read "śāla-grihita-
¹⁰ Read "śāla-vindu-
¹¹ Read "śāla-kara-" (felt).
¹² Read "śāla-grihita-
¹³ Read "śāla-yudhi.
¹⁴ Read "śāla.
¹⁵ For lines 1-13 see lines 32-44 of the preceding.
¹⁶ Read "śāla-
¹⁷ Read Pugaf-.
¹⁸ Read "śāla-pratīṣṭha-.
¹⁹ Read "śāla-asya.
²⁰ Read "śāla-yudhi.
²¹ Read rajah.
²² Read "Śīyāhu."
TRANSLATION.

A.—The Three First Plates.

Hail! Prosperity!

(Verse 1.) May that Śiva promote your well-being, whose true nature even the Veda cannot fully reveal, from whom the creation, the preservation, and the destruction of all the worlds proceed, on whom the devotees meditate, (and) whose two feet are tinged with the collections of red rays of the rows of jewels in the diadems of the crowds of the chiefs of the gods who in person bow down before him!

(V. 2.) May that Nārāyaṇa, whose body ever rests on the lord of serpents, (and) whose two feet are worshipped by crowds of gods, guard you! He, whom the gods and Asuras, desirous of churning the matchless sea of milk, discarding the Mandara laid hold of, as it were, to obtain a second time the nectar of immortality, (and) who then shone, even more than ordinarily, as if he were the Anjana mountain!

(V. 3.) There was the regent of the Asuras, named Balli, whose sole delight it was to engage in acts of violence towards the gods, while his one vow was, to worship the two lotus-feet of Śiva. He, after having presented as an excellent sacrifice a respectful offering to the primeval god, the enemy of the Daityas, with great joy (also) gave to him who bore the form of a dwarf the earth with its islands and with all things movable and immovable.

(V. 4.) From him sprang a mighty son, a treasure-house of good qualities, towards whom was ever increasing the great pure favour of Śāntabhu on whose head are the lines of the lustre of a portion of the moon.—Bāna, the foe of the gods, who with his sword struck down the forces of his enemies.

(V. 5.) As the cool-rayed moon rose from the sea of milk, so was born in his great lineage Bānādhirāja, who, possessed of never-failing might, with his sharp sword cut up his enemies in battle.

(V. 6.) When Bānādhirāja and many other Bāna princes had passed away, there was born in this lineage, not the least (of its members), Jayanandivarman, the fortune of victory incarnate, and an abode of fortune.

(V. 7.) This unique hero of great might ruled the land to the west of the Andhra country, like a bride sprung from a noble family unshared by others, having his feet tinged by the crest-jewels of princes.

(V. 8.) From him was born his son Vijayāditya, who scattered hosts of opponents, (and) before whom the enemies, seized with great fear, did not stand on the field of battle.

(V. 9.) From him sprang a son whose arm was skilled in cutting up all opponents, a source of never-waning merit and fame, who to mankind was like the god of love,—the illustrious Malladeva, who was the unique wrestler of the world (Jagadekamalla).

(V. 10.) As Harā begat the six-faced (Kārtikkya) on Pārvati, so he begat on his queen an incomparable, prosperous, and prudent son who completely scattered multitudes of enemies,—the illustrious Bānavidyādhara, whose pure fame became an excellent chaurn for the ears of the elephants of the quarters, (and) whose two feet were an object of adoration for princes.

The meaning apparently is, that Nārāyaṇa (Vishnu), when worshipped by the gods and Asuras, grants the nectar of immortality even more readily and abundantly than was the case at the churning of the ocean by means of the mountain Mandara. The words bhūva-mārtiṣṭya-dṛṣṭya in the second half of the verse must in my opinion be connected with the words of the first half; compare the similar position of Pādana-rāpiṇḍa in the next verse.

* i.e. Vishnu.
(V. 11.) His son was Prabhumērudāya, who drove away all enemies, whose mind was intent on the four branches of knowledge, who was refined, a source of the fame of irresistible valour, full of energy, and free from fault and sorrow.

(V. 12.) From him sprang a son of matchless fortune, named Vikramāditya, before whom the hosts of adversaries bowed down, (and) whose great renown was widely spread; a man of refinement, who was the chief of the families of princes, (and) whose mind was fixed on the two lotus-feet of the lord of Pārvati.

(V. 13.) He, again, had a son named Vijayāditya, frightened by whose valour the enemies ran away in battle.

(V. 14.) He also bore another name, Pugalvippavar-Gānda, widely known and unbearable to opponents. Cleaving by his sword in battle, the elephants shed their blood as clouds do the rain-water.

(V. 15.) To him was born a son Vijayabāhu, named Vikramāditya, a unique light of the Bāṇa family, who has followed the path of prudent conduct, before whom the assemblage of opponents has bowed down, (and) who has Krishṇarāja for his friend. Eminently prosperous (he is, and) free from evil and distress.

(Line 46.) This (prince), the dust of whose feet is tinged with the lustre of the jewels on the edges of the diadems of all princes without exception, and whose two arms are filled with ample fame, gained in victories over the multitude of arms of the adherents of many different hostile princes,—after pouring out a stream of water from the beautiful golden jar, held by the palms of his hands the bracelets on which are thickly covered with various bright jewels,—(has given) to the excellent twice-born, dwelling at Udayēndumāghala, who delight in, what is their proper duty, the knowledge of the truth of all the Vēdas and Vēdāṅgas and philosophy, (and) are eager to impart the knowledge of things which is stored up in their minds.

B.—The Odd Plate.

(Lines 13-18.) This (prince), whose broad chest is rested on by the Fortune of Victory whom he has gained by his victories in many battles, a sun to illuminate the very bright heaven of the Bāṇa family, whose lotus-feet are tinged with the rays of the ruby gems, fastened on to the sides of the diadems of numerous hostile princes bowing down before him,—after pouring out a stream of water from the beautiful large golden water-pot, held by the palms of his hands,—to the Brāhmaṇs, of the Vēdas.

No. 14.—UDAYENDIRAM PLATES OF VIRA-CHOLA.

By F. KIRKHOORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription, or rather, fragment of an inscription, has been previously published, with a photo-lithograph, by the Rev. T. Foulkes, in the Indian Antiquary, Vol. IX. pp. 47 ff. and in the Manual of the Salem District, Vol. II. pp. 365 ff. I re-edit it from an excellent impression received from Dr. Hultsch, to whom the original plates, which are at Udayēndiram, in the Guḍiyātām tālukā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

1 See Sir M. Monier-Williams's Dictionary, s. v. vidya: — tr̥ṣṇa, the triple Vēda; ān̥vēşkāśiśā, 'logic and metaphysics'; dharma-śāsti, 'the science of government'; and śāstra, 'practical arts, such as agriculture, commerce, medicine, etc.'

2 Literally, vilāsa would rather be 'hidden by.'

3 Lines 1-13 of the odd plate are identical with lines 33-64 of the preceding inscription.
These are two odd copper-plates, marked on their first sides with the Tamil numerals 2 and 5, and inscribed on both sides. Each plate measures about 9½" broad by 2½" high, and has on the proper right a ring-hole, about 3½" in diameter. There is neither a ring nor a seal, and the plates are now tied together with a string. The engraving, though not very regular, is done fairly well, and the writing, with one or two insignificant exceptions, is well preserved.— The size of the letters is between 2½" and 1½". The characters are Grantha. The language is Sanskrit; and the text on both plates is in verse. In respect of orthography I need only notice the doubling of a consonant before y and v in vibhāttyai, plate ii. line 1, Garuḍādhecajī, plate ii. line 9, and maddhyāmā, plate v. line 11. As regards the language, the most noteworthy point is that the author in line 1 of plate i. undoubtedly wrote traī, instead of trayī which does not suit the metre.

The inscription, as we have it, is part of a grant of “the lord of princes” Vira-Chōja. Plate ii. treats of the mythical genealogy of the Chōja family, the beings actually mentioned being the god Brahma n, his son Marichi, his son Kāśyapa, his son the Sun, his son Manu, his son Ikshvāku, his descendant (separated from Ikshvāku by many generations) Sagara, his descendant Bhagiratha, and Raghu. Plate v. records that, when the lord of princes (or king) Vira-Chōja was ruling the earth, his spiritual guide Nila advised him to make a grant in favour of some Brahmans; that Vira-Chōja then went to the Chōja ruler Parakṣesarivarman and asked leave to bestow on the Brahmans a village in his own territory which he promised to name after Parakṣesarivarman; and that, having got the necessary permission, he gave the village of Parakṣesarucharurvedimangala, situated between the river Kāvēri and another, small river, to a hundred and fifty (Brahmans).

I cannot say anything definite about the Chōja ruler Parakṣesarivarman and the subordinate prince Vira-Chōja, mentioned in this inscription; nor am I able to identify the village of Parakṣesarucharurvedimangala.

TEXT. 5

Second Plate; First Side.

1 bhavatām 4 bhavatāt(d=) vibhāttyai trayā-sāra-vastu 8 chaturānana-
2 mādi-tējah || 6 Vīdhitāns-tasyān putrā:bhūt(n=)Marichī[r=]mumānā-
3 sō mahān [r=*] Mari(r=)bhoṣo-cha tantarā:bhūt Kāśyapā-
4 khyō mahāmuni[r=] || Kāśyapasya munē:śākā-sāma-
5 jō bhānumān Ravīrā:viśvāhācha 8 lōkānām-andha-
6 kār-āpanōda-kriyā H Vēḍa-vēḍhagā-ta[t=]*vajīnā Vi-

1 From Brahman to Ikshvāku the genealogy agrees with the one given in the Calāgattu-Parasā; Ind. Ant. Vol. XIX. p. 330. Compare also the genealogies in the large Leyden grant (Dr. Burgess' Arcā. Survey of Southern India, Vol. IV. p. 216) and in the Vīkārāma-Śilāp-Ula (Ind. Ant. Vol. XXII. p. 147).
2 On page 71 above, reference is made to a chief, named Vira-Chōja, who was the father of Vira-Champa (Śaka-Sambat 1236). The Pāṇḍava-Malai rock-inscription (ante, p. 75, note 1) records a gift by an earlier Vira-Chōja, who was the son of the lord (udāyēt) Lāṭarka Vīgipāvav-Gaṇa. This Vira-Chōja appears to have been a local chief, who was not related to the Chōja family at all, but on whom the name Vira-Chōja was bestowed with reference to the ruling dynasty. Similarly, the Vira-Chōja of this Udāyāndiran fragment need not necessarily have been a Chōja, and the genealogy on the first plate of the grant may have been that of his sovereign, the Chōja king Parakṣesarivarman. The latter cannot be identified, as we know from inscriptions that the surname Parakṣesarivarman was borne by several Chōja kings.— E. H.]
3 From an impression received from Dr. Holtzsch. 4 Metro: Vasantātikā.
5 Originally traiṣastra-was engraved, as required by the metre; afterwards the as of trai has been struck out, and yā has been inserted below the line, between the akṣaras tra (for trai) and sa.
6 Metro: Śloka (Anushṭubh); and of all the following verses.
7 Read iṣī iṣa.
8 Here one syllable is missing, and the particle cha yields no sense. Probably the intended reading is viṣvāhāḥ=sa. 
SECOND PLATE; SECOND SIDE.

7 vasvataś-cha 1 sutō Manuḥ [ṁ] åsīt kahitiḥ-bhrītām-ādyāḥ
8 praṇava-pā-namm-īsāvā || Ikshvākuḥ-cha mahā-prājñā
dhikṣīmān Garuḍaddhāvajā [ṁ] Manās-sūnuḥ 2 kahitiḥ-sannām-sājīt(s)ād-āKha-
9 udala-sāmaḥ || Ikshvāku-vamā-sājītēhu kahatriyēhu
10 baḥubhāv-apī [ṁ] pālayitvā bhuvan-dī[r]ggham 3 yātēhu cha dīvam
11 pratī || Sagarā-nāma tad-vamāsē jātavān [bhū]pa-pū (pu)ṣaṁ[y]a[h] [ṁ] Bhagī-
12 rathō-pi tad-vamāsē tato jātō janō(n)āsvara[h] 3 || Raghur-māma

FIFTH PLATE; FIRST SIDE.

1 Rakṣhamāṇe bhuvam 4 viśvam Vira-Chōṭe  [ṁ] dha[r]m-ō-
2 padēḥta tasy-ābhūt 5 Niṣa-nāma mahisuraḥ || Yush[m]ad-g[u]rāṇh sa-
dēbh-īty-ēnma-sadēsāt || Śrutvā tad-vachanama rājā gatvā
5 Chōla-mahi(h)patiḥ nāma-nākṛityā purus-taṣaṇaṁ śhītv-aitad-abhīyā-
6 dvīccha[h] || Mat(d-)-dēsē tu mahā-grāṇam 8 dāṣyāmi tava saṃ-

FIFTH PLATE; SECOND SIDE.

8 Tad-āśu karvity-sannūjitaḥ Parkāsāvīrmanmaṇa [ṁ] paṣchā-
9 dbhīyāṣ-āṭēbhīyā-cha Vi(vi)ra-Chōṭe  niṣv(y)-ēṭharaḥ || Parkāsāricha. 10
10 tu[r]vēdīmpāgal-āhvīyam pū[ṛ]ṃ[ṇ]am 11 Kāvēryyā 12 svatpa-nadyā-
11 ṛ-cha maddhyamā supratīśta(ṛthi)ṭam [ṁ] Sa[r]jvī-lakṣaya-saṁpannam 13 sā-
12 lya-āḍi-sasya-bhūstītah [ṁ] || panas-āṁrā-ādi-sanīyuktam pūṛ-ārām-ā-

TRANSLATION.

A.—SECOND PLATE.

.... may the primeval glory, with four faces, 14 the essence of the three
Vēdas, promote your welfare!

Of that Creator, Marichi was the great mind-born son; and of Marichi’s body sprang the
great sage Kāśyapa.

Of the sage Kāśyapa the resplendent Sun was the son, who dispels the darkness of all the
worlds.

Vivasvat’s 16 son again was Manu, thoroughly familiar with the Vēdas and Vēdāṅgas, the
first of the rulers of the earth, as Ṣū is of the Vēdic texts.

And Manu’s son was the wise Ikshvāku, devoted to him 16 whose symbol is the Garuḍa; he
ruled the earth, equal to Ākhapādala. 17

1 This ča spoils the metre.
2 Read either kahitiḥ-sann or kahitiṁ śeṣeṇo.
3 Read dīrhāṇam.
4 Read bhuvam viśvam.
5 Read kahitiḥ-ṛṇa-.
6 Read svarṛga-prāpata-karaṇama.
7 Read ṛ-ṛṇa-.
8 Read ṛ-ṛṇa-.
9 Here again this ṛṇy offends against the metre.
10 The first half of this verse is quite incorrect.
11 Read gṛṣṇam.
12 Read Kāvēryyā, svaṭpa-, as suggested by Mr. Foulkes.
13 Read saṁpannam.
14 i.e. the glorious god Chaturāṅana (Brahmā).
15 i.e. the Sun’s.
16 i.e. the god Viṣṇu-Kṛiṣṇa.
17 i.e. Indra.
When many warriors born in the family of Ikshvāku, having long ruled the earth, had gone to heaven, then the most excellent king Sāgara was born in his family; and in his family again was born afterwards the lord of men Bhagiratha.

Baghū by name . . . . . . . .

B.—Fifth Plate.

While the lord of princes Vira-Chōja was ruling the whole earth, a Brāhmaṇ named Nīla was his spiritual adviser.

He directed him to bestow on the chief twice-born a gift of religion which would secure heaven to all his ancestors.

When he had heard his advice, the king went to the Chōja ruler, bowed down, and, standing in his presence, spoke the following words:

"In my territory I wish to give a great village, (which shall be) named after thee, to the Brāhmanas; please grant me leave to do this!"

And permitted by Parakāśarivarman, who said to him, "Do so speedily," the lord of princes Vira-Chōja (gave) to one hundred and fifty (Brāhmaṇas) the entire village of Parakāśarichaturvedimangala, well situated between the Kāvēri and a small river, endowed with all auspicious marks, embellished with rice and other grains, furnished with jack, mango and other trees, with areca-nut tree gardens . . . . . . .

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No. 15.—GANAPESVARAM INSCRIPTION OF THE TIME OF GANAPATI.

SAKA-SAMVAT 1153.

By E. Hultsch, Ph.D.

This inscription has been already drawn attention to by Mr. G. Mackenzie in his Manual of the Kistna District, p. 214, and by Mr. R. Sewell in his Lists of Antiquities, Vol. I. p. 54. It is engraved on three faces of a stone pillar in front of the Durgāmā temple at Gaṇapēsvaram, a hamlet near Talagāda-Dīvi in the Bandar (Masulipatam) talukā of the Kistna district. The same pillar bears four other, later inscriptions, viz. one at the bottom of the east face 1 underneath the inscription of Ganapatī, and three others 2 on the north face, which had been left blank by the engraver of the Gaṇapatī inscription.

The alphabet of the inscription is Telugu. The language is Śanakrīt verse as far as line 121, and Telugu prose from line 121 to the end. The Śanakrīt portion opens with invocations of Vishnū, Śiva, and Gaṇēśa (verses 1 to 3). Verses 4 to 14 contain a short genealogy of the Kākatiya king Gaṇapatī, to whose time the inscription belongs. Omitting the earliest ancestor who is named in the Anmarakaṇḍa and Ekaṃranāthā inscriptions, 3 the Gaṇapēsvaram inscription commences the list with Frōla (verse 5), who resided at Anmarakaṇḍa in the Andhra country, the capital of the kings of the race of Kākati 4 (v. 4). He defeated .

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1 This inscription is dated in Śālavāhana-Śakavāra 16[9]8 [expired], the Khara sañevatara.
2 The dates of these inscriptions are: Saka-Samvat 1268 [expired], Vyasa; 1606 (not 1005, as stated by Messrs. Mackenzie and Sewell), [expired], Rudhirbdagirin; and 1265. The second inscription refers to "the king called after Gaṇapatī, which had been set up by Chōja at the junction of the Vēpi and the sea," and the third records the grant of a lamp "to the god Gaṇapēsvarama in the beautiful Pedā-Dilvipura at the junction of the Kistna and the sea."
Mantena-Guṇḍa, Tailapadeva, and Góvinda-Daṇḍēṣa, and re-instated Chōḍōdaya (v. 6). The same four contemporaries of Prōla are referred to in the Anmakonda inscription, where, however, Mantena-Guṇḍa is called Guṇḍa, the lord of the city of Mantrakīṭa. Tailapadeva has been already identified by Dr. Fleet with the Western Chālukya king Taila III. Chōḍōdaya is mentioned four times in the Anmakonda inscription. Line 32 f. of that inscription reads as follows: “Then he (Prōla), who had easily plundered his (Udaya’s) dominions in warfare, gave the kingdom (back) to king Udaya.” Verse 6 of the Gaṇapēsvaram inscription shows that Udaya is here meant for Chōḍōdaya. In lines 65 to 71 of the Anmakonda inscription, we are told that king Chōḍōdaya died out of fear of Prōla’s successor, Rudra. According to line 104 f. Rudra burnt the city of Chōḍōdaya. In line 107, Rudra is called “the only resort of Padmā (or Lakshmi) who arose from the womb of the glittering milk-ocean of the race of Kandurādaya-Chōḍa.” Udaya-Chōḍa is evidently a transposed, but synonymous form of Chōḍōdaya. Further, I suspect that Padmā has to be taken as the actual name of Chōḍōdaya’s daughter, whom Rudra married for political reasons, though he caused the death of her father and destroyed his city. Finally, Kandurā appears to have been the name of Chōḍōdaya’s capital. According to Dr. Oppert1 “there are in the Nizām’s territory and the neighbouring districts many places called Kandurā.” But I am not in a position to say which of these is to be identified with Kandurā.

By his wife Muppaladēvi, or, as she is called in the Anmakonda inscription, Muppamadēvi, Prōla had two sons, Rudra and Mahādēva (v. 7). Rudra succeeded his father on the throne (v. 8). He is said to have settled the inhabitants of towns which he had destroyed, at Ėrūngalī (Worangal) and to have established on the sites of those towns new colonies, in which he built temples of Budrēsvāra (v. 9). Rudra was succeeded by (his brother) Mahādēva (v. 11), whose son by Bayyāmbikā was Gaṇapati (v. 12).

Verses 15 to 43 describe the descent of one of Gaṇapati’s officers, the general Jāya or Jāyana. The first person named is Bhīma (I.) of the race of Ayya (v. 16), who resided at Kroyyūru3 in the country of Velanāṇḍu4 (v. 17). His three sons by Rachyāmbikā, Jīla, Nārāyaṇa (I.), and Šāraya, were in the service of king Chōḍi (v. 18). Jīla defeated a certain Kannaradēva and received in acknowledgment of this deed the dignity of general from the king (v. 19). At the command of king Chōḍi, the second brother, Nārāyaṇa (I.), fortified Dvīpa, i.e. Talagaṇḍa-Divi, which is fabled to have been created by the god Kāvēra (v. 20 f.). He also constructed tanks and temples at Dvīpa and at Vaḍlakurru (vv. 23-25). He received from king Chōḍi the lordship over Dvīpa and the Goṇṭu villages, and the title of general (v. 26 f.). The four sons of Nārāyaṇa (I.) by Nārāmba (I.) were Chōḍi,5 Bhīma (II.), Pinna-Chōḍi, and Bramma (v. 25). They served in the army of “the king who was the lord of the Chōḍa country” (v. 30). This king appears to be identical with, or a successor of, the previously mentioned king Chōḍi (vv. 18, 20, 27). He may be also connected with Chōḍōdaya, to whom both the Anmakonda and the Gaṇapēsvaram inscriptions refer as a contemporary of the two Kāktiya kings Prōla and Rudra, and with Kulottunāga-Chōḍa-Goika of Velanāṇḍu.6 The wife of Pinna-Chōḍi, the third of the four brothers, was Dāmāmba (v. 31). They had two daughters, Nārāmba (II.) and Pēramāmba, and three sons, Prithva, Jāya or Jāyana, and

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2 The length of the first vowel is guaranteed by the metre. Other forms are Orangallu and Oruggallu; Ind. Ant. Vol. XXI. p. 197, note 3.
3 This place can hardly be identical with the distant Krōṣūru, which is the head-quarters of a taluka of the Kistna district.
4 This territorial term forms part of Velanāṇḍi Kölöttunāga-Chōḍa-Goika, the name of a chief whose inscriptions range between 1065 and 1072; see my Annual Report for 1892-93, p. 3.
5 This person and his younger brother Pinna-Chōḍi were evidently called after king Chōḍi.
6 See note 4.
Nārāyaṇa (II.) (v. 32). At this time (the Kākatiya) king Gaṇapati, who had defeated the kings of Chōla, Kailāga, Sēvāna,1 Karnaṭa, and Lāta, conquered the country of Vēlanduṇu, together with Divpa (v. 34). Having taken to wife Nārama and Pērama (i.e. Nārāmā II. and Pēramāmba of verse 32), he took their younger brother Jāya or Jāyana into his service (v. 36 f.) and appointed him general (v. 38). Jāya had, on a previous occasion, defeated a certain Vīrīgadhumagharatā (v. 41).

The immediate object of the inscription is to record that the general Jāya built at Divpa a temple of Šiva, which he called Gaṇapēśvāra or Gaṇapatiśvāra in honour of his patron, king Gaṇapati (v. 44 f.), and the name of which survives to the present day in the hamlet of Gaṇapēśvaram. The date of the consecration of the temple was the tiṭhi of Gaurī in the bright fortnight of Vaiśākha of the Śaka year 1153, which corresponded to the cyclic year Khara (v. 45). I am obliged to Mr. Dikshit for the following remarks on this date:

"The goddess Gaurī is supposed to have been born on the fourth tiṭhi of Jyaśātha, but is considered as the regent of the third tiṭhi. Consequently, the "tiṭhi of Gaurī" might be meant for the third or fourth tiṭhi. Observances in honour of Gaurī are enjoined on both the third and the fourth tiṭhis of some of the twelve months. One of these observances commences on the Chaitra ikuṭa triyād and ends on the Vaiśākha ikuṭa triyād. This tiṭhi ended in Śaka-Saṁvat 1153 expired, the Khara ikuṭasara, on Monday, the 7th April, A.D. 1231, at 11 gh. 10 p., and Vaiśākha ikuṭa chaturtiḥ ended on Tuesday, the 8th April, at 7 gh. 13 p. Ujjain mean-time."

The Telugu portion of the inscription (lines 121 to 135)2 records that certain dues had to be paid by every boat touching at Nāṅgagadha to the temple of Gaṇapatiśvāra at Divi,3 and that Jāyana-Nāyaka (i.e. Jāya or Jāyana of the Sanskrit portion) assigned the revenue of a number of villages to the same temple, and granted twenty-five cows, the milk of which was to be used for supplying ghee to a perpetual lamp.

TEXT.4

A.—West Face.

1 कीकातस्यवस्थानीति भवति कीकातिः.
2 वारिष्ठेर्नशालास सुदर्शनाः कातरोधः.6
3 सूर चरितं द्वंद्वय [1*] यस्सावहं धर्मं श्रीधरितततुः.
4 लब्धाः संहि संकानन्द्वतियस्यवर्णितिः.
5 पद्मस्वतव श्रवव चा || [1*] जयति चिन्हस शंकोः.
6 रिद्वलेखा स्मृतरेतवतविस्रारे चा.
7 लद्वी जगैति [1*] ग्रीष्मविवर्गमगवारसब्जूः.
8 टमाहाकाकालवालभमा राजावे प्रशाशी || [2*] ग्रजा.
9 वाह पातु वी वस्त्र भांति दानातिकालिनः || सचा.
10 द्रिनिन्धरेपारंकालीकोपका इव || [2*] चक्कबोधिः.

2 To Mr. G. V. Ramamurti, of Pali-Kimeja, I am indebted for the explanation of several Telugu terms.
3 Both Divi and Divpa, which occurs repeatedly in the Sanskrit portion, refer to the village of Talagada-Divi, near which the hamlet of Gaṇapēśvaram is situated. The form Divi must be derived from Ṇivi, which is a Telugu rākṣasa of Ṇēpa, and which forms part of Pēla-Divipura (see, p. 82, note 2).
4 From inked estampages.
5 Read चक्कबोधिः.
6 Read चक्कबोधिः.
7 Read रोजांस्थि.
11 काव्याचिन्ताचार्य्यां नरेश्वराणि कुलराजाधारी [१८] श्री-
12 ध्रुवनीतंत्रसमस्तीलांतामातानितां नगरं ध्री-
13 विचारे [१८] तत्र स्वतः: प्रसाददानस्याय: सभाध्वीयें-
14 श्री धरण धरण | यस्स प्रतापवल्ले समन्तास्मृति:।
15 तीमासऽऽम: सम्बुधुः [[१८] कैचियांगसुरु[[विचित्रित्वतः: खे-
16 श्रीन निधिक्षिता: कैचियांगपद्धकमहत्वकं सुधा।
17 विद्ये लाभिता: [[१८] कैचियांगविविधिता: सभास्ती नी-
18 विद्येवार्थेनविशवाचपदेः श्रेण निधिक्षिताः-
19 शंयरासंग्रायम् [[१८] तत्साह्योजनरेखासुमपदेशं,
20 वर्णं: पुरो | रिपुबपदस्यविनं सा [१८]
21 द्रव्यालेवमुप:[ती] खारी || [३८] पितु: परोचे वशच[१८]
22 श्रीशंस श्रीनाथादेशुनकृतव: | यस्स प्रताद-
23 पोल्कश्वरवर्तः: प्रवाहितमकोशवन्दद्रार || [८] उच्छु-
24 श्रीच व्रताण स्वेद वास्तववाचुर्य तत्त्व-
25 'नैसत्तनाम[भ]विश्वामकुरंगरे निधिक्षिता वा-
26 ठिका: [१८] किंचि खेतु हंसेतु तेषव पुर्णवाचुर्य नू-
27 श्रीने: कैचियांगसस्यं ज्ञित्वतः: प्रस्तातष्टे-
28 वाक्या: || [८] प्रेयोगस्तोत्रे: प्रार्थनाप्रत्याशे-
29 के: || संवर्णिता: मनो वेष विचव धरणीस्वता || [१०] दिवे-
30 सते श्रद्धाये वचार सवुध्य महादेवविषिणविनेशय: [१८] मह-
31 तापमानाह[१८]दिते यदीये तेजांश्च मानायुव्य सूप-
32 तीन्न || [११८] तत्साह्यालेवमहाशाक्यालावशिकायायजपी-
33 महावाज्ञ || सर्वंक्राहस्वितुरीपाणि: कुलामस्तोपी-
34 गणपत्योपितः || [१२] वल्युशदातंगेन्द्रविगलब्धानांकु:।
35 हरिदुये: लग्नसुतुरंगितुहुसुर: क[१८] तदा-
36 नेत्रकाण्य [१८] सुर्यज्ञम लिपुस्तिमस्तुकाम्बुरहस्त्वच्छे[व]क्षणाक.-
37 नेत्रकाण्य [१८] सुर्यज्ञम लिपुस्तिमस्तुकाम्बुरहस्त्वच्छे[व]क्षणाक.-
38 ज्ञाता: [१०]किंतुलारक्ष्मानाक्षिति वेष्टि निःमतिः || [११८] निविष्कु:।

1 Read सतृकु।
2 Read विश्वासिन्तिः।
3 Read समस्ताक्षर।
4 Read तिकु।
5 The aṣṭādhyāya stands at the beginning of the next line.
6 The aṣṭādhyāya stands at the beginning of the next line.
7 The aṣṭādhyāya stands at the beginning of the next line.
8 Read सतृकु।
9 Read सतृकु।
10 Read विश्वासिन्तिः।
38 जविज्ञानं निर्ज्ञानं परेषां शरणसुपगतानं
39 सीमसुष्मायनं ॥ ॥ निषिद्धपरितीनामायथं
40 नसा य: प्रतिप्पदंपरिप्रतिमायिनी विशालं ॥ ॥ [१५] चर्चा सच्चः
41 प्रयोरे भारत गणपतिनिनिनिन्त : ॥ सीमवाजयभुनायः
42 रक्षयस्तं तदन्यं ॥ ॥ [१५] विक्रांतिमागवकलयनः प्राणिः प्राणुः
43 ज्ञेयस्वल कलो स भैममः ॥ दुःखासनमाशीत एव 'शुद्धुष्म्रः
44 धनोविद्ध सुक्ष्म देव ॥ [१५] सुवावस्ते वेशनां दृढः कोऽ
45 यूक्ष्यस्तत्तु कुलसंविवासः ॥ प्रांम स स्विमो धनः
46 द्विपपानवकार विहिरविकौणमान ॥ [१३] रथाविके-

B.—South Face.

47 तद्य प्रवमुहुःभासे जिज्ञासारायणसुरया-
48 ख्या: ॥ शक्तिप्रवेद्दैविर चीविषिषि निगाय शबूतु शुः
49 विषा चोड़स्वः ॥ [१५] जिज्ञासारायणसुरया: नायः
50 कणादव्यं समरे विजित्य ॥ थे निजेशाचिय्यिकात-
51 प्रायायिरीविशिष्ठसिनिवानिनतिनं ॥ [१५] तयाणातुः
52 तत्वेऽ[१०] ॥ भूमिभारायण: काथपाराय-
53 पाघुतः ॥ चोड़स्वः रिपुण्येनङ्कार ध-
54 थावं विविविवामां ॥ [२०] य: जश्येप्पोवासाशिवरिः
55 से हीरे पुरेत्वजनदेव खट्टः [१०] परेहुरादं वचः
56 तां मनोयु चकार दुःख प्रभुषण निषुः: ॥ [२१] चू-
57 'च्छोभर्तिराजराजावः: मुतःत्वचाहतीत्वेदारवः नाप-
58 जाप्यविश्वासितारामाभिवरामः
59 से ॥ सीपालावास: मीमान्सहमुहुःप्राकाराभासः
60 क्तुरु हीरे मूलवासालोच्याये: प्रामाणे-
61 ब्रह्म नारायणः ॥ [२२] चोड़स्वविद्रतां चीड़ेकर्मामः
62 [त]तत् हि हीरे: ॥ यहको पतिनामः मीमान्सां च
63 पिपुलाचा ॥ [२३] चत्वाय प्रासादान्विचोत कहाेभे वस्तः
64 पि: ॥ यहकारो प्राप्तिव्रतान्वितुवनधेवो मह[२४]काः शा-

1 Read पशुद्वरः
2 The asamadh stands at the beginning of the next line.
3 Read मनिंीः
4 Read धूपानयनः.
65 : [24°] चय वदुक्तवावः साम्प्रवेदिते यथा । चयवृत्तिस्वरूपः ।
66 खा । [भृ]भस्मवर्त्तात् स्वविशेषवान रामः ।
67 यवम्भरन् || [25°] नारायणाय तथा पोव्यरतिः ।
68 भ्र: पति: प्रदात: । गोपालरूपितव: सम्यात: [च]ः ।
69 पि गोतुप्रकोणः || [26°] चर्यामाचकानिर्दैव चाला देहः ।
70 यशोधराचैविरेष्यः । चन्द्रे सैनाचिपरमान नारायः ।
71 भवेश्व चौदिकराणाः: || [27°] तथावाचा: । स्वातमानः ।
72 यशस्वारावरणायं सुनवो साधुभाषः ।
73 : [1°] चौदिकराणीः ॥ पिष्चोत्तरावः सामा भ्रमवेति ।
74 चलार तते: || [28°] चपामभिषा रव वाइवा: ।
75 प्रभोपाया रव कार्याख्याता: । करा । वायुः ।
76 रसा सुहर्षते स्वास्तिके चलार इसे महत्तमा: || [28°]
77 चौदिकराणीः ॥ [तु]रामाजातावः: [1°] चभुः ।
78 वायुवर्धिनिः चलारो महत्तमा: || [10°] वर्षोः ।
79 न्यैर्व निरन्तरं विशिष्टविशिष्टस्वभावानां कामः ।
80 । एव रत्नावतीः सुरश्वापेत श्रीत्रियाः । श्रीत्वावतीः ।
81 व राहिणीः सुगुणविषयसेरीण: [चो]ः प्रभोपायां वृक्षः ।
82 लिखा समरसूतेऽसः साम्प्रवेदः ॥ [11°] गारावा पौरोः ।
83 वा च हुते जाते तवीवंसे । युगोऽवमुन्नवाणा: ।
84 यनारायणावः: || [12°] भ्रानु चियु तेष्वण मध्यमोः ।
85 युतमो हुः: । राजाते जायसेवेष्यः पाध्यविव म- ।
86 षमः || [13°] वाकोहिंशुप्रेमयो विश्वयुपरिभिषेकायाः ।
87 लिखा चौदिकराणिकं स्वस्वयुपपरिवर्तितादिपितम् । चण्ड- ।
88 विषयसंहारेण अमोहाय: चक्षुणां अधिकारिनिहारम् ।
89 चेतनानुदेशमभिन्न कायमविवाकरेत ॥ [14°] खो- ।
90 रघुपुंखकालान्तरकालमभिन्नमेवयं समस्तानु: ।
91 बालस्व चायाधारानुदेशमभिन्नमेवयं पुरस्ते- ।
92 व भूपः || [15°] चय उपविलासविषयसमाने सवनन- ।

1 Read "तुमा".  
2 Read ताष्ठ.  
3 Read नाश.  
4 Read रोष.  
5 The asuraṇa stands at the beginning of the next line.  
6 Read ताष्ठ.  
7 The asuraṇa stands at the beginning of the next line.
C.—East Face.

93 वेमसु ॥ [१०] गणपत्वनीपतिधारिणे मारसे
94 प्रेमांते ॥ [२६] तदुजजस्वितिरपारयासे
95 कारिकाशुनवयनयोजङ्गिग्नोथी
96 अष्टींयः || शिषयमि गर्भापत्र प्राप्तत
97 जायमान्यरतिधर्भिंव्याष्टिं सार्वयः
98 न्युकलां ॥ [१६] तत: प्रसगरहितिवुद्धाङ्गी प्रादात्वितिः
99 श्रु: जायनाय ॥ शाक्तिकाच्चटपनाः
100 चिकित्सानात्पिलं गजाधिपिलं ॥ [२८] सरीछरेः
101 व निजेष्वेश देवनहिपातिको विभायति । जाय:
102 कुमारी विबुधे: परीत: संपारकशंकि: परीति
103 रहित || [२५] वसासिधार्म प्रवलाधितानां हैः
104 चारानसंगमीिकृती || यथीतर्क्किृति
105 तिपालकस्यायिस्तान्तूदी निजज्ञज्ञ: ॥ [४०] श्रूणाः
106 नयेर्याप्रमरेयु शूरामिलित: खन्नू[ख]-
107 स्य यथा । ओ वैरिगोरुपरनायां यथा
108 राजत प्राक्कवशाक्ति जाति: ॥ [४१] चौपलं प्रतिपच्छे
109 ति नितरामिनी दिवापीक्ष: माय: चौवसः
110 प्रायति वसमवासः सदेकी युथः || मूढाभासः
111 'तिलविनायहुदयो ब्रह्म: कविविनिते महान
112 विलितोत यथुतिताितानामविलिते ॥ [४२] चंपार
113 'दतेराधिकाणसक्तितिनिधिविवाहहुदयासे
114 हे: ॥ सतािकाशांसिरितैिसंतानावनन्यावति ॥ [४४]
115 सत्यं जायमपुतिणीपतिधारिणीश्रावासा
116 खरं सहस्रा गणपत्रानुङ्गाधिपिलवस्य
117 निम्नानं: || 'हिङ्गात्मू खरपतिस्क्रेण रचिते नाराय
118 पणोबित्ष प्राविकररसपपृण्वस्मृते
119 'कैलासाशेलोirst ॥ [४४] गुंगारभक्षितशाके ख
120 रचयं सावष्ये सिते मीयां: || तिहेथै 'बाधायाति.

¹ Read गुरुक्रम:
² Read 'सिंिसिः
³ Read शामसिः
⁴ Read तिहेथै
TRANSLATION.

A.—Sanskrit Portion.

(Verse 1.) Let him bestow prosperity upon you, the boar-shaped lord of Prosperity (Vishnu), who, in order to carry with ease on (his) tusk the Earth which (he) had imperceptibly (and) quickly raised from the ocean, grew (to such an extent that) his body was squeezed with difficulty into the aggregate of (all) the worlds, before she (viz. the Earth) could praise (him) with words appropriate for the request to place (her) in her (original) position!

(V. 2.) Victorious is the sickle of the moon on the head of Sambhu (Siva), which purifies the worlds by (its) rays, consisting of masses of nectar, (and) which resembles a water-spout, attached to a glittering golden vessel,—the matted hair of him (Siva) who bears the cool and clear water of the Ganges (river).

(V. 3.) Let him protect you, the elephant-faced (Gaṇeśa), the bees near whose rutting (temples) resemble lovely blue water-lilies near a great mountain torrent!

(V. 4.) There is on earth a mighty (and) lovely city, called Anmakaṇḍa, the ornament of the Andhra country (and) the family capital of the kings who have sprung from the race of Kukat.

(V. 5.) In this (city) resided king Prōla, (who) protected the earth by the strength of his arms, (and) in the fire of whose valour hostile kings from all sides were (burnt like) moths.

(V. 6.) By him some kings were out up with the sword, as Mantena-Guṇḍa; others were deprived of (their) elephants and horses on the battle-field, as Taḷḷaṇpadēva; others were driven away far from the battle, as Gōvinda-Daṇḍēśa; (and) others were (again) installed in their respective dominions, as king Chōḍodāyā.

1 Read ब्रह्म (i.e. प्रह्व).
2 Read पुरुष.
(V. 7.) This king Prôla had two sons by Muppadévi, the two renowned princes Rudra and Mahâdeva, (who proved) lions to the ranting elephants (which were) hostile kings.

(V. 8.) In the absence of (his) father, the earth was ruled by king Rudra, the only hero in the world, the mighty forest-fire of whose valour burnt the crowd of rival kings, as a jungle.

(V. 9.) The towns which he had raised to the ground, were known (only) by the quarters which he founded in the city of Òrunâla under their respective names, and peopled with their respective inhabitants; while in these same towns, which had been made his own, built celebrated temples, named Sri-Budrâvara, and settled fresh inhabitants.

(V. 10.) As a father's children, this king made his subjects prosper by nourishing, gladdening, punishing, protecting (and) fondling (them).

(V. 11.) After king Rudra had gone to heaven, the earth was cherished by king Mahâdeva, the rising sun of whose valour extinguished the light of (other) kings, as of stars.

(V. 12.) To this great king Mahâdeva was born by Bâyâmîkâ the brilliant lord Gânapti, the light of (his) race, whose hands were able to bear the whole (burden) of the earth.

(V. 13.) In the points of the horizon are spreading the moon-white creepers of fame, which have grown on the battle-fields that were flooded with the showers of the ranting-juice, dripping from the temples of his furious lordly elephants; repeatedly ploughed by the hard hoofs of (his) galloping tall steeds; covered with the seed of masses of pearls, dropping from the heads of the elephants of (his) enemies.

(V. 14.) Replendent is he whose vast kingdom grows day by day, as he is continually resorted to by all the kings of the races of the Moon and of the Sun, either subdued by his own arms or subdued by others, (and) taking refuge (with him).

(V. 15.) The beloved servant of this king Gânapti is the glorious general Jaya. His descent is described in the following (verse):—

(V. 16.) In this Kali (age) was produced from the renowned race of Ayya the valorous Bhima, who chastised those enemies who were hard to be managed, (and) easily overcame those who were hard to be overcome.

(V. 17.) This Bhima, who equalled Dhanada (Kuvêra), caused the residence of (his) race, the village named Kroyûru in the country of Velanâdu, the ornament of the earth, to equal (Kuvêra's city) Alâk in wealth.

(V. 18.) To him were born by Bâchâmîkâ three (sons), named Jilla, Nârayana, and Sûraya, by whom, as by the (three) constituents of (his) power, king Chôdi overcame (all his) enemies on earth.

(V. 19.) Having conquered Kannâradéva in battle, Jilla, the strength of whose arms was brilliant, received from his lord the dignity of general, along with a palanquin, a parasol, and all other emblems.

(V. 20.) His younger brother was Nârayana, who was always devoted to the interests of (his) lord, (and) who converted all the enemies of king Chôdi into servants by policy and valour.

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1 i.e. after his father's death.
2 The usual meaning of edîkâ is 'a garden.'
3 Akrito appears to be a grammatical blunder for akirôa.
4 This verse alludes to the Mahâyâna, according to which Duhamana and Duryôdana were killed by Bhima.
5 The three edîkô of a king are prabhôva, utkâka and mantra.
(V. 21.) At the command of (his) lord, he converted this Dvîpa, which Dhanada (Kuvera) had formerly created at the junction of the Krishnâvēni (i.e. the Krishnâ river) and the salt-sea, into a fortress which was hard to be entered by enemies (and) pleasant to the residents.

(V. 22.) He converted Dvîpa, which had been previously uninhabitable by men, into a city which was fit for the residence of a king, as it shone with whitewashed mansions, upstair-houses, palaces, towers, and lofty ramparts; as its site was adorned with extensive gardens which teemed with various flowers and fruits; (and) as its glittering fields of paddy and sugar-cane were inundated by the water of brimful tanks in the neighbourhood.

(V. 23.) He constructed in this Dvîpa the Choja-samudra tank and the Choja-svârâ temple, (both of which were called) after the name of (his) lord, and the Bhimâsvâra temple, (which was called) after the name of (his) father.

(V. 24.) He built in the same (place) lovely temples of Vishnû and of Karâla-Bhairava, of Bandalâdâvi (and) of Mahâkâli.

(V. 25.) Further, he constructed in the village called Vadâkuru the Bhimâsamudra tank, (and) a lovely temple of Śiva, called Bhimâsvâra, (both of which were) named after (his) father.

(V. 26.) The lord, who was pleased with (his) valour, granted to this Narâyâna the lordship over Dvîpa and the mastership of the Goûtu villages (palli).

(V. 27.) Knowing (him to be) a conqueror of wealth, a great hero, (and) able to govern (his) country, king Choji also appointed the same Narâyâna (his) general.

(V. 28.) To this renowned Narâyâna were born by Narâmbâ four sons, resplendent as the sun,— Choji, Bhima, the renowned Pinna-Choji, and Brumma by name.

(V. 29.) These four excellent warriors resemble the (four) oceans, as they are the refuge of Brâhmaṇa (Bâda), (just as the oceans are the seats of the submarine fire); they resemble the (four) expeditors of the king, as they accomplish (his) objects; (and) they resemble the (four) arms of Vishnû the enemy of Mura, as they embrace Fortune.

(V. 30.) (These) four chiefs of warriors procured by the strength of (their) arms the victory over the four quarters to the king who was the lord of the Choja country.

(V. 31.) As Śrî (is the wife) of Vishnû, Gir (Sarasvatî) of the lotus-born (Brahmâ), the mountain-daughter (Pârvatî) of Śaṅkun (Śiva), Rati of Kâma, Śachi of (Indra) the lord of the gods, Ushâ of the Sun, (and) Rûhiṇ of the Moon,— the chaste wife of the virtuous lord, the glorious Pinna-Choji, was Dâmâmbâ, who fulfilled the desires of supplicants, (as) the celestial cow.

(V. 32.) This couple had two daughters, Narâmbâ and Pâramâmbâ, (and) three sons, called Prithvya, Jaya, and Narâyâna.

(V. 33.) Though the middlemost of these three brothers, the general Jaya is the chief (of them) in ability, just as (Arjuna) the middlemost of the Pândavas.

(V. 34.) At this time the ornament of princes, king Gaṇapati, having easily subdued the lords of Choja, Kâlînga, Śêva, great Kârîṇa, and Lâs, (and) ruling the territory between the Southern ocean and the Vindhyâ mountain, made the whole country of Velañâchu, together with Dvîpa, subject to himself.

(V. 35.) The king carried to his city a mass of handsome women, fine men, excellent elephants and horses, and various kinds of precious stones, which he had seized throughout this country of Velañâchu.
Then king Gaṇapati took to wife that Nārama and Pārama, whose beauty, elegance and grace were unrivalled in the three worlds.

The king welcomed and took into his service their younger brother, the handsome Jāyana, who, in spite of his youth, commanded respect on account of the great modesty, wisdom, cleverness, firmness, profundity and bravery, indicated by (his) face.

Then, pleased by (his) deeds, the king joyfully granted to this Jāyana the dignity of a general and of a commander of the elephant-troop, along with a palanquin, a parasol, and other emblems.

Having been appointed general by his lord, surrounded by wise men, (and) full of power, young Jāya, the slayer of hostile warriors, resembles (the god) Kumāra, who has been appointed general by (Indra) the lord of the gods, (and) bears a spear.

The edge of his sword is the only messenger, announcing to powerful enemies (their approaching) union with celestial nymphs; (and) his policy is the messenger, announcing to his beloved master the union with the fortunes of other kings.

He who was distinguished by the name Vairigodhūmagharatā, formerly became a mouthful for the point of his (viz. Jāya's) sword, that was about to devour all the brave enemies in battles.

He is ashamed at the praise of (his) liberality, which meets (his) ears, (thinking), it seems:—"What are my gifts (worth), (if) a single lord of the twice-born (viz. the Moon) gets entirely emaciated in every (dark) fortnight; (if) a single scholar (viz. the planet Mercury), having lost most of his wealth (or light), always approaches (another) wealthy man (viz. the Sun); (and if) a single poet (viz. the planet Venus), being bewildered, does not rise for some days?"

He possesses offspring in the shape of the following seven (acts) which (he) has duly fulfilled:—(The procreation of) a son, the composition of (a poem), (the hoarding of) a treasure, (the planting of) a grove, the marriage (of a girl to a Brāhmaṇa), (the consecration of) a temple, and (the construction of) a tank.

In this Dvipa, founded by his grandfather Nārayana, this general Jāya himself caused to be built, out of true devotion, this lofty (and) substantial temple, equal to the Kailāsa mountain, of Mahādeva, who has the shape of a śaiva (and) is called Gaṇapati after the name of king Gaṇapati.

In the Śāka (year) measured by the qualities (3), the arrows (5), and the Bhavas (11), i.e. 1153, in the (cyclic) year Khara, in the bright (fortnight) of Mādhava, on the tithi of Gaurī.—Jāya performed the consecration of this blessed Gaṇapatiśvara.

B.—Telugu Portion.

To the god Mahādeva of the Gaṇapatiśvara (temple) at Divi the various inhabitants of the eighteen districts (vishaya) (on) both (sides of the Krishnā river) gave at Naṅgogadda (as) revenue a large fanam (chīnna) on (every) boat.

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1 "the grinding-stone to the wheat (which was) the enemy." This must have been a surname of the first of Jāya's antagonists.
2 The actual reason of Jāya's being ashamed at the praise of his liberality is, of course, his great modesty.
3 These are the seven kinds of offspring (saṃśāda or saṃśastī) to which verse 9 of the Vanapalli plates of Anna-Vēra alludes; see, p. 64, note 3.
4 See verse 21 f.
6 This is another name of the lunar month of Vaiśākha.

(L. 132.) In (the district of) Odapāṅgulu (he) granted (the following) land:— Two puṭṭi in Kautepalli. Two puṭṭi in Vrēnakṣi.

(L. 134.) For a perpetual lamp Jāyapa-Nāyaka granted twenty-five cows.

POSTSCRIPT.

I avail myself of this opportunity for correcting a mistake in my edition of the Ekāmranātha inscription of Gaṇapatī. In line 11 of this inscription (Ind. Ant. Vol. XXI. p. 201), write वाचांम्बाः as one word, and add a footnote: “Read वाचाम्बा.”

In the translation of verse 15 (ibid. p. 202), read: “who was the best of the smooth gems of the Tāmraparṇi (which was his mother) Vāchāmbā.” That Vāchāmbā was the mother of Gaṇapatī’s minister Sāmanta-Bhōja, and that Dōchi, who is referred to in verses 15 to 17 of the Ekāmranātha inscription, was his father, follows from the subjoined short Grantha inscription on a stone in front of the Maṇikanṭhēsvaram shrine at Kālāhasti in the North Arcot district.

TEXT.

1 लिङ्ग ची || यख
2 भीमकृत्वा विंतंगः-
3 परिपुराणावाकः-
4 तस्म: पिताभुः-
5 वचाम्बा शापि
6 रञ्जे वुरवित्तु जन:-
7 नी दैवतं शोभ:-

8 गाय: [1*] शोष
9 शीकाम्मक्षीराहर-
10 पुरस्करोविवास-
11 म्योपविइ शीमतुः-
12 वस्त्रभोजी गण:-
13 परिपुराषिव: कामण:-
14 शाच्याघोष: ||

TRANSLATION.

Hail! Prosperity!

He whose father was the glorious minister Dōchi, the ornament of the kingdom of king Gaṇapatī; (whose) mother (was) Vāchāmbā, the gem among women; (and whose favourite) deity (was) Sāmanta (Śiva)—that glorious Sāmanta-Bhōja, who belonged to the renowned gōtra of the Kāyāpats, the minister of king Gaṇapatī, caused daily offerings to be established in the city of the blessed Kālāhastiśvara.\(^3\)

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1 According to Brown’s Telugu Dictionary, p. 238, the puṭṭi is the Indian ton-weight, equal to twenty śāms (maraṅkāṭ in Tamil). “The puṭṭi and its fractions also denote the extent of land that produces this quantity of grain.”

2 No. 201 of 1892 in my Annual Report for 1892-98.

3 From two inked estampages, prepared by my First Assistant, Mr. Venkayya.

4 Read "मक्षि." 

5 This is the name of the large Śaiva temple at Kālāhasti, which contains the so-called Air-Liṅga (Iyagi-liṅga).
No. 16.—YENAMADALA INSCRIPTION OF GANAPAMBAA.

By E. HULTSCH, Ph.D.

An abridged English translation of this inscription, based on a copy from the collection of Colonel Colin Mackenzie,1 was published by Mr. Gordon Mackenzie in the Manual of the Kistna District, p. 13 f. The original is engraved on four faces of a pillar in the village of Yenamadala in the Gunjār tālkā of the Kistna district.2 The pillar is now lying in the temple of Vēpugōpāla. Before its removal to this place of comparative safety, the villagers were using it for grinding chunnam on it. This objectionable practice has led to the destruction of a considerable portion of the inscription. The first and second faces, which bear an inscription in the Telugu alphabet and the Sanskrit language, are somewhat worn, but still legible. Of the third face, however, which, as the published version of Colonel Mackenzie's copy shows, formerly contained the first half of a long passage in the Telugu alphabet and language, only the first seven lines are now visible, while the remaining lines are worn smooth, with the exception of one, two, or three letters at the beginning, and at the end, of each line. The fourth face, which contains the end of the Telugu portion, and three other Telugu inscriptions of slightly later date, is again in tolerably good preservation. The last of the Telugu inscriptions on the fourth face is continued at the bottom of the first face, which had been left blank by the engraver of the first inscription. Finally, a short Telugu inscription, which looks quite recent, but has been mistaken for a portion of the first inscription,3 is engraved at the bottom of the second face.

Besides the two later additions on their lowermost portions, the first and second faces of the pillar bear, as stated above, an inscription in the Telugu alphabet and the Sanskrit language. It consists of twenty-five verses, the first two of which are addressed to Gaṇēśa and the Boar-incarnation of Viṣṇu. Verse 3 refers to the race of the Kākatiyas, or, as they are more generally called, Kākatiyas. As in the Gaṇapēsvaram inscription (ante, p. 82), the list of kings opens with Prōla (v. 4). His son Mādhava (v. 5) must be identical with Mahādeva, who was the son of Prōla and younger brother of Rudra according to the Ēkāmarāṇā and Gaṇapēsvaram inscriptions. This Mādhava is stated to have lost his life in battle (v. 5). His son was Gaṇapati (v. 6) or Gaṇapa (vv. 7, 15, 23), whose daughter was Gaṇapāmbā (vv. 8, 21) or Gaṇapāmbikā (vv. 9, 15, 25).

Verses 10 to 14 describe a dynasty of local chiefs, who ruled over the district of Konnāvatādi4 (v. 11) and resided at Śrī-Dhānyānkapura5 (vv. 10, 17, 21), i.e. Amarāvati in the Sattanapalle tālkā of the Kistna district. These are: Kētā6 (v. 10 f.), who gave away seventy agrahāras on the southern bank of the Vērnā7 (v. 12), his son Rudra (v. 13), and the latter’s son Bēta (v. 14). To this Bēta, the princess Gaṇapāmbikā was given in marriage by her father Gaṇapa (v. 15).

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1 See Mr. Sewell’s Lists of Antiquities, Vol. I. p. 319 f.
2 Ibid. p. 77. There is another village of the same name in the Narsamāvupāla tālkā; ibid. p. 74.
3 In the abridged English translation, it is represented by the two last lines on p. 14 of the Kistna Manual.
4 According to the Telugu portion of the inscription (see p. 85 below), this district appears to have consisted of six thousand villages on the southern bank of the Kistna river.
5 This name is synonymous with Dhānānkaṭa in two Prakrit inscriptions (Zeitschr. D. M. G., Vol. XXXVII, p. 548), and with Dhānyagahaṭa or Dhānyagahaṭaka in a Sanskrit inscription (South-Indian Inscriptions, Vol. I. p. 25), all from Amarāvati.
6 In his Lists of Antiquities, Vol. I. p. 94, Mr. Sewell notices three inscriptions of this chief on a pillar at the Amarāvārā temple in Amarāvati. One of these is stated to contain the date Śaka-Saṅkśati 1104.
7 Vērnā and Vēṅṭ (ante, p. 82, note 2) are abbreviated forms of Krisna-vēṅṭa (South-Indian Inscriptions, Vol. I. p. 23) or Krisṇavēṅṭa (ante, p. 91, verse 21), the Kistna (Kistna) river.
In the subjoined pedigree of the Kākatiya dynasty, I have added the new details, supplied by the Gaṇapēśvaram and Yenamada inscriptions, to the list which I had previously published.1

1. Bētā, surnamed Tribhuvanamalla.
2. Prākṣa or Prāpta, surnamed Jagatikēarin, married Muppamaddēri or Muppālādēri.
3. Rādha, married Padmā (†).
   (Saka 1084)
4. Mahādēva or Mādhava, married Bāyāmbikā.
5. Gaṇapati or Gaṇapa, married Nārāma and Pēram.
   (Saka 1153 and 1172.)
6. Gaṇapāmēri or Gaṇapāmbikā, married Bētā.

Three other sons.

After the death of Bētā (v. 16), his widow devoted herself to pious works. She placed golden pinnacles on the shrine of Amarēsvara at Śrī-Dhānyākapura (Amaravati) and built “in this city,” i.e. probably at Yenamada, a temple of Śiva, which she called Bētēsvara after her deceased husband (vv. 17 to 19), and to which she allotted the revenue of the village of Benadēvi (v. 20). At Śrī-Dhānyākapura (v. 21), she built another temple of Śiva, which she called Gaṇapēśvara after her father, king Gaṇapa (v. 23), and granted to this temple the village of Chintapādū (v. 24). Of the three temples which are mentioned in connection with Gaṇapāmēri, the first, Amarēsvara, still exists at Amaravati.3 The second, Bētēsvara, cannot now be traced at Yenamada. I do not know if the third, Gaṇapēśvara, still exists at Amaravati.

As regards the Telugu inscriptions on the pillar, the first of them, which occupies parts of the third and the fourth faces, is a continuation of the Sanskrit inscription on the two preceding faces. This follows from the contents of the preserved portion on the fourth face, and from the abridged English translation of the third face in the Kāśin Manuṣa. At the top of the mutilated third face, some of the titles of the queen are still preserved. The only remarkable one among these titles, which the queen appears to have inherited from her deceased husband Bētā and his ancestors, and which are accordingly in the masculine gender, is: Śrīmat-Tripayana-Pallava-prasādā-saddhēta-Krishṇa.4 ve[r]aṇḍa-ṇaḍī-dakṣiṇa-saṇāh-nāhu-dvau-vailabha; “the lord of a district of six thousand (villages) on the southern (bank) of the river Krishnāvēru, obtained through the favour of the glorious Tripayana-Pallava.” The abridged translation supplies the date Śaka-Saṁvat 1172, the Saṃyana saṁvatsara, which is now lost in the original, but which there is no reason to distrust, as the cyclic year Saṃyana actually corresponds to the Śaka year 1172 (A.D. 1249-50). It follows from this date that Gaṇapāmēri erected the pillar during the lifetime of her father Gaṇapati, whose inscription in the Ėkāmāṇēthā temple at Kābhi is dated on the 8th June, A.D. 1249, and who appears to have died in Śaka-Saṁvat 1180.4 On the fourth face we are told, in Telugu, that “having set up the god Gaṇapēśvara, (the queen) granted, in order to procure prosperity (abhisēkā) to her father, Gaṇapādēnu-Mahāraja, for the requirements (uṣṭa-ṣaṭṭhō) of that god, for as long as the moon and the sun shall endure, the village of Chintapālī.” The inscription of Gaṇapāmēri ends with a list of the

1 Ind. Ant. Vol. XXI. p. 197.
2 eśa dūdita-Krishṇa.
servants of the temple of Gaṇapātāvara, and of the extent of the shares of the village which were allotted to each of them. Chintapalli is evidently another form of Chintapādu, the village which was granted to the Gaṇapātāvara temple according to verse 24 of the Sanskrit portion. It may be identified with the modern Chintapalle in the Sattenapalle talukā, which is about 16 miles distant to the W.-N.-W. from Amarāvati, the residence of Gaṇapāmbā, and which accordingly may have been included in her dominions.

The four remaining Telugu inscriptions which the pillar contains, are the following:—

A.—On the fourth face.

No. 1.—An undated grant of 25 cows by Kōṭadā[ō]varāj. The milk of these cows was to be used for the preparation of ghee for a lamp in the temple of Bētēsvāra.

No. 2.—A grant of a herd of sheep for a lamp in the temple of Bētēsvāra. Date: Śakavaraha 1192 [expired], the Prāmāda saṅvatāra, Pushya śūḍha 13, Friday, Makara-saṅkrānti.

B.—On the fourth and first faces.


C.—On the second face.

No. 4.—An undated, apparently recent inscription, which records that in Enumandala-sthala (i.e. the village of Yenamadala) and in the sixty villages connected with Enumandala, temples and Brāhmaṇas are exempt from taxes (suākho).

The last of these four inscriptions supplies an earlier form of the modern name Yenamadala; and the three former ones, which record gifts to the local Śaiva temple of Bētēsvāra, suggest that this temple originally contained the pillar on which they and the inscription of Gaṇapāmbā are engraved. As previously remarked, the Bētēsvāra temple, which was founded by Gaṇapāmbā, cannot at present be traced in the village of Yenamadala. Another possibility remains, viz. that the words “in this city” in verse 17 refer to the preceding word Śrī-Dhānyāṇkapura. In this case the temple of Bētēsvāra would have to be looked for at Amarāvati; and it would have to be assumed that the pillar was removed from Amarāvati to Yenamadala at any time between the date of the Telugu inscription No. 3, and the date of the modern Telugu inscription No. 4. As, however, it is extremely unlikely that anybody should have conceived the idea of transporting a heavy stone pillar all the way from Amarāvati to Yenamadala, I prefer to adopt the previous alternative, viz. that the temple of Bētēsvāra, which originally contained the pillar, was located at Yenamadala.

TEXT.\

A.—First Face.

1 [ची] की [II*] इदाशाप्रापिसिः-
2 [तु]दे: प्रजुव नासखःचन्द्रि गणे:;
3 [चा]थ्य विगुल्म[खु]व्यर्ष्यि गणे:—
4 यें भगनालिनिं ॥ [१*] कोनखेप्प[ख]कतेचिह्—

1 Mr. Sewell's Lists of Antiquities, Vol. I. p. 64. There is another village of the same name in the Pānīṭā
talukā; ibid. p. 56.

2 From inked osmepage.


No. 16.

YENAMADALA INSCRIPTION OF GANAPAMBA.

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5. शोषेदार्द्धि जयवसी। धारी
6. [३५] माध्यिकम्भाय यव च्वानु।
7. कारणिया [३५] संस्कृती श्रीकाराक्तैशानां
8. वंशी अन्त[त] विभूत। यव
9. जाना घरितोमा: [को]शीर[शा]मु।
10. शिचिता: [३५] [त]वाशीविचि[ती]विव।
11. श्रीमण: श्रीवाचितीशाश्रयी। (१)
12. चारै[शा]जुकुंयांतक: परि।
13. [प]रै: श[की]तिभागीयः। यशा।
14. धापि विमात्तविसरत[न]रमू।
15. समा[शा]प्राचीनविवरण। (१) क्षीतिल्कंड
16. धव वचनकविर: खेलय[शं]।
17. खेल रवि: [४५] जातो माधवमू[प]।
18. [शित]वृंचितिरिढ्माणहिवर्मात् (१) [व]।
19. समुया सु[म]वाणेव गजवू।
20. कुमाकृष्ठीपरि। प्रश्नाता।
21. [वष]रस स्तन[शं]हयत्टे प्राचीव।
22. यीतात्या। (२) कीके ख्यातविव।
23. श्रीनिबारयाया वेरविवय।
24. मानया: [५५] संज्ञात्तथ। युव(।)।
25. विशुनवितलोकै विशालवैत。
26. वारी दुधार्जन[चु]दाम।
27. विमुक्तित्वतीर्थिकाराम्बरः
28. ड:। सुवर्विमात्तविज्ञानी।
29. शपतितुयाति: पार्वतीश्रया।
30. दम्मप्रतम्यान्तस्य। वितु।
31. वनमात[प]सितार्गम[की]क। [५४] य।
32. लीर्ताभ[वा]दिय: परिजना: कोिया।
33. सरस्वत्व[वा]।(।) नेहः केतिम्बसी।

1 Read माध्यिकम्भाय.
2 The or杂物 stands at the beginning of the next line.
3 Read वादमाण।
4 Read श्रीवेदान्तिया।
5 Read श्रीवाचितीशाश्रयी।
6 Read श्रीवाचितीशाश्रयी।
7 Read श्रीवाचितीशाश्रयी।
34 घर: प्रविष्ट[श्री]वाशन नंदन ।
35 तत्तारापित[वि]वमेव सुकुरः
36 उभ्यं च रीदितरं (ि) सीवं
37 श्रीसर्वचर्चितं शीतक्ष: चोपी-
38 धर्मब्रह्मणी: [०] श्री[ि]भीधि-
39 निमात्त्रायुं भूपाल्व गाभीयं-
40 श्रीधरातु गणपार्व शनु-
41 [ि]ता सावालोकीरिवायर ॥ [०]
42 [शिलिका] विनयं विवेकविभवीदुः
43 तत्: यमातुसति- (ि) शतूरसा मिर-
44 तत्: समूद्रवन्यश्वनी च कशिः।
45 [ह]रा । शतमा गणपार्विकानिग-
46 तने पृथा वरेस्ता गुणा: (ि) स-
47 भें कि सहवा जर्मति कस्व वा
48 शंकेत्तभाजी सह्य ॥ [०] शीघ्रायन्।
49 बहुराजी: बेँतराज दस्ति नु
50 तं: । भर[ह]संग]प्यालीये । राजारिठ्रा-
51 नम्बर ॥ [१०] कीर्तिवाद्विविष[रा]*-।
52 चन्द्रादय: श्रीकेतराजः चैपिता-
53 विभिन्न: । धर्मन दीवर्य
54 पृथि]तं चित्तिकारस्याचरि स-
55 भें गणश्री दर्ष्णि ॥ [११] वेश्थिया(ि)
56 दरिखे माने येन घगंसकः
57 पिता । महाप्प्रार्पितकासः
58 तत्: तिः विग्राहायु क्रमः ॥ [१२] चा-
59 श्रीत्वाणी राजा बह[ि]रा-
60 व दशि तुत: । वक्षाविवाला
61 शुकियि [चिचि]ं विक्षालालि-
62 ता ॥ [१२] नेत्रोधस्वारिकरिपु।

1 Read आवाद्रायणः।
2 The overscore stands at the beginning of the next line.
3 The two syllables मं न are entered above the line by the engraver.
4 The superscribed र of वेश्या is not distinct; perhaps the actual reading of the original is वेश्यायः।
5 Read शिलिका।
B.—Second Face.

69 राजा वैतम्बीपञ्चसेष्ठः।
70 सैवं पुस्तकः विद्याय.
71 विविवर्त्त ब्रम्हवाहीकः
72 वं (१) वैर्कायपायप्रेसः
73 व गणपतीक्रेसः
74 राजा। रत्ना वीणापंचः
75 का गिरिकुन्नविग्राहक नामीकृतः
76 धा (१) लक्ष्मीग्राह विकालीकृतः
77 तात्त्विकोऽविश्वासः च लक्ष्मी देवी
78 मां। [१९°] वीणावांकुपपेत् ॥
79 [तया°] सार्दी महाराजः
80 [हता°] वर्षी च शाम्भवः। य[१]—
81 [से बैं°][त]चमासने चन्दे दे[१]—
82 [द°][सं]संडः। [१९°] वीणाबांकुपै°
83 [ु°]रूपविष्कारविशोऽग्री[भ]°
84 [हि]मानोपरि (१) अविष्कारी। कालः
85 शा वावत्मकः सः
86 माकराविपितः। निर्माणः
87 रुरेत्ते वैतनुपातेष्वा
88 विभीमीदिति (१) मतिीर्थः
89 विस्वासायः [त]सख्यायः

1 Read दाहः।
2 Read ब्रह्मविभाग।
3 Read भक्षोऽध्याय।
4 Read ब्रह्मविभाग।
5 Read शान्ति।
6 These seven syllables were inserted by the engraver through mistake; they follow again in their proper place in line 82 f.
7 Read शैवस्वरूपः।
8 Read दृश्याः।
90 सीवत्र ग्रांतिः । [१७] समवेत्र्दानोऽपि
91 तमशेणसुरचार्कुशः
92 ससेविते । शामीरावयतः
93 न चल । शामीरपरिप्रभायाः
94 सं ॥ [१८] तथमिवानन्ते सीवेत्र
95 सीवपुलकस्वल्योऽपि । वेतेवः
96 रमणादेवप्रतिका विदि-
97 ता । तथा ॥ [१८] तथा रमणाय-
98 भेमाभि तयाः दस उ-
99 कमः । शामशामपरस्थाः
100 [कण] बनन्देविति विद्वतः ॥ [२०]
101 शीवान्ताकवरे । रमे [भ]-
102 च[र]कचित्तरुपया । गण-
103 पाण्डवश्वादे चन्द्र[भ]
104 सुसङ्कतं ज्ञां ॥ [२१] पुष्पान्त चाव-
105 दास संपातः । वितीवादिपि [भ]
106 पुष्पाः । हक्कादिवस-
107 [क]याग विद्बासकस्विताय च [२२]
108, गणपर्वतिनायनस वितुत्वाः-
109 बापि नीर्विताः । गणपीः
110 भावमिलि चत्वां देव-
111 तायतनं तथा ॥ [२२] त-
112 श्रीरंगापकारश्री
113 गणपीशायः । शामवेत्र
114 चामो दति महादेवया चिं
115 चापालितं चुनमः ॥ [२४]
116 यथकसी द्रव्यपुष्ण-
117 कार्याक यस्य "हति
118 सुली (१) शामीरनवालका-

¹ Read सीवपुलकस्वल्योऽपि.
² The blatan at the end of the third padra is irregular.
³ Read समवेत्र.
⁴ Read शामीरावयतः.
⁵ Read सीवत्र ग्रांतिः.
⁶ The महादेवया stands at the beginning of the next line.
⁷ Read चामो दति.
⁸ Read चापालितं.
TRANSLATION.

Hail! Hail!

(Verse 1.) Worship ye incessantly the sun (which dispels) the darkness of obstacles, the blessed Ganésa, who is praised by the hosts of celestials, pleased by the attainment of the objects of (their) desires (through his favour)!

(V. 2.) Victorious is the staff-like tusk of Vishnu, who disported himself in the shape of a boar, (placed) on which (tusk) the Earth resembled a parasol, with the golden mountain (Méru) as its top.

(V. 3.) Hail! Renowned in the world is the race of the glorious Kákatíśeśa, the kings born in which are well trained in the protection of the earth.

(V. 4.) In this (race) was (born) Prála, the foremost among kings, whose great valour was widely known, who destroyed the crowd of (his) enemies in soldierlike fights, (and) who was distinguished by the true science of policy. Even now, the hot-rayed sun is moving on the sky as though it were a fragment of the brilliant lustre of his great, far-famed and terrible power.

(V. 5.) To this favourite of the earth (Máhaçalábha) was born a mountain of virtues (and) resort of the fortunes of heroes, king Mádhava, whose great and spotless fame was celebrated in the world. Having fallen asleep in a great battle on the two temples of a female elephant, this foremost among warriors awoke on the two breasts of a distinguished nymph of heaven.

(V. 6.) His son was king Gānapati, the ornament of the three worlds (and) resting-place of wisdom, who was an adherent of Non-duality (Advaitavádins) with respect to valour; (and) who was fierce in (his) commands, which (he) caused to dance on the crowns of proud crest-jewels among princes; who had obtained great prosperity through the favour of (Siva) the lord of Párvati; (and) who supported all men with the wealth of the (whole) world, (which he had) conquered.

(V. 7.) The foremost among kings (is) that ornament of princes, the glorious Gánapa, to whose fame all the regions are attendants; the oceans,—tanks for sporting; (Mount) Méru,—a pleasure hill; (Indra's garden) Nandana,—a splendid park; yonder disc of the moon,—a looking-glass; and the interval between heaven and earth,—a palace.

(V. 8.) To this profound king, who resembled the milk-ocean, was born Gánápámbha, like another Lakshmi incarnate.

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1 The author appears to have formed the word paripara on the basis of pariparás, 'an enemy,' which is referred to by Pápiní, v. 3, 39.
2 i.e. he was killed in battle.
3 i.e. he was exclusively devoted to fighting, just as the Vedántin denies the existence of anything beside the Brahman.
4 Gánápámbha's counterpart, the goddess Lakshmi, is believed to have risen from the milk-ocean.
(V. 9.) Do all pure (and) excellent virtues,— (viz.) praiseworthy wisdom which springs from a wealth of intelligence, loftiness of grace, delight in the worship of good men, perfect modesty, and fervent devotion to Śaṁbhū (Śiva),— highly prosper (because they are) innate in the person of this Gaṇapāmbiśa, or (because they have) met (in it) by mutual appointment?

(V. 10.) There was a king, called Kētarāja, the lord of Śrī-Dhānyāñkapura, the lord of a whole province (maṇḍala), (and) the ornament of kings.

(V. 11.) Lord of the district (vīhāya) of Konnaṭavādi (was) the glorious Kētarāja, who destroyed the crowd of (his) enemies, (and) whose righteousness, which was famed in the three worlds, is even now praised by all in troops.

(V. 12.) On the southern bank of the Vṛṇā, this incarnation of charity conferred on Brāhmaṇas seventy great (and) excellent agrahāras.

(V. 13.) His son was a king, called Rudraraśa, the goddess of whose fame, though pure, was,— O wonder!— fondled by the regents of the points of the horizon.

(V. 14.) Extremely victorious is king Bēta, who arose from king Budra, as the sun from the eastern mountain. He dispelled all the enemies by (his) splendour, (as the sun does) all the darkness; placed his feet on the brilliant heads of great kings, (as the sun) places its rays on the brilliant tops of high mountains; possessed great wealth that satisfied the desires (of suppliants), (as the sun) possesses straight rays that fill (all) the regions; (and) was highly praised by crowds of learned men, (as the sun) is highly praised by hosts of gods.

(V. 15.) Having duly provided a splendid marriage festival, king Gaṇapa affectionately bestowed on Bēta, the ornament of princes, that glorious Gaṇapāmbikā, who was an embodiment of purity, (and) who equalled both Gaurī and Lakṣmī by (her) great and celebrated virtues, just as the mountain-daughter (Pārvatī) (was bestowed) on Śiva (Śiva), (and) Lakṣmī on (Vishṇu) the lord of Lakṣmī.

(V. 16 and 17.) After the excellent king Bēta, having ruled with her the great kingdom and having acquired everlasting merit, had departed to the court of (Indra) the king of gods, she duly placed golden pinnacles on the holy shrine (vīhāra) of the brilliant lord Amaraśvara at Śrī-Dhānyāñkapura; and, having built in this city a temple of the lord (Śiva), (called) by the name of king Bēta, (she) procured for (her) husband the festival of an everlasting and joyful residence in the world of Śiva.

(V. 18 and 19.) In order to procure for (her) husband, king Bēta, a blessing of this kind,— having built a temple of Śaṁbhū, which was adorned with a surrounding wall (prākāra), she set up in this lovely temple, which was resplendent with golden pinnacles, a Mahādēva (i.e. linga), (called) Bētāśvara.

(V. 20.) For the requirements of this (temple), she granted an excellent village, called Benadēvi, which was rich in all (kinds of) grain.

(V. 21.) The great queen Gaṇapāmbā, who was an incarnation of the great Lakṣmī, performed still further pious works in the lovely (city of) Śrī-Dhānyāñkapura:

(V. 22.) Having provided twelve houses and rich stipends (ārattī), she supported (by them) twelve Brāhmaṇas, who resembled the (twelve) Ādityas.

(V. 23.) She also built a temple, called Gaṇapāśvara after the name of (her) father, king Gaṇapa.

1 वेद में: वार्ष: is the same as विद्वानसार्वार्थ.
2 The pronoun “this” appears to refer to Yenamadal, the place of the inscription.
3 Kṣaṭaryadhyāya is the same as aṣṭarāya, aṣṭaṅgaṇa and aṣṭaṅgaṇa.
4 According to the abridged translation of the Telugu portion in the Kṛṣṇa Mānas, p. 14, the hamlet formed by these twelve houses received the name Gaṇapavaraṇakāra.
No. 17.—PAITHAN PLATES OF GOVINDA III.

Saka-Samvat 716.

By F. Kielhorn, Ph.D., C.I.E.; Göttin-gen.

This record is now brought to notice for the first time. I edit it from excellent ink-impressions, made by Dr. Fleet from the original plates, which belong to Tirkam Rāi Tātāyā Kāśār Sāt, a resident of the well-known Paithān,—the ancient Pratīṣṭhāna,—on the Gōḍāvari, in the Nizām’s Dominions, lat. 19° 29’ N., long. 75° 28’ E.

The plates are three in number, each measuring from 12½ to 13½” long, by from 8” to 8½” broad at the ends, and somewhat less in the middle. The edges of them were fashioned thicker, so as to serve as rims to protect the writing; and the inscription is mostly in a state of excellent preservation. But the surface of the second side of plate ii. was not made properly smooth for engraving, as the other surfaces were. The result is a good deal of confusion, caused by numerous markings in the copper itself. And the difficulty of dealing with this part of the inscription is enhanced by the fact that, in the lower lines of this plate and in the first line of plate iii., the record has been seriously tampered with, for the purpose of reducing the number of grantees from seven to four.—The ring on which the plates are strung is circular, about 1¼” thick and 3½” in diameter. It had not been cut when the grant came into Dr. Fleet’s hands. The seal (see the Plate at page 104), into the socket of which the ring is soldered, is roughly circular, about 1⅛” in diameter. In relief on a countersunk surface, it has a representation of Gāruḍa, squatting, and facing tail-front; his hands are joined, palm to palm, on the chest, and are turned upwards; his feet are joined sole to sole, and are turned downwards; and the marks at each side denote his wings. The seal is practically identical with the seals of the Sāmāṇḍār grant of Dantidurga (Ind. Ant. Vol. XI. p. 112, Plate), and of the Old-Kanarese grant of Gōvinda III. (ibid. p. 126, Plate). But it is a much better specimen, and shows the details far more clearly. Below the Gāruḍa there is a floral device,—apparently an expanded water-lily; he is probably supposed to be seated on it.—The weight of the three plates is 357½ tolas, and of the ring and seal, 55½; total, 413 tolas.—The engraving is good, bold, and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them show, as usual, marks of the working of the engraver’s tool.—The characters are Nāgarī. Here and there they are drawn rather carelessly, so that, especially in the case of proper names, it is not always possible to say what exactly may be intended. In general, the forms of the letters are the ordinary ones of the period to which the inscription belongs; but the sign for the conjunct ry, which occurs in the word kāryā in line 64, is quite unusual, and is apparently a remnant of an earlier form of the Nāgarī alphabet.1

The language is Sanskrit. Down to the middle of line 42 the inscription is in verse, and five benedictive and imprecatory verses occur in lines 68-73; the rest is in prose. The number of verses at the beginning is 28. Of these, verses 1-19 occur in the same order, but with some various readings and partly damaged, in the Kavi grant of Góvinda IV. (Ind. Ant. Vol. V. p. 145), which also contains verse 26, beginning with rakhad tya in line 39 of the present inscription, and verse 28, beginning with tānu-dāmay in line 41. Of the remaining seven verses, verses 23-25, beginning with tā-ṣay-āvān in line 35, are found, in a less correct form, in the Kāpaḍvīnāj grant of Krīṣṇa II. (Ep. Ind. Vol. I. p. 54). Accordingly, the verses which are peculiar to this inscription are only four, eis. verses 20-22, beginning with śri-Keśādhipati in line 30, and verse 27, beginning with a[yam]-dārāt in line 40. As regards lexicography and grammar, attention may be drawn to the word prātīrāga, which in line 31 is used as a masculine noun, evidently in the sense of prātīrāga, 'a hostile king,' and to the redundant suffix ka in ekāchākṣītyamānaka in line 67, as well as in the ordinary yathādānma(ba)dhya-mānaka in line 44. The orthography calls for few remarks. The letter b is throughout denoted by the sign for v; the dental sibilant is occasionally employed instead of the palatal, e.g. in aṣṭeṣa, line 34, and aṣṭeṣa, line 60; and the vowel ri is used instead of the syllable ri in kanakādīr, line 9, kṛiṣi, line 62, and kṛiṣiṣ, line 72. Besides, we may notice the employment of the guttural nasal instead of anusvāra in the word siṣṭa in line 3, the use of the anāgra in the word dāna in line 50, and the spelling of the words upalāchākṣita for upalākhita in line 57, pratīpālavyasya for pratīpālāvyasya in line 66, and āpāyād (f) for āpiṇāyād in line 73.

The inscription is one of the Rāṣṭrakūṭa Gōvinda-rāja III. or, as he is described in lines 42-44, the Paramabhūtasakha Māhārdījkādva Parāmēśvara Prithvivallabha Prabhūtavarsa Śrīvallabha-nārāṇḍradeva, who mediated on the feet of the Paramabhūtasakha Māhārdīja-dhāra Parāmēśvara, the illustrious Dārāvarshadēva, i.e. his father Dhrūvarāja Nirupama. In the introductory metrical portion the genealogy of Gōvinda-rāja III. is given, beginning with Gōvinda-rāja I., exactly as in other inscriptions of the same dynasty (Gōvinda-rāja I.; his son Karkara; his son Indarāja II.; his son Dantidura Vallabharāja; Karkara’s son Krishnārāja Subhadhūgya Akāla-varas; his son Gōvinda-rāja II. Vallabha, his younger brother Dhrūvarāja Nirupama; and his son Gōvinda-rāja III.), and what is new in this inscription are only the verses in lines 30-34, which relate to the circumstances under which Gōvinda-rāja II. was succeeded by his brother. After having stated in line 29 that Gōvinda-rāja’s younger brother was Dhrūvarāja, our inscription goes on somewhat like this:

“Although that brother (Gōvinda-rāja) of his had fetched in large numbers those hostile kings even, the ruler of Mālvā and others, who were joined by the lord of Kāśchi, the Gaṇḍa, and him of Vēṅgi, his (i.e. Dhrūvarāja’s) mind underwent no change in regard to him, when afterwards he (Dhrūvarāja) had possessed himself of his ruby-ornaments and his store of gold. When even after his (i.e. Dhrūvarāja’s) conciliatory overtures Vallaśa (Gōvinda-rāja) did not make peace, then (Dhrūvarāja) speedily defeated him in a battle offered by the brother, and he afterwards drove away the eastern and northern opponents, and obtained the whole sovereignty . . . . . .”

Some other inscriptions only state in general terms that Gōvinda-rāja II. was superseded by his younger brother Dhrūvarāja, while the Dēbōli grant of Krishnārāja III. records that “sensual pleasures made Gōvinda-rāja careless of the kingdom, and that, entrusting fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose.” From the present inscription it would rather appear that Dhrūvarāja

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1 See Dr. Fclct’s Gupta Inscriptions, p. 60.
2 In the proper name Kēshā in line 48, assuming the reading to be correct, rī is used instead of ṛī.
1. Pattishan Plates of Govinda III. (Kashirakula).


4. Udavendiram Plates of Hastimalla.

FULL-SIZE.

NEGATIVES BY WIELE & KLEIN, MADRAS.
revolted against and defeated his brother, even though the latter, to protect himself, had formed an alliance with kings who otherwise were hostile to the Rādhākṛṣṇa family.\(^1\)

The formal part of this inscription, also, does not differ materially from the corresponding portions of other Rādhākṛṣṇa grants. It records (in lines 42-62) that the king, being encamped near Pratishṭhāna, and having bathed in the river Gōḍāvāri, on the occasion of a solar eclipse on the new-moon tithi of the dark half of Vaiśākha in seven centuries of years, increased by sixteen, elapsed since the time of the Śaka king (i.e. in the Śaka year 716), granted the village of Limbāramkūṭa, situated in the [Sāra]kachchhī village group of Twelve in the Pratishṭhāna bhūtī, to a number of Brāhmaṇas, for keeping up the five great sacrifices and other purposes. The boundaries of this village were, to the east the village Samastīrhakā, to the south the river Gōḍāvāri, to the west a locality named Brahmapuri, and to the north the arable land (?) of the village of Dhōṇa (?). The names and a description of the grantees are given in lines 47-54. There can be no doubt that their number originally was seven, but, as stated before, the inscription has here been seriously tampered with, for the purpose of reducing this number to four, and, perhaps, in order to substitute, at least in one case, another name for the one which was originally engraved. Of each of the grantees the inscription gave not only, the father’s name and the gōtra and Vēdīc school to which he belonged, but also the place of residence. But, with the exception of Pratishṭhāna which occurs in line 48, the names of these places are either altogether illegible, or so indistinct that they cannot be read with confidence. The gōtras mentioned are those of Vatsa, Pārśa, Vaishṭha, Saivī, Hārī, and Kāśyapa; the Vēdīc schools those of the Vaiṣṇava or Vaiṣṇavēntīnyās, Bahvīṃchās, Taittīryaś, and Mādhyaṇḍīnas.— Lines 63-72 contain the usual admonition to protect the donees in the enjoyment of this grant, and quote five of the customary benedictive and imprecatory verses; and the concluding line 73 gives the names of the dātaka and of the writer of the grant, both of which are so carelessly written that I am unable to say what they are.

The date of the inscription—the new-moon tithi of the dark half of Vaiśākha of Śaka-Sannvat 716—corresponds, for Śaka-Sannvat 716 expired and the amānta Vaiśākha, to the 4th May, A.D. 794. when there was a total eclipse of the sun which was visible in India, at 3 h. 48 m. after mean sunrise. It is, so far as I know, the earliest date from a genuine inscription of India proper which shows the amānta scheme of the lunar fortnights; and it is ten years earlier than the oldest date\(^2\) which has been hitherto available for the reign of Gōvindākṛṣṇa III.

With the exception of Pratishṭhāna itself, I am unable to identify any of the places mentioned in this inscription.

**TEXT.**

1st Plate.

1 Ōni\(^{3}\) [||\(\ast\)] Sa\(^{4}\) vō-svyaś-Vēdhasā dhāma yan-mābhī-kamalaṁ kṛitaṁ | Hāraś-cha
yasa kānt-ēndu-kalayā kam-alamkrītāṁ || \(\tilde{A}śd=\tilde{u}[\text{sha}]-\)

2 t-timirān-udyaṇa-maṇḍalāgrō dhvasti-nayann=\(\text{a}[\text{bh}]-\)imukbō rāpa-śarvvarāpau[\(\text{sa}]-\) diga-

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\(^1\) On Dhrūvadīka see Dr. Fleet’s *Dynasties of the Kālarakas Districts*, p. 33, and Dr. Bhaudarkar’s *Early History of the Deccan*, p. 49.

\(^2\) The word of the original (in line 55) which I have doubtfully translated by ‘arable land,’ is kāla. The ordinary meaning of this word is ‘plough,’ and it is also used as a measure of land; but neither of these two meanings would be suitable here.

\(^3\) E.g. the date of the Old-Kālarakas grant of Śaka-Sannvat 726, which works out properly only with the pūrṇimānta scheme of the lunar month; *Ind. Ant. Alter*. Vol. XI. p. 135, and Vol. XVII. p. 141.

\(^4\) From impressions prepared by Dr. Fleet.

\(^5\) Expressed by a symbol.

\(^6\) Metre: Śūkha (Annaśṭīṭ).  
\(^7\) Metre: Vasuṇatīlakā; and of the next verse. Read =diteko-...
3. tita-kirtitVGövindaraja iti rajasu raja-si[ha]h1 || Drishyvä chaamam-abhimukham subhāt-ātahāśam unnā.
4. mitan sapadi ye[na] raqeshu nityam10 dasht-adharaṇa2 dadhātā bhrukutiṃ lalatē khadgam kulam cha hariye[na]-cha
6. niṣamya sadhyas-trayan riṣūnakā vigalaty-akāundē || Tasya-atmajō jagati viśruta-dirggha-kirtitärjatē.
10. mahasat=anayās-chaturudadi-vālaya-mālīṇyāḥ | bhūtā bhuvah ēṣākratu-sadrisāḥ śrī[.
12. na-nākṣāman | Kārnāṭaka[m] va[ba]lam-anantam6-sayēyan=anyair-bhrīyaiḥ kiyadbhir-api yaḥ sahasā jīgaya || [Sa]bhīr[9];10
14. nṛ-da[ba]=lēna13 jīvā rājādhīrja-paramēvatam=avāpa || A13 setōr=vvipal-śpal-avali-
15. l-bṛmmi-mālaka-jaladā prālēya-kalām[ki]-āma-sāla-jalāt ty[aḥa]rchalāt | ā pūrvv-apara.14
18. anālīṣa paramēvatam=ravāna || A13 setōr=vvipal-śpal-avali-
21. layē spahantā || Din-ānātha-pranayleṣu yathēha-chē[sha]m ma[sa]mhitam-ājasaram | ta[tkṣa]m=am=kāllavā-

1. Read -stāke. 2. Originally ēṛēṭ was engraved, but the sign of the vowel 6 has been struck out. 3. Read satvam. 4. Metre: Upajāti. 5. Read mākkāṭe. 6. Metre: Vasanta[lika]; and of the next verse. 7. Metre: Giti. 8. Metre: Vasanta[lika]; and of the next verse. 9. Originally nāṣyam was engraved, but the sign for y has been struck out. 10. The first akṣara (ep) looks rather like o in the original. 11. Read "strām". 12. The Śāmanga plates (Ind. Ant. Vol. XI. p. 112) read āṇada-ākātē; and this reading, the sense of which is not apparent, Professor Bühler has adopted for the Kāvi plates (ib. Vol. V. p. 146). 13. Metre: Sārdulavikṛṣṭa. 14. After this, na is engraved at the end of the line, but it looks as if it had been struck out again. 15. Read "patrī-krīḍā. 16. Metre: Ārāy; and of the three next verses. 17. Read divēm. 18. The akṣaras actually engraved at the end of this line are kriṣhakā; and below them three other signs are engraved, the first of which looks like the figure J, and the second and third of which are do (or ɗa) and kaka. 19. Above the akṣara dāḍ, the sign of the vowel ū is engraved.
21  rāhappam-ātma-chu(bhu)ja-jāta-va(ba)l-ko(ha)(va)l-epam-ājau vijitya nithi(ā)dit-ā
22  si-lat-tahārām | päli[ddva]-[avali-[su]bhām=achir[e]na yō hi rājādhīraparamēśvaratān
tatā
23  na || Krēdhāś-utkhāta-kha[dga]-prasrita-ruchi-chhayair=bhāsamānaṁ samantād-ājāv=
udvrita-prākṣa-ga(ja)-ga(ja)-t[ō]-
24  pa-sarkkshō(ha)bē[pa]-dakshān| saumyya-tyakd[(kt)-]āri-varggō bhaya-cha[kī]ta-vapan
kkā{(va)pi dṛiptyv(shetv)-aiva sadyō darpā-ādhamāt-āri-chakrā-kha-

25  ya-karam-agamada-yasya dōrdandā[r]-rūpān[(i)] Pātā| ya=chatur-amvu(mbu)kāś-rasā(su)na-
alāinkā-bhā[ē] bhūvas-trayās-çh-ā-
26  pi kṛita-[dv]-(dv)]-śamena-guru-prājy-ājya-pōj-ādārañ | dātā mānaḥbrīt-astraprīga=gunā-
vatān yō=saṁ śriyō valla-

27  bhō bhōktaṁ svargga-phalaṁ bhūri-tapasa sthānaṁ jagām=āramana || Yēma4 śvet-
ātapatra-prahata-ravi-kara-pra(vra)ta-tāpā-
28  t-sallaṁ jagñē naśira-dhūl-dhalaṁ-sīrasā Vallaḥbh-ākhyāḥ sad-ājau [*] sa śri-
Gōvindarājō jita-jagad-abha-strai-
29  pa-vaidhāvya-h[ē]t|tōs=asy-āsyit=saunur=ekakṣhāpa-raṇa-dalit-ārati-matt-ēbha-kumbaḥ
 ||
30  Tasya-saunjajā śrī-Ḍhruvarājā nāmā ma-
31  hānubhūnvō-stpa(pra)hata-pratāpaj prasādhhit-āṭepa(su)-narendā-chakrā kramēga
vā(ba)lārkkas-vapa(ru)(vaa(bh)a bhāva || Śrī-Śāhchha-pa-
32  ti-Gūngā-Vēṅgikā-yutā yē Mālavēś-ādā(du)yaḥ prājy[ā]n=ānayaṁ sma tān-kahībhrītō
sa(ya)ḥ prāśirājamā-sapi | mājiky-ā-
33  bharrxachi(ni) hēsa(ma)-nichayoṁ yasya p[r]apady=ōpāri svamī [yē]na prati taṁ
34  tathā na kṛitaṁ cēto=nyahā bhūrataṁ || Sām-ādyē(āyai)
35  r-āpi Vallaḥbhō na [hi?] yada sa[r]ṁ] dhīṁ vyadhaṁ=taṁ tada [bhṛṛa?] kur-ēd[y]a[ta]
rāṇē vijitya ta[r]asā paśčah=ta[ō] bhūra[ta ?]h || prāṣy-bodtchiya[pa]-
36  rakhyāpṣya[*] cha lasat-pāḷīdhvajair-[bhṛṛa?]āhitāṁ chuhīnīr=yyṛḥ paramēśvaratvam=
akhilaṁ lābbō(hāh) mahaṅō[12] viḥbhā || Ājita-āṭē[ā]sha-
divāṁ gataḥ [ii*] Tasya-āpy=abhūd-bhuvana-bhā[ra]n-

Second Plate; Second Side.

36  bhṛtaṁ samarthaṁ Pār[th]-opamaḥ Pṛ[th]u=sa[mā]na-gupṭō guṇajśaḥ [*] durvāra-
37  vairi-ārati.-17atula-tāpā-hētam=GGōvindarāj[n]a [i] ti
38  saumū-śa-pratāpaj || Yas(a)=cha prabhū=chatutra-[ch]āra[r]=u=dāra-kirbhē[rrtē]r[ā]=s[ā]-
dīvan=Nirupamasya pītub sakāśit | satsv=aspya-
38 chē(m)ka-tanayēshn guṇa-stirēkān=m[u(rdhā)]bhipi(shi)kta-nripa-sammamata=sāu rājyaṁ ||

1Saśādhara-karna-nikara-nibhaṁ yabhiyā(sya) yasaḥ

Rakshatāḥ yena nibhaftaiḥ chatur-achyān(mbu)-
a[r[t]-[p][r][y]ā lōkā[ṛ]-ya[ṛ]-sū[ṛ]-kha[h][1] samā[ṛ]-ṣa[h][1] [1]^{10}
41 na tā yā[ehita]vantō=nuvām bhūbhritaṁ dhana-tiṣṭh所yā [1] (ll) T[eṁ][1]d[ag](m)=
42 ti-nā(dā)na-parama-punyāḥ pravastītī vrna(bra)hma-dāyō-yam || Sa cha paramabhaḥ[r]-
43 raka-mahārājāḥ rājya-paramēśvara-sū[ṛ][1]^{10}||
44 mad-Dhārāvasa(trans[rebha])dēva-pādaṇuvahāya-paramabha[ṛ]ṇ[ra]k a m hā rā jā hī rāj a-
45 paramēśvara-Prithvivānahlaka-Prabhūtavahā Śrī-||
46 vallabha-narendradēvaḥ kuśalī survēṇ-eva yathāsāna(ba)dhyāmāna-kān-rāṣṭraptā-
47 viṣhayapati-grāmakūṭ-ā||
48 yuktī-niyuktak-ādhi-kāriṇa-mahantārādīn-samanudārayat-satu vāḥ sahvidītaṁ yathā
drṣmat-Pratī-
49 aṭhānā[va] hiḥ-samāvāsita-jayam[ṛ]lā[r]-[a]vasthitēna mayā mātāpitṛeḥ-ātmanāś-č-
50 aikīh-ākumāśika-||

51 [A]yīla[yā] P [r]eśa[ṛ]-vastava[Vatsa-sagotra-Vājī-savra(bra)mahačāri-
52 [Bha] pditya-[p]-pūta-[Pitamaḥa ... 10]

53 [B]hādra[vastava][Vatsa-sagotra-Vājīsa[nēya]-savra(bra)mahačāri-Rishi-12
54 putra-Brhiṭkrama[13] tathā śri-Pratīṣṭhāna[va] ṛṣayas-
55 vyat[tī[r]]vādyā-sāmānaya-Pāraśarsa-sagotra-[va(ba)] [v]ṛṣija[va(ba)mr]ca bhāv[sa]vra(bra)h h m a-
57 [V]yā-taschātturvidya-sāmānya-Vadāṣṭhā-sagotra-[va(ba)]bhṛchāsavra(bra)h ma ch a rī-
58 [Chārya]-yaṭa-putra-[Vā] ... || tathā ... ... ... ... ... ... vā]-

1 Metre: Āryā. 2 Read ’Kṣāṭra’. 3 Metre: Śloka (Anusṭhāb); and of the next verse.
4 There are so many different marks on the plate here, and some of the letters are so indistinctly formed, that I am not at all sure about the exact wording of the first half of this verse. Apparently the sense of the whole verse is, that Gōvindārāja treated the needy so liberally that they had no reason to apply to other princes for support. In the text given above, I have included in square brackets every letter the reading of which appears to me doubtful. Instead of saṃsāritaḥ, suppose this to be the correct reading, I should have expected saṃsāritaṇa.
5 Metre: Āryā. 6 Read ’jayaśakundhāṭeśa’.
7 Here one would have expected -pugya-yaṭh-bhīrīṭdāpyaḥ, which may have been engraved originally. The following passage, up to the word evdumācāryaḥ in line 54, has been greatly tampered with, for the purpose of reducing the number of grantees, which originally was seven, to four. To effect this, the original writing of lines 50, 53 and 53, and of portions of lines 51 and 54, has been beaten in; but sufficient traces remain of it, to make out the general sense of what has been effaced. Besides, to judge by the forms of the letters, the names of the grantee and of his place of residence, which occur in line 47, seem to have been engraved in the place of other names; and in line 54 the word caṭurāyyaḥ has been added at the beginning (where the original writing is effaced) to do duty for the word saptaḥāyaḥ, which originally preceded the word evdumācāryaḥ. That portion of the text which has been sought to efface, I have included in double square brackets, but I have not been able to restore it completely.
8 Read ’Jagdṛītā’ (P). 9 Read ’Putra’.
10 The two oṣaharaḥ at the end of this line I am unable to make out with certainty; they look like gaua or hora, or may be intended for dēva.
11 Here, again, I must omit three oṣaharaḥ, the first and second of which look like gau (or sāya) and yd (or cāya). Apparently the word tathā is wanted here.
12 Read ’cāhrā-Naśi’.
13 Read ’Gaṭṭa’.
14 This name is quite clear in the engraving, but it can hardly be correct.
15 Possibly, what is engraved may be Tākāli; and perhaps the name has been engraved in the place of another name.
Third Plate.

54 [hmschārī? ³] chaturbhya etsēhyya² vrā(brā)hmaṇēbhyaḥ
śrī-Pratishthāna-bhukty-antararga-[Sāśa?]³-
55 kaśchehha-dvādaśa-grām-ābhyantarē Līmāv白沙(mba)rāmikā-grāmō yasya-āghātaṇāni
pārvvataḥ Samasthītaka-grā-
56 [ma]h̄³ dakshatākha Gōdāvuri nadī [a]parastā Vra(brā)hma[p]uri uttarataḥ
[Dhēna]⁴-grāma-bha[la]m⁵ ēvam-ētach-chatur-āghatā-
57 n-ōpahchehhi(kahi)to grāmāḥ sōdramgheh sarpikaraḥ⁷ sadasāparādhanē sabhūtapāta-
pratyayaḥ sōtpadyamaṃ-
58 nari(vi)sthitakha saddhānuyaharyādēdyō-chach(cha)tabhāṣapraṇēvāyaḥ⁸ sarvvarājakīyānām=
āhastaprahakṣ[ha]⁹ papīya
59 a-chandrārk-āryaṇa-ba-khiti-sarit-parvvata-samakālānaḥ⁵ putra-pauruṣa-ānaya-kraṃ-ōpā-
hōghyaḥ pārvv-pratā-dē[va]-
60 vra(brā)hma-dāya-nilūt-bhyanarasaśiddhyā [bh]umechehhi-hrāyēna Śakanripa-kāl-
āttita-samvatsara-sa[sa]teṣaḥ saṃtaptoṃ[sa] jē[shō]-
61 daś-ōttarēsnu Vaiśākha-va(ba)hula-āmāvāyām-ādityagrahana-parvvaṇi va(ba)li-
chara-vaiśīya[sva]dēv-āghiḥ(hō)ṭṛ-āṭi-
sātv-s[da]yō-ōdak-
āśi[ti]sarggēṣa pratipādītob³ ya-
karahayaḥ pratidiṣṭātō vā na kaiśchi-
64 d-ān[p]āpī paripāṇi[sa]hā kāryā tathā-āgāmi-bhadra-nipatibhir-asmad-vāmāyaṁ-
chomhalaṃ cā jīvīmā-ākulaṃ
cū[sa]vā-dāya-nīrvīśābha[sa]-aṃ[sa]-dāya[ya]-nuṃvantavyāḥ pratipāla[sa](lāy)i-tavyā菅[sa] [ts]
ysa-cḥ-aṭjāhā-ṭimilra-pa[sa]-[r]ā[sa]-
67 vṛita-mātrī-achchhindaḥ[sh]vṛch[ha][ts]dyaṃānakām vānu[mō]dataḥ sa panicabhir-
mmāhāpatakob hi sōpapatakās[a] c[a] samyukt[a]h

¹ This line begins in the original under the akshara rt of the word Tattvitrīya (t) of the preceding line.
² After this, and before the word Ṛbhipō, about 10 or 12 aksharas are almost entirely effaced, and in their
place the word chaturbhya has been engraved in very large letters.
³ This is originally ēṭēhyyaḥ, foggged, I believe, by saptaḥāyaḥ, which has been effaced.
⁴ Here, and in the following, the rules of samākār have not been observed.
⁵ It is impossible to say whether the consonants of the name in these brackets are really intended to
be dā and s; the first of them might possibly be dā or v or eh, and the second s or t.
⁶ This akshara resembles more than less in the original. The following sign of punctuation is
superfluous.
⁷ One would have expected sōparikaraṃ.
⁸ Originally *pradēhiyaḥ* was engraved.
⁹ Read *kātinaḥ*.
¹⁰ Read *pāsaḥ*.
¹¹ Read Gōdōvṛgaṃ.
¹² Read *padditaḥ*.
¹³ One would have expected here ēkānaṃ, and similarly the plural afterwards.
¹⁴ Read *vāyaṃ*.
¹⁵ Read *doṣa*.
¹⁶ Read *samaṇḍaḥ*.
No. 18.—BAHAL INSCRIPTION OF THE YADAVA KING SINGHANA.

SAKA-SAMVAT 1144.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

This inscription, which I edit from impressions supplied to me by Dr. Fleet, is at the temple of Sārakājōvērī at the village of Bahāli, in the Chāllagovan subdivision of the Khāndēs district of the Bombay Presidency (Indian Atlas, sheet 33, long. 75° 6' E., lat. 20° 36' N.). It contains nineteen lines of writing, which cover a space of about 2' 10" broad by 1'34" high, and is almost throughout in a perfect state of preservation. The average size of the letters is slightly less than ½". The characters are Nāgārī. The language is Sanskrit; and, excepting the introductory ॐ || ॐ namō Dedrajā-jēyai and the words aśa ṛāja-eśu in line 7, lines 1-18 are in verse. The verses are numbered, and their total number is twenty. In respect of orthography I have only to state that the letter b is exceptionally denoted by the sign for v in the words vīvahī, in line 3, and evahā, in line 7.

1 Read iti || Uktan.
2 Metric: Śākra (Anushtubh) ; and of the next three verses. 3 Read vasēt.
4 This line commences under the third akshara of the preceding line; and in the vacant space at the beginning of the line one would have expected ṛddaim or ṛdyaṃ.
5 Read bhūkti.
6 Read bhāmis-tasya. At the commencement of the next line there is a vacant space, where one would have expected phalām t.
7 Read nārdhīpa.
8 Read maṭhārādm.
9 Metric: Puṣāptāgrā. Read iti kumala.
10 At the beginning of this line is a vacant space, sufficient for the missing aksharas -dāla-dāmu-vām-
11 Read parahāt para-śtu.
12 Here, too, is a vacant space at the beginning of the line, where we miss the aksharas rītayā vi.
13 This is what is, or seems to be, actually engraved. The ṛt or ṛt at the beginning may be meant for śrt or śrtmah; but the name of the dātaka I am unable to make out.
14 Here, again, I am unable to guess what name may be intended, and can only say that the two last aksharas probably are meant to be s-ṛt.
15 Below the aksharas of line 73, beginning with the ṛt of dātakam and ending with the sva of paramītwar, about ten or eleven more aksharas are engraved, close to the lower edge of the plate; but they are too indistinct to be made out. It is just possible that they are the eleven aksharas which for some reason or other are omitted at the beginning of lines 70-73.
16 According to information furnished to me with the impressions, this is the name now current; but the original name must have been Dedrajā, an appellation of Bhārāṇī which I have not met with before.
The inscription, after the words ‘Om, om, adoration to the goddess Devarajā,’ opens with a verse glorifying Bhavānī, who is here named Devarajā; and its proper object is, to record (in verse 17) the foundation of a temple of that goddess by Anantadēva, the chief astrologer of the Yādava king Simha (or Singhana). It clearly divides itself into two parts: verses 2-7 give an account of Anantadēva and his ancestors, which is interesting from a literary point of view, while verses 8-15 glorify the king Simha and his father and grandfather.

Anantadēva belonged to a family which traced its origin to the sage Śapṭilya (v. 2). In that family there was born, as a certain Manoratha, the learned Mahēśvara (v. 3), who (in v. 4) is stated to have composed a Kṛṣṇa of the planets, entitled Śekhaṇa, a work called Pratiṣṭhādeviṇī-dīpaka, another work described as Phala-grantha, and a brief commentary on the Laghujuñākā. His son was Śripati (v. 5); and his son, again, Gaṇapati (v. 6). And Gaṇapati’s son was the founder of the temple, Anantadēva (v. 7), a scholar versed in the three branches of the Jyotisha-sāstra, who expounded the 20th Adhyāya, called Chhandakchitya-uttar-adhyāya, of Brahmagupta’s Brāhma-Sphuṭjariddhānta, and also the great Hīrā (i.e. the Bṛha-jjātaka) of Varahamihira.—The family here treated of was already known to us from the Pāṭā inscription of Singhana, which also mentions Maṇoratha and his son Mahēśvara, the father of the astronomer Bhāskara, who must have been a brother of the Śripati of this inscription. Of the literary works enumerated above, the published catalogues of Indian libraries actually mention, as still existing, Mahēśvara’s Laghujuñākā-ṭīkā, and probably also his Pratiṣṭhādeviṇī-dīpaka.  

The description of the king Simha (Sīghana) and of his father and grandfather, Jaitrapāla and Bhillama, in verses 8-15 of our inscription, is in general purely conventional, and the only historical facts recorded of them are, that Jaitrapāla, ‘an ocean of compassion, made Gaṇapati, whose life had been preserved in battle, lord of the Andhra country’ (v. 12), and that Simha defeated the powerful Arjuna (v. 14). Both events are mentioned, partly in the same words, also in the Paṭhan copper-plates of Rāmachaṇḍra of Śaka-Saṃvat 1193, from which we learn that Jaitagi (Jaitrapāla), ‘an ocean of compassion,’ led Gaṇapati out of prison and made him lord of the land, meaning, apparently, the land of Trikalinaga. The prince Arjuna, spoken of in connection with Simha, Dr. Bhandarkar would identify with Arjuna[varmadēva] of Mālava, whose published copper-plate grants are dated in the Vikrama years 1267, 1270 and 1272.

Verses 16-18 state that, during the reign of Simha, Anantadēva, who had obtained the post of chief astrologer of the king, founded the temple, at or near which this inscription was afterwards put up; and that he received pecuniary assistance in this work from his younger brother Mahēśvara, who composed this Pratāst. Verse 19 contains the usual prayer for the preservation of the temple, and the poem closes (in v. 20) with the date,— the first day of Chaitra of the expired Śaka year 1144, the year Chitrabhānu. A line in prose adds that the inscription was written by the Nāgara Brāhmaṇa Gaṇgādhara, and that the Sāvadāḍhara or architect (probably of the whole temple) was Thālīj.

The date does not admit of exact verification; but the expired Śaka year 1144 (=A.D. 1222-23), by the southern luni-solar system, was the Jovian year Chitrabhānu, as stated in the inscription.

3 See Prof. Aufrecht’s Catalogus Catalogorum, p. 445, 5.
4 This appears to me the most suitable meaning of the words yuddhi dārśanam in line 12.
6 See his Early History of the Deśas, p. 62.
TEXT.

1 Öni || Öni namō śvarja-dāvyait || Jayāti || Ditija-bhītāṁ viśvam-āśvasya maṇi- 

mṛiduta-mahāsa-dēh-ddī[ama-Dai]ty[aj]dhinātha || praṇata-saraupurandhi-maṇi- 
māṇika-māl-ārpaṇa charaparvajā śvarja-ākhyaḥ.

2 Bhavāṇi || 1 [||] || Āśiśa-samā-mahābā mahāśrī|mīśaḥ Śaṅkiliyā ity-sahāla- 
hūvanay-āvataṁśāḥ || yad-dhōma-dhūma-pataleṇa Kaliśakaṇya-sambhāda-kāññīr- 
abhasadēvī Dēvāndyāḥ || 2 [||] Ambhōja- 
hūrīva bahubhūva mahābāv-ākhyaṁ vamśo viśāla-tapasaḥ prathitasya tasya || jānī || 
Manāratha-suṣṭaḥ śruti-sadma satya-lok-āśrayo viṣu(bu)dha-rāja-sīrō-dhīr-hāṁghrih || 3 [||] || Yāh Śēkhar-ākhyaṁ karapaṇa grahaṁān ṣ.

4 prāṣṭhaḥ Prāṭisākhyāvēdī-dīpakaḥ cha || chakrē Phala-grauṇham-apī spah-ārtham 

laghuṁ cha tīkāṁ Laghujātakasya || 4 [||] || Tasnapā-sahā-sa[n]ja-vaṁśa-viśeṣhakō- 
ḥūṛt-sanjanya-bhū ṣakala-sāḍhu-dhurān || ṣaddhānāḥ || vāṇi

5 vilāsa-vastiḥ śruti-pāra-udrēṣvā śrīr(śrī)-śūrataḥ kṛiti-nishāvita-pādaṁdaṁḥ || 5 [||] || 
Tasya śūṣyāṇa-guṇ-ārūpasaḥ Gucpatīśa puṇyāñaman-ūgraṇaṁ sānun śūrīta-vāk || 
kava-vrīja-vibhūra-viśeṣa-nidhīr-vi

6 dyātē śīvaḥ-ā[j]nā[4]3[am]śāṇi yasā naitō jātā jagaḥ-vyāpīṁ kṛttīḥ kṛttama-kāli- 
calpa-nilayaya śūndōḥ prabhā-vṛtē[4][j]vālā || 6 [||] || Sadvidya-dvīja-vṛūḍa-vandīta- 
padavaināvāt-ātō-śāyaṇā jāyāṁ-kī

7 ātita-Navantadēva iti yas-triśaṃda-śastra-āśrayaḥ || ramaṇaṃ Vra(bra)hma-viṁritamān 
vyāpiṇta Cacchha daśahiḥ-uttaram Hārmān cha pravaraḥ Vakṣhamahīrācārya- 
praṇtaṁ prithwim || 7 [||] || Ātα rāja-vanmśāḥ || 11 Vīshvakā-hānam prabhād-ō
dhāta-balī-nipatīr-vākram-ākṛānta-viśvā saṣṭi[ā]cavrāmāy-hām-śāval[ā]ya-mahī- 
ākuta-kulakā prōddhrīttottunga-bhūhrīt || bhūmi-bhāv-āvataṁ kila Kāli-[sa]mayē kartākmāō 
Mūrārē-amśāḥ kō-pu-avir-āṣī
dhūva-vibhūra-bhūpurīr-Bhūḷam-ākhyaḥ || 8 [||] || Khaṇḍīti-ōrn-puru-śā- 
manḍalō yasya Rānu-rūva riṣṭīr-śālvrē || dīśiiṁcān-kṛita-sūrō-[sa]dhaso nla-

nirada-ruchīrr-vyāpēhata || 9 [||] || Yo 12 da- kaṅiṅ-ōsō dhanadāḥ prāchētī jīvaṁḥ [us]uḥ puṇya-jaṇa mahēśaḥ || mahābalaḥ-oh-ōtī 
samaṃa-lōkapālām-kāmaḥ pālayati maṃ lōkaṁ || 10 [||] || Bhūpāla-bhūlalikā-jaṇī 
Jāthrāpālaṁ-namām- 
11 teśām-ākṛiti-ākṛitīra-vākraṁ-śrīḥ || prāsthaḥ prātāpa-śīkhiṇā kāniṣṭāh vīpakāhā 
rūpāntaraṇī śūlabāh śva yasca bhēṇuḥ || 11 [||] || Himayukha-mayukha- 
viśeṣiṇkhal-ākhya-yaśō-bhara-dō.
No. 19.—NALLUR GRANT OF HARIHARA II.

By V. Venkatia, M.A.

Three sets of impressions, prepared by the late Sir Walter Elliot, of the subjoined inscription were forwarded by Dr. Fleet to Dr. Hultsch, who has kindly placed them at my disposal for publication. The impressions are four in number. The first and the fourth bear the Kanarese numerals 'one' and 'three' respectively, and the second the numeral 'two.' Consequently, the original, which I am unable to trace, appears to consist of three copper-plates, of which the first and the third are engraved only on one side, and the second on both sides. At the top of each plate is a hole through which a ring that held the plates together, must have been passed.

The alphabet employed in the inscription is Nandinagari throughout, with the exception of the last line, which is in Kanarese characters. The technical execution of the inscription is far from good. The distinction between long and short u is maintained only in the first ten lines, in which three cases of long u occur, viz. mulla (1.3), mārši (1.8), and bhùr=tha (1.10). Throughout the rest of the inscription, no attempt is made to distinguish the long from the short u. But, in order not to swell the footnotes unnecessarily, I have inserted the long u in the text wherever the sense requires it, except in the case of proper names which are not generally

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9. I am not quite sure about the consonants enclosed in brackets; possibly the intended reading may be sadru-thālī. 
known. In four cases the short ā is marked in such a way that it might be mistaken for a conjunct r, viz., pu (at the end of l. 19), tulā and puruṣa (l. 36), and samudra (l. 39). There are certain peculiar mistakes which repeat themselves in this inscription. In line 14, the long as well as the short ā are attached to the 3 of pōtini (for pōtīṇē), and the same mistake recurs in connection with the 3 of śri in line 52. In tāṣi (l. 11) and pālanigū (l. 89), the short ā is used instead of the long ā. To the sl of kāṭra in line 15, and to the sl of vīra-sū in line 23, the sign of ā is affixed in addition to the l and t, respectively. In dána (l. 69) and adā (l. 70), the ā has two signs of ā affixed to it in each case. Both the vowels rī and ā are attached to d and r, respectively, in dārsha (l. 62) and vṛtti (l. 64). In some conjunct consonants of which the last element is r, and which are followed by a long ā, the r is added to the sign of length instead of to the group itself. For instance, the r of dānāśūkṛ (l. 4), dād-grāma (l. 59), and dhārā (l. 89), instead of being added to sūkṛ, dā and dhā respectively, is connected with the sign of length in each case. The distinction between s and a is not clearly marked. The s of bhūgōta (l. 29) and of sīhūde (l. 33 f.), and the a of abhyāsa (l. 24) and of amāma (l. 39) are nearly identical. In yad-dānāśūkṛ (l. 1), mukhāmṛttā (l. 20), and Muddanā (l. 83), the two ā’s are written side by side without any attempt to indicate the vṛttā. Similar anomalies occur in lines 26 and 32. In the former case h and u are written side by side, and in the second case tattārā is written for tattārā. In line 19, we have a peculiar form of the letter jā. The right angle, which is usually attached to the middle of the vertical portion of the letter, is in this case affixed at the bottom. The double tī takes the place of tr in the following cases:—pōtini (l. 14), tattārā (l. 59), kālattā (l. 61), yatta (l. 62), and putppauṭā (l. 65).

Of mistakes due to wrong pronunciation, the following may be noted:—vṛṣṭhayā (l. 12) and Vūmā (l. 61) occur instead of vṛṣṭhayā and Vūmā, respectively. The dental sibilant is used for the palatal in sī for śri (l. 23 and 72), in Sūkṛā (l. 50 f.), and in sūkṛa for sūkṛa (l. 75). Dh occurs for ḍh in sīḍha for sīḍha (l. 40), and ḍh for ḍh in sīḍha (l. 66). The lingual l occurs in the following Sanskrit words:—maṅga (l. 22 f.), kalī (l. 35), dhū (l. 49), kalattā (l. 61), chakravāla (l. 79), and guṇa (l. 92). The Tamil name ḍhūgōtā has been changed to Yalamba (l. 62). It remains to be noted here that the name of the father of Harihara II is written Bhuka once (l. 23), and Bhukka throughout the rest of the present inscription, while in all other inscriptions which have been published, the name is spelt with the unaspirated k and double k.

The language of the inscription is Sanskrit, verse (l. 2 to 37, and 50 to 93) and prose (l. 1, 38 to 50, and 93). The first two verses are invocations addressed to Siva and to the boar-incarnation of Vishnu, respectively, to Ganesa, and the fourth and fifth again to the boar-incarnation. The sixth verse refers to the Moon, and the seventh to his descendant Yadu and to the race of the Yādavas, who sprang from the latter. The eighth mentions Saṅgama (l.), the first historical person of the first Vijayanagara dynasty, and the tenth his son Bhukka (i.e., Bhukka I). Bhukka’s queen was Gauri, and their son Harihara (II.) (v. 14), in whose reign the present inscription is dated. A lengthy prose passage (l. 38 to 50) consists of a list of the bhūtās of Harihara (II.). Verse 18 gives the date of the inscription, while verses 19 to 31 specify the village granted and the donees. Verse 32 again celebrates Harihara (II.), and verses 34 and 35 contain the names of the composer and of the engraver of the inscription. Then follow four of the usual imprecatory verses. In the last verse (40) the king beseeches future rulers to protect the gift made by him. As in other Vijayanagara inscriptions, the end of the document is marked by the name of the god Śrī-Virūpākṣa in Kanarese characters.

Of the history of the Vijayanagara kings we do not know so much as might be expected of a dynasty which rose to prominence only about the beginning of the 14th century of the Christian era. The earliest epigraphical record of this dynasty is the only known inscription of Harihara I., in which he is called Mahāmanḍaldèvara Pērva-puṣṭhima-samudra-dāhipati Śrī-Vira-
Hariyogya-Vodaya, and which is dated in Śaka-Saṅvat 1261, the Vikrama saṅvatara (= A.D. 1340). Of him the Bhiragaṇṭu grant of Saingama II. says that he defeated “the Sultan.” In his Lists of Antiquities, Vol. II. p. 161, Mr. Sewell refers to a Hindu confederation, of which the Raya of Vijayanagara formed a party, and which “with an immense force drove the Muḥammadans out of Orangal” in A.D. 1344. Though we have no inscription of Harihara I. as late as A.D. 1544, it is not impossible that he was the Raya of Vijayanagara who joined the confederation, because the earliest inscription of his younger brother Bukka I. is dated in Śaka-Saṅvat 1276 (= A.D. 1353). Bukka I. is represented in two inscriptions as a Mahamandalaśvara ruling in the Hoysala country. Perhaps this statement furnishes a clue to the origin of the Vijayanagara kings. It may be that they were originally feudatories of the Hoysala kings. After the utter defeat of the Hoysala king Ballalā III. and the demolition of his capital Dvārakamudra by the Muhammadans in the year 1327 A.D.8 he evidently continued the semblance of a kingdom; for there are inscriptions dated in Śaka-Saṅvat 1262 (= A.D. 1340), which refer themselves to his reign, at Erode in the Coimbatore district and at Tiruvannamalai in the South Arcot district, and one dated as late as Śaka-Saṅvat 1255 (= A.D. 1342) at Whitefield in the Bangalore district. It would therefore appear that Ballalā III. left Harihara I. in the north as a check to the Muhammadan invaders, who had ousted him in A.D. 1327. His subordinate evidently took advantage of the opportunity to create a principality for himself and eventually to assert his independence. The only epigraphical record of Harihara I. makes no reference to Ballalā III. as overlord; nor does it furnish any clue as to the extent of the dominions owned by Harihara I. It is during the time of Bukka I. that the capital Vijayanagara first makes its appearance. There is reason to believe that the Muhammadans continued to be troublesome during the reign of Bukka I. as well. It was during the time of Bukka’s son Harihara II. that the kingdom became firmly established. This is shown by the fact that he could turn his energies to extend his dominions in the south, or rather to recover possession of the provinces which were probably once subject to Ballalā III.

The exact date of the accession of Harihara II., in whose reign the subjoined inscription is dated, is not known. He must have ascended the throne between Śaka-Saṅvat 1293 and 1301. From this as well as from other inscriptions we learn that he was the son of Bukka I. by his queen Gauri. In the Satyameṇgalam plates of Dēvarāya II. we are told that Harihara’s queen was Malāmbikā. His inscriptions have been found at Hampe or Vijayanagara in the Bellary district; at Bēlur, Chitaldroog, Harihar, and Hassan in the

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1 Ind. Ant. Vol. X. p. 63; see note 62 on the same page.  
3 Dr. Fleet’s Kannada Dynasties, p. 70.  
5 Dr. Hultsch’s Annual Report for 1891-92, p. 2.  
7 According to Mr. Sewell (Lists of Antiquities, Vol. II. p. 163), two attacks were made by the Muhammadans about this time on Vijayanagara, the first in 1305-6, and the second in 1378 A.D. But the second attack was successful, and the last the leader was eventually compelled to retire.  
8 The latest known date of Bukka I. is Śaka-Saṅvat 1289 according to the genealogical table of the first Vijayanagara dynasty published ante, p. 36, and the earliest date hitherto discovered of Harihara II. is Śaka-Saṅvat 1301; see Jour. Br. Fr. R. A. S. Vol. XII. p. 240.  
9 ante, p. 37, verse 7; Colebrooke’s Miscellaneous Essays, Madras edition, Vol. II. p. 258; and Mr. Rice’s Mysore Inscriptions, p. 278.  
10 ante, p. 37, verse 9.  
12 Mr. Rice’s Mysore Inscriptions, pp. 232, 237, and 268.  
13 In Colebrooke’s Miscellaneous Essays, Madras edition, Vol. II. pp. 254-267, an inscription on three brass plates, found at Chitaldroog, is published, and another found at the same place is noticed.  
14 Mr. Rice’s Mysore Inscriptions, p. 55.  
15 ibid. p. 278.  
16 q 2
Mysore state; at Makaravalli in the Hāngal talukā of the Dharwar district; 1 at Conjeevaram 2 and at Tiruppāṭūr 3 near Tiruvallūr in the Chingleput district; and at Śrīraṅgam in the Trichinopoly district. 4 These localities furnish a fair indication of the extent of the dominions of Harīhara II. If we except the inscriptions of the Uḍāiyar chiefs, 5 whose names and bīrudas resemble those of the kings of Vijayanagar, but about whose exact place in South-Indian history nothing can at present be said with certainty, the earliest Vijayanagara inscriptions in the south belong to the reign of Harīhara II. From this fact it may be concluded that he was the first Vijayanagara king who had any possessions in the southern portion of the Madras Presidency. As his earliest inscriptions in the south are dated in Śaka-Saṁvat 1315 (= A.D. 1393), we may further conclude that his expedition to the south cannot have taken place long before that date. The unpublished inscriptions at Conjeevaram and Tiruppāṭūr in the Chingleput district are dated in that very year. 6 The former records that the king made a copper door for the central shrine (śimāṇa) of the temple of the goddess Kāmākṣī. The statement contained in one of his inscriptions, published by Dr. Fleet, 7 that he made gifts at Kanakasabba, Kālahasti, Veṇkāṭādri, Kāchengi, Śrīsaila, Īḍaśila, Ahodbolu, Śrīraṅga and Kumbhakonam, need not be mere empty boast,— as in the case of the exploits claimed by some other Vijayanagara kings in their inscriptions,— because there is no reason to doubt that these places were included in his dominions. The two verses which refer to these gifts, were probably composed during the reign of Harīhara II. and were copied by later kings. 8 Nor is it improbable that Harīhara II. actually performed the "sixteen great gifts," as special reference is made to them in the subjoined inscription (verse 17), in the copper-plate grant published by Colebrooke, 9 and in the Satyamaṅgalam plates of Dēvarāya II. 10 The spirit of toleration which characterised the religious feelings of several ancient kings of Southern India, seems to have continued during the time of Harīhara II.; for we learn from inscriptions that he patronised the Śaivas, Vaishnavas and Jainas alike. 11 The tutelary deity of the kings of the first Vijayanagara dynasty was Virūptidesha, the name of the large Śiva temple at Vijayanagara. 12

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2 Dr. Hultsch's Progress Report for February to April 1890, p. 4, No. 23 of 1890.
3 The date of this unpublished Tamil inscription is as follows:— śrīmaṇa-mahāmaṇḍalīvaraṇa śrī-Vīra-Harīhararādayaṅkakku ṣākālam ṣāvattu mupākkuru orāḥatu aṣṭīṇu māḥ ṣākālam ṣāvattu; "in the Śrīmukha year, which was current after the Śaka year one thousand three hundred and fifteen (had expired), (during the reign) of the illustrious Mahāmaṇḍalīvaraṇa, the glorious Vīra-Harīhara- ṭayaaya."
4 Dr. Hultsch's Annual Report for 1891-92, p. 16, No. 58 of 1892.
6 See notes 2 and 3 above.
10 ante, p. 37, verse 8.
11 That the king made gifts at Kālahasti and Īḍaśila, which are places sacred to Śiva, as well as at Veṇkāṭādri and Śrīraṅga, which are sacred to Viṣṇu, shows that he made no distinction between Śaivas and Vaishnavas. His toleration for Jainism is shown by the fact that he could allow his general Irugā to build a Jain temple at the capital, Vijayanagara; see p. 117, note 4.
12 This is borne out by the fact that the colophons of the inscriptions of this dynasty consist of the name of the god Virūptideshā; in an inscription of Harīhara II. published by Dr. Fleet, Jour. Br. Br. R. A. S. Vol. XII. p. 375, it is said that the "guardian" of the city of Vijayanagara was the god Śrī-Virūptideshādeva; compare Mr. Rice's Mysore Inscriptions, p. 55.
The date of the death of Harihara II. is not known, but the latest date yet discovered of this king is Śaka-Sañvat 1321 (= A.D. 1399), the date of the present grant and of the Makaravalli inscription. His principal officials were:

1. Śāyana, who, as will be seen below, was the minister of Harihara II. about the beginning of his reign. According to a Banavasi inscription, dated Śaka-Sañvat 1290 (= A.D. 1368), Śāyana's elder brother, Madhava, was ruling the Banavasi Twelve-thousand under Bukka I.

2. Iruga or Irugapa-daṇḍanātha, the son of Chāicha, who was the minister of Bukkara. Iruga built a Jaina temple at Vijayanagara. He is also referred to in an inscription at Śravaṇa-Belagola, and in an unpublished inscription at Tirupparuttikkunram near Conjeeveram. In the second he is called "the best of Jaines" (Jainottama). He had also some literary tastes, for he composed the Nāḍarharatnamandala.

3. Muddaya-daṇḍanātha, who is mentioned in an inscription at Harihara and one at Bēḷūr. There is a long unpublished Sanskrit inscription in Grantha characters, containing a string of birudas of this minister, in the Rāganāthā temple at Śrīraṅgaṃ.

4. Guṇḍaṣa-daṇḍanātha, who is mentioned in inscriptions at Bēḷūr.

5. Vira-Bāčaṇa-Voḍhaya, who, according to a Kannarese inscription at Makaravalli in the Hāṅgal tālkūda of the Dharwar district, dated Śaka-Sañvat 1321, the Pramāḍa saṅvatsara, and during the reign of Harihara II., was ruling Gōve, the modern Goa.

6. According to an unpublished copper-plate inscription in the Nandinagard alphabet and Kannarese language at Bhaṭākjāl in the Bombay Presidency, two impressions of which were received by Dr. Hultzsch from Mr. Cousens,—Mallāṇa-Oḍeyyar, who resided at Honavāra (Honavar), was ruling the principality of Hāive in Śaka-Sañvat 1309, the Kshaya saṅvatsara (= A.D. 1387), as a dependant of Harihara II. With the permission of Dr. Hultzsch, I subjoin the passage which contains the date of this inscription.

**TEXT.**

3 सति [II] श्रीमददासीपकस्वति पूर्वदर्शिणिप्रविंशस्मस्म[ह]-
4 थोर श्रीमददासीपकस्वति धार्मिकस्मस्म[ह]-
5 रक्षित्तरसमश्रवर[र] विजयसाङ्गनाथमदु[द]ददु [ह]-
6 मदु[ष]शो[ड]यु महाबुद्धदेह शुचु शैवर राजु-
7 ब[त] [त]-12 पालिपुर[त] [त]विहित ब[क]वचन साविर्द सु-
8 नूर-16 श्रीमतनिं चव[स]वचन-17 मिर्द हुदु पुष्प [वह]ल
9 पंचमि गुशवार[ल] .......
TRANSLATION.

"Hail! During the victorious and prosperous reign of the glorious and powerful emperor, the lord of the eastern, southern and western oceans, the glorious king of great kings and supreme lord of kings, the glorious Vira-Harihara-Mahārāja,— while the glorious Mallanaga-Od[e]yar, residing at Honnavara, was ruling the kingdom of Haive,— in the Kālaka-saṃvatsara, which corresponded to the Śaka year one thousand three hundred and nine, (when) Jupiter (was standing) in Leo, on Thursday, the fifth (tīthi) of the dark (fortnight) of (the month of) Pushya."

Gold and copper coins, apparently issued during the reign of Harihara II, still exist. In his paper on the Coins of the Kings of Vijayanagara, Dr. Hultzsch describes a half-pagoda and a copper coin. A second copper coin is described in his paper on South-Indian Copper Coins. On all of them the legend reads Pratāpa-Harihara.

Of the bīrudas of the king mentioned in lines 33 to 50 of the subjoined inscription, the most important are:— Kṛṇḍāka-lakṣumā-kara-dvataśa, Śrīśāla-māda-bhājana, Vēdabhadra-prakāśaka and Vaidika-mārga-sthāpan-āchārya. The first shows that he was ruling over the Karnāṭaka country, and the second that he professed to have conquered the Chāḷaṇas, who had the tiger as their emblem. The bīruda Vaidika-mārga-sthāpan-āchārya clearly refers to the commentaries on the Vēdas, which were published under the king’s authority by Śaṅkara. This celebrated Vēdic scholar professes to have been the minister of Saṅgama II, and of Harihara II. The bīruda Vaidika-mārga-sthāpan-āchārya of the inscription corresponds to Vaidika-mārga-praṇava, which is attributed to Harihara (II) in the colophon of Śaṅkara’s commentary on the Śatapatābhidhāna. In his Oxford Catalogue Professor Aufrecht describes a manuscript of the Tarkabhadra-prakāśikā. From its colophon we learn that the work was composed by a certain Chinnabhaṭṭa, who was the son of Vishnudēvarādhya, the younger brother of Sarvajña, and a dependant of Harihara-Mahārāja. Professor Aufrecht tells us elsewhere that Śaṅkara’s teacher was Vishnu-Sarvajña. This Sarvajña was very probably identical with the elder brother of Chinnabhaṭṭa, and the Harihara-Mahārāja of the colophon of the Tarkabhadra-prakāśikā with Harihara II. Some of the details furnished by Mādhava’s and Śaṅkara’s works regarding their relations and contemporaries are corroborated by a mutilated Grantha inscription of the Aruṭṭa-Purumāl temple at Conjeevaram, which, with the permission of Dr. Hultzsch, I subjoin, as far as it can be made out:—

1 खस्ति बी [¼] धिमायी जननी पिता तव निम्निताव[न्तो] मायायो
2 [स्वो] धिरी मायायः।। भुवेश्वरजय: भिमोगर[र्य]ः कविः: [¼] खस्ति
3 [स्तो] मिल[ः] मिल[ः] कमयिष्ठयि गुरुनिक्षिताजः[ः]
4 लेष खा[ः] गुरुपिश्चिष्ठमु[ः] मिलवाचिष्ठम्[ः] ॥

4 The passage alluded to runs as follows:— निर्दिष्टेऽपरिशोधितं विद्वान् स्मार्थज्ञानविद्वान् विद्वान्।।
5 The colophon referred to runs as follows:— तर्काभद्रप्रकाशिक्यं विद्वान् स्मार्थज्ञानविद्वान्।।
6 Catalogus Catalogorum, R., तारक. 7 ante, p. 23.
8 Dr. Hultzsch’s Annual Report for 1892-93, p. 14, No. 30 of 1893.
9 From an inked stampage received from the Editor.
This verse is addressed to Śāyāna and states that he belonged to the Bhāradvāja gōtra and followed the Bōdhāyana sūtra, and that his mother was Śrīmālī, his father Māyāna, his younger brother the poet Bhogamātha, his master king Saṅgams (II.), and his preceptor Śrīkanṭhanātha. His elder brother is also mentioned, but the name, instead of being Mādhava, as may be expected, seems to begin with Māyāna.

The date of the subjoined inscription (verse 13) is not quite intelligible. The meaning of the syllables gōtrādhakha (l. 51) is not apparent; nor can the occurrence of the word tiṣṭha (i.e., tiṣṭha) in the same line after Pramāḍī mean be explained, as the word occurs afterwards (l. 52) in its proper place. Leaving these two obscure words aside, the date is Wednesday, the day of a lunar eclipse in the month of Kārttiḳa of the cyclic year Pramāṇī, which was current after the Śālīvahā Śāka year 1321. Mr. Dikshit, to whom I submitted this date for calculation, has favoured me with the following remarks:—"The pūrṇimā of adhika (intercalary) Kārttiḳa of Śaka-Saṅvat 1321 expired, ended on a Wednesday at 27 gh. 20 p. Ujjain mean-time. Its European equivalent is the 15th October, 1399 A.D. There was a lunar eclipse on this day, as mentioned in the inscription, and, consequently, the above date must be intended in it, though the word adhika (intercalary) does not occur. There is a method by the application of which and by making calculations from the First Ārya-Siddhānta, this month is likely to prove an ordinary (not intercalary) month. The eclipse mentioned was visible for a short time after sunset over almost the whole of India."

According to verse 19, the place at which the grant was made by the king, was the shrine of the god Vīrūpākṣa on the Bhāskara-kṣhētra at Pampā, a quarter of the city of Vijayana-gara. Pampā is the Sanskrit equivalent of Hampe, the Kannarese name of one of the villages which now occupy the site of the ruins of Vijayanagara. The shrine of Vīrūpākṣa, or Pampā-patti, is even now situated in the centre of the village of Hampe. From the present inscription we learn that that portion of Pampā or Hampe, on which the temple of Vīrūpākṣa is built, bore the name Bhāskara-kṣhētra.

The donees of the subjoined inscription were two Brāhmaṇa brothers, [An]bhaṇa and Nṛsiṅha, who belonged to the Bhradvāja gōtra and appear to have studied the Yajurveda. The object of the grant was the village of Nālūrī (v. 23) or Śrīnālūrī (v. 29), which was also called Sāṉaarājyappram (v. 25). The village was situated in Megunā-vaḷanāḍu, which was also called Nāḷaturi-pālem-simā and formed part of Paḻūri-kōṭṭa, a district of the Chandragiri-mahārāja. Chandragiri is now the head-quarters of a taluk in the North Arcot district. According to Mr. Crooke's Chingleput Manual (p. 435), "Paḻūr-kottam" formed part of the modern Paḻūrī talukā. Megunā-vaḷanāḍu is probably a corruption of the Tamil name Meykunja-vaḷanāḍu, which occurs in two of the copper-plate inscriptions preserved in the Madras Museum. According to these two grants Meykunja-vaḷanāḍu was another name of Paḻūr-kōṭṭam. Nāḷaturi-pālem may be connected with Nellaṭuri, which is mentioned in a copper-plate grant of the third Vijayanagara dynasty. Tondira-maṇḍala,7 which occurs in verse 20 of the subjoined inscription immediately before the boundaries of the granted village,

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1 In the introduction to his commentary on the Pañcarāmasūtra, Mādhava calls his mother Śrīmati; see ante, p. 23, note 4.
2 According to the Brāhmaṇa grant, Śrīkanṭhanātha was the preceptor of Saṅgama II.; ante, p. 22.
4 See Dr. Burgess' Archeological Survey of Southern India, Vol. IV. pp. 145 and 160. The passage in which Meykunja-vaḷanāḍu occurs, is identical in both of these inscriptions and runs as follows:—"Śeṇakōṭṭa-Tondira-maṇḍala...Śrīvijayī-rājacakatī...Peyyār-kōṭṭa..." "in Paḻūr-kōṭṭam, also called Meykunja-vaḷanāḍu, which formed the eastern district (?) of Chandragiri-rājam, (a division) of the Jayaṅkoṭa-Tondira-maṇḍala..."
6 Tondira-vaḷiaḷ was the name of the Pallava country according to a Western Chalukya inscription, South-Indian Inscriptions, Vol. I. p. 146, and Tondira-maṇḍala occurs in a Tirumali inscription, ibid. p. 106.
is a Sanskritised form of the well-known Toṇḍai-maṇḍalām, the ancient Tamil name of the Pallava country. Though the word Toṇḍira-maṇḍala does not stand before Chandragiri-mahārāja, it appears from the two Madras Museum grants quoted above, that the latter was considered as a portion of the former, just as the Pāṇḍava-rāja was according to a later Vijayanagara inscription. The granted village lay to the north of Chiruvāpuri, to the south of Panappakkam, to the west of Toranallūr, and to the south-west of the Aranī river. Of these boundaries, the villages of “Panappakkam” and “Toranallūr” are in the Toṇḍerī tālukā, and the Aranī river passes through the same tālukā. Consequently, the village of Nallūr must be looked for in the Toṇḍerī tālukā. On the Toṇḍerī Taluk Map there is a village called Vādaikkku-Nallūr (No. 124), which is to the south-west of the Aranī river, to the south of Śeṇuṭṭa-Paṇappakkam (No. 125), and to the north-west of Toranallūr (No. 123), which is probably the same as the “Toranallūr” of the Chingleput Manual and the Toranallūr of the inscription. Though the remaining boundary, Chiruvāpuri, is not found on the Taluk Map, Vādaikkku-Nallūr may be safely identified with Nallūr or Śrīnallūr, the village granted by the inscription.

**TEXT.**

First Plate.

1 [स्व]सम्पू । वीणकांधिकतयेन नमः ।
2 नम्(ः)[स्व]मश्रिणांधवंस्तृरावरावे । जैली- ।
3 कानगारमसूलस्माय शंभवे । [५] हरे- ।
4 [लैं]नावराष्ट्र दशःदशःस्माय पारते । क्षे- ।
5 माधिकालय यत्र घातिः झरिविभिः दैवे । [२५] दैमाङ्गौ- ।
6 भुरिकोत[क्ष]पुजपिंरतंत्रे । विश्वला- ।
7 य विवानां निहंषि विदवे नमः । [२५] 'विवाकारिव- ।
8 राष्ट्र मुरिन्तिमले विवेशु वः । घाटीं शङ्खः ।
9 तत्र देवदेवे चसे यस्ते विवा सह । [४४] कालिदाससह- ।
10 गा वि मुरिच सहं कामिनि वेदार्थानां तैती- ।
11 दशरथस्त्रे । शिरः कृष्णदेवस्वात्तरत्र चन्द्र चन्द्र- ।
12 ते वर्तित भविति सर्वलक्षणस्वाच्छि' । विवा । प्र- ।
13 वासिन्दित धितामकारणविधितास्रुहे न- ।
14 मः पौरिते । [५] 'भारीवैलक्ष्मी[की]वान्तराणं इव सू- ।
15 तिरस्तासु । वर्मेहरकोटिकारणसमावर- । शानि । [६] ।
16 तन्नव्ये मञ्जरिवे यदुरात्स्वाहिरते। [३] श्री- ।

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1 See p. 119, note 4. 2 *Ind. Ant.* Vol. XIII. p. 132, verse 53 of the text.
3 Mr. Criel’s *Chingleput Manual*, pp. 345 and 346.
4 From three ink-impressions by the late Sir Walter Elliot.
5 Read गारी. 6 Read पुष्पः. 7 Read विश्रौः.
8 Read नैवेद्यमानः. 9 Read तंद्री. 10 Read खालिका.
11 See p. 119, note 4. 12 To the त of पौरिते both s and t are attached; read पौरिचे.
13 Read वासिन्दः. 14 To the त of कोटीर both s and t are attached. 15 Read मञ्जरिष्ठि. 
17 वसन्य यतः स्फायताशि द्रति विश्रुताः। [७०] तथः
18 नः यदुक्रि चारे ् सोऽसूः संगमेशरः। येन पूर्वः
19 [विव]पािने पािलिा: लक्षिा: प्रजा:। [८०] ययाशिपः
20 [रुकक्ष] कािका कनकाचारः। मकरः ह्रापः
21 वाक्वीमाकामयिा[विन] नन्दे। [८०] तथा श्री[सं]ब्रह्मः
22 इर्ष युक्तमुः पुष्कवेभवातः। "विरिभमंगः
23 ार्याची वीर्वर्मभूषणः। [१००] समाविनवः [लोका]
24 भुजनविभूषणः [१०] वर्देश्वरनामी[र]मं शिवः

Second Plate; First Side.

25 य भुज्मभूषणः [११०] यक्षीलिङ्गमः। कोरिवम [ब्रह्मः
26 ाृद वशस्त्रमध्। सुपारजिवः गायत्री
27 कात्य] दीपः शस्त्रविशिष्टा। [१२०] चर्मोऽ राधि
28 चारोऽं तीर्थभूषणः। निरात्तका भागः
29 [श]तित्वविशेषः वायवायः। प्रजा: [१३०] गोरीस्वः
30 चवासात्मकः चरुरामीविन्यासातः। श्री[ब्रह्मः
31 प्रतितम संस्तांशी राजा चिरिस्वरः। [१४०] सर्वः
32 वांशरामचार्यरंगवान्तातरः। तथात्
33 चुतुष्करात्मकः भूष्मः कामदुवारमध् [१५०] सिन्धु
34 चालन्वरुपन्न कोतः। भूष्मः दिशी दशः। उत्तर
35 दयस्वरयर्गः[ह]स्वर्योत्स्वरः। कार्तिकेषः। [१६०]
36 तुम्भुपुरुषरामचार्यददानानि यात्राः। जयः
37 त्वयः प्रतिराङ्गव्यपातात्मकेविनः। [१७०]
38 "शीमदागीराविराजपरायणः। पूर्वसंग्रहः
39 चिरपिक्षितसंहरामचार्यः। चन्द्[वर]
40 विन्धः। [१८] दूताराजारामसुश्रुशनवेदः
41 [श]प्रागतव्रंगसंग्रहः। कालिवार्षिकः
42 कार्याकाररक्षीयकावंतः। चतुर्वांशः-१९
Second Plate; Second Side.

49 "[सि]वसारकेतवलादिः [सि]वदावशत्[सि]विविचित् स कल्य [सि]विरङ्
50 तापःतिहः[स्त्री]वम्भाराय: धर्मिंतिवंते[स्त्री]विविचि
51 निवासे गते [सहस्र]गो[सहस्र]ब्राह्मणि तिथिः मासीजैने नामे
52 मनि। वहे तथा वर्षके बुधे दिने "चर्चारिःमासा" तिथिः (1)
53 काले पुरस्कर[स्त्री]वर:। सम्भवे सीमापरी करे । [२८८] चर्चाकृतिः
54 गम्भीरके नगरे विद्याधी:। पाया सम्भास[स्त्री]विविचि
55 चे चारीवाखेवकरी:। [२८८] चंद्रगिरिसहराम्या प्राच[स्त्री]विविचि
56 धूर्विकोटे:। नवदूर्विकोटेवकरी:। संगुराव[स्त्री]विविचि
57 नामुके। [२०८] तोड़ीसंकल्पे स्त्रारे विद्वदृ(व)यथाभिति [२८८]
58 च[सि]विविचि
59 सापुत्रेश्वरी घनावकः दिनेये। [२१८] नैक्षःकाम[सि]विविचि
60 दीन्द्रपःस्तीर्वरतिडगमिः। [२२८] सतासीवम्बकरी
61 वामिः नानुजीवः[सि]वर:। पाव्येभीतरणाय यो रेवे शी
62 नामुके। [२८८] "बासमारकावकान्त्" सांभो विषये
63 । यथागृहविलोकिततः यथा विभाषित:। [२८४]

1 Read नीवंश.
2 Read गुणो.
3 Read घुणो.
4 Read नथानि.
5 Read नथानि.
6 Read नारायण.
7 Read नारायण.
8 Read नारायण.
9 To the ष both long and short ष are attached.
10 Read पीयामासी विची.
11 Read नारायण.
12 Read मासी.
13 Read नारायण.
14 Read नारायण.
15 Read नारायण.
16 Read नारायण.
17 Read नारायण.
18 Read नारायण.
19 Read नारायण.
20 Read नारायण.
21 Read नारायण.
22 Read नारायण.
23 Read नारायण.
24 Read नारायण.
25 Read नारायण.
Third Plate.

[Image]
85 फागुण संवत्। । [२४°] बस्ती परदाता द्रवी षुरेति वसंगार[:म:]।
86 वेयंसुध्धारं ज्ञायते ज्ञाति। [२३°] एकौः भक्ति भवति।
87 के संयमिनि भूयाण। न भीरा न करळांत्रा विध्या वरः
88 शुष्धरा। [२३°] सामान्योऽध्येः भर्तितः नुपारण काले काले पाल
89 लिङ्गीभवति। धर्मिन्। पार्श्वविद्वान् भूयो।
90 मूर्ति याचने रामचंद्रः। [२३°] महश्याजा। परमश्रीपति[व]श्राणा
91 वा यं संग्रामः।"[२३°] "सतंसुध्धारंध्वमणिः[ः।]
92 पालनसुध्धारं नष्टाधिक शिरसा वश्रोभ।। [४३°]
93 वीविपयः।[ः°]

TRANSLATION.

(Line 1.) Let there be prosperity! Obeisance to the blessed Gaṇḍhīpati!

(Verse 1.) Adoration to Śaṁbhava (Śiva), who is adorned, as with a chāmara, with the moon that is kissing (his) lofty head, (and) who is the principal pillar at the building of the city (which consists) of the three worlds!

(V. 2.) Let it protect you,—the staff-like tusk of Hari (Vishnu), who dispelled himself as a boar, (placed) on which (tusk) the Earth resembled a parasol, with the golden mountain (Méru) as its point!

(V. 3.) I make obeisance to Viṣṇū (Ganapati), the remover of obstacles, whose feet are dyed yellow by the mass of the stamens of golden lotus-flowers.

(V. 4.) Let it always bring you prosperity,—the body of Viṣṇu, the primeval Boar, who carries on the tip of (his) huge tusk the Earth along with Śri (Lakshmi)!

(V. 5.) Obeisance to that Boar, on whose graceful tusk rests the Earth!—On this (earth) are performed sacrifices by good men who know the meaning of the Věṣa; by these (sacrifices) the gods are pleased; the head of the race of these (gods) (is) Hari (Indra); to him (Indra) belong the clouds; these (clouds) pour forth rain; by rain all creepers and grain grow; (and) by these, the men created by Pitāmah (Brahma) are gladdened.

(V. 6.) There was (produced) the Moon, who supports the life (of the inhabitants) of the three worlds, who appears to be an incarnation of joy, (and who is) the chief ornament on the diadem of Paramēṣvara (Śiva).

(V. 7.) In his (the Moon’s) race, there was a glorious ruler of the earth, (called) Yadu, after which praiseworthy (king) the descendants of the race of the Moon are (also) called Yādavas.

(V. 8.) In this praiseworthy race of Yadu was born that glorious lord Saṁgāma, by whom all subjects were protected according to the ancient rules.

(V. 9.) The lotus of his fame had the golden mountain (Méru) for its seed-vessel, (and) the great Mandākini (Gaṅgā) river for a stream of honey.

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1 Read पचकतन।
2 Read नीलकृत।
3 Read एकैौ।
4 Read शुष्ऍरु।
5 Read तत्रविष्ठ।
6 Read परमाणीकृत।
7 Read सुकृत।
8 Read भूय।
9 Read श्राण।
10 In Kannarese characters.
(V. 10.) In consequence of (his) numerous good deeds (in former births), this glorious king Saṅgama begat a son, the glorious king Vīra-Bhukṣ[a]ka, who was an auspicious mirror to the goddess of heroes.1

(V. 11.) People identify this king Bhukṣ[a]ka with Śiva, devoid of terrible surnames, as he is slow of fire (i.e. anger) (and) not surrounded by dissolute friends (bhujāṅga), [while Śiva, is quick of fire and adorned with serpents (bhujāṅga)].2

(V. 12.) The sporting goddess of his fame (had) the mundane egg for a jewelled hall, the Moon for a parasol (set with) pearls, and Vennas and the Sun for a (double) lamp.

(V. 13.) While that glorious king Vīra-Bhukṣ[a]ka was righteously protecting the earth, the people, unafflicted by calamities, were continually enjoying festivals.

(V. 14.) From this great lord (mahāśeṣa), who was the husband of Gaurī, was born the lord Harihara, a king who was renowned by (his) power (śakti), (and) who was a partial incarnation of Skanda.3

(V. 15.) While this (king) was engaged in upholding the observances of all the castes and orders, the earth up to the four oceans became the celestial cow (in fulfilling all desires).

(V. 16.) The ten directions are illumined by the fame of him who is seated on the throne, as by the light of the full-moon who is standing over the eastern mountain.

(V. 17.) Having taken away the wealth of rival kings (as suddenly) as a falling thunderbolt, (he) performed the sixteen great gifts, viz. the gift of his weight (in gold), etc.

(Line 38.) This glorious Vīra-pratāp-ṛ-ṛ-Harihara-dva-Mahārāja, who was adorned by a series of such bīrudas as -- The illustrious king of kings and the supreme lord of kings; the lord of the eastern, southern, western and northern oceans; the unopposed; a Vairāṭa (i.e. Garuḍa) to the snakes (which are) wicked kings and princes; an adamantine cage for refugees; the Dharma (i.e. Yudhiṣṭhīra) of the Kali age; the ear-ornament to the goddess of the Karnaṭaka (country); the supporter of the four castes and orders; he whose proclamations are engraved on the slopes of the principal mountains; he who is formidable on battlefields; the moon to the day-lotuses (which are) hostile kings; a brother to the wives of others; he whose (only) delight is the fame of virtue; the destroyer of the pride of the Tārā; the master in establishing the Chēra, Chōla, and Pāṇḍya (king); the publisher of the commentaries on the Vēdas; the master in establishing the ordinances prescribed by the Vēdas; he who has provided the Adhvaryun (priests) with employment; the auspicious ornament of kings; he whose eloquence is well-known.--

(Verse 18.) After the auspicious Sālavāha Śāka (year) measured by the earth (1), the eyes (2), the qualities (3), (and) the moon (1), (i.e. 1381), had passed, . . . . . . . . . in the (cyclic year) Pramādin, in the month called Urjaka (Kārttika), in the bright fortnight of this (month), on Wednesday, the holy full-moon tithi, at the lucky time of an auspicious (and) excellent eclipse of the moon;--

(V. 19.) At the city (nagara) called Vijaya (i.e. Vijayanagara), whose host is the holy Tungabhadrā, at Pampā, at the Bhāskara-keḥtra, in the presence of (the god) Śrī-Virūpākṣa;--

1 The mirror is one of the eight auspicious objects (aṅkta-maṅgala). In saying that Bukṣ[a]ka was an "auspicious mirror" to the goddess of heroes, the composer probably meant that the king was a special favourite of that goddess.
2 The god Skanda is the son of Mahāśeṣa (Śiva) and Gaurī, and bears a spear (śakti).
3 The tiger was the emblem of the Chōla kings.
4 The unintelligible syllables शीष्य and the word श्री, i.e. श्री, after श्रीमंडलम् are left untranslated; see p. 110 above.
5 The construction is here interrupted by verses 20 to 24. The verb follows in verse 29.
(V. 20.) In the great Chandragiri-mahārāja, in Paśurī-kutta, in the Mūgā-vajanaṇḍu (also) called Nalāṭuripalēm-simā;—

(V. 21.) In the renowned Tōṇḍiramanḍala, which is adorned by learned men, on the northern side of Chiruvāpuri, on the south of Panappāka;—

(V. 22.) On the south-west of the Aranī river, (and) on the west of Toraṇaluṭī;—

(V. 23.) There was the best of villages, the village called Narurī, which was resplendent with an abundance of corn, growing in the neighbouring paddy-fields;—

(V. 24.) Where Śiva and Kēśava (Vīrūpa) under the names of Vālaṅgūvil and Niladhīshad reside along with (their) consorts Umā and Rāmag (respectively).

(V. 25.) This best of villages, which was well known under the other name Sāvanārājyapuram, (and) which was accompanied with twelve shares;—

(V. 26.) Free of taxes, up to (its) four boundaries on all sides, together with treasures, deposits, stones, actuals, outstandings, and water;—

(V. 27.) Together with the aṭāṭi and agāṁ, with the eight enjoyments(?), productive of great wealth, adorned with ponds, wells, tanks, marshes and groves;—

(V. 28.) To be enjoyed in regular succession by sons, grandsons, and so forth, as long as the moon and the sun (endure), (and) with the right to present, mortgage, and sell (it);—

(V. 29.) (The king) gave (this) excellent (and) lovely village, called Srinallūr, to the learned Anubhaja, the best of sacrificers, and to his younger brother.

(V. 30.) The pious Aufha-la-Yajvan, the son of Narāyaṇa, who was the best of the descendants of the holy gobha of Bharadvāja, received six shares of this (village).

(V. 31.) His younger brother, the pious (and) glorious Nyāsimha-Yajvan, who had crossed the ocean of the Vedas, also received six shares.

(V. 32.) Surrounded by several pious (and) amiable scholars, who walked in the path prescribed by the Vedas, who were full of eloquence, (and) who were headed by the family priest (parbjita).

(V. 33.) The son of the favourite of fortune, king Bhukka,—the heroic Harihara, the crest-jewel of kings, the illustrious Rāghava (Rāma) in war, whose roaming (?) fame adorns the three worlds, and whose brilliant power is (always) rising, protects day by day, as long as the moon and the sun (endure), like a (single) house, the earth which is his own, up to the Chakravāla mountain.

(V. 34.) The composer of the verses (āśa) of (this) edict (āśana) (was) the wise son of Kōṭiśrādhya, Māllanañārāthavārta, who had frequently performed sacrifices.

(V. 35.) The sculptor Mudana, the best among the masters (of the writers) of edicts, caused this edict to be engraved by order of the lord (Harihara).

[Verses 36 to 39 are four of the usual imprecatory verses.]

(V. 40.) "I bear on (my) head the pair of the lotus-feet of those kings, either descendants of my race or descendants of the races of other kings, who, always resplendent with charitable thoughts, undertake the protection of my gift."

(Line 93.) Śrī-Virūpākṣa.

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1 See p. 125, note 5.
2 This name is probably derived from Ahobilam, a famous Vaishnava shrine in the Kṛṣṇa district, which is mentioned in inscriptions of Harihara II. and later Vijayanagara kings.
3 Aurītrāśa and yajvan (v. 30 1.) appear to be synonymous with adāvārya, 'a student of the Yajurveda.'
4 This verse has to be construed with verse 39, before which it ought to stand. The composer appears to have copied it from earlier Vijayanagara grants without the necessary discrimination.
No. 20.—ACHYUTAPURAM PLATES OF INDRAVARMAN.

By E. HULTZSCH, Ph.D.

The copper-plates which bear the subjoined inscription, belong to Mallapragada Surya, Prakasa Rao of Achyutapuram, near Mukkaliingam, in the Gañjam district. They were brought to my notice by Mr. G. V. Ramamurti of Parrá-Kimédi, and forwarded to me at my request by the Collector of Gañjam. The owner has consented to let me deposit the plates in the Madras Museum. The plates are three in number and measure 5½ by 2 inches. Their rims are not raised. The second plate bears writing on both sides. The plates are in a state of nearly perfect preservation. The ring on which they were strung, and which had not yet been cut when I received the plates, is about ⅜" thick and about 3½" in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about 3" by ⅞". It bears, on a slightly countersunk surface, some indistinct emblem or emblems. The weight of the three plates is 15½ oz. and that of the ring and seal 6 oz., total 1 lb 5½ oz.

The alphabet of the inscription resembles the alphabets of the two published grants of Indravarman II. The language is nearly correct Sanskrit. With the exception of three imprecatory verses (lines 19-22) and one concluding verse (l. 23 f.), the inscription is written in prose.

The plates record a gift of land, which was made at Kalinganagara (l. 1) by one of the kings of Kalinga (l. 14) of the Gánga family (l. 6),—the Mahárāja Indravarman (l. 8), alias Rájasimha (l. 24), during (the sun's) progress to the north (udag-ayama, l. 13), i.e. during the half-year between the winter and summer solstices. Near the end of the inscription, there is a second date which is probably intended for the day on which the edict was engrossed and issued. This second date is "the eighty-seventh year (in words and numerical symbols) of the reign, on the new-moon of Chaittra" (l. 23). Dr. Fleet has published another copper-plate grant of the Mahárāja Indravarman, alias Rájasimha, which is dated in "the ninety-first year (in words and numerical symbols) of the reign." The proximity of this date (91) to that of the subjoined inscription (87) suggests that both inscriptions belong to one and the same king, Indravarman I, alias Rájasimha. This view is further corroborated by the concluding verse of the present grant, which is identical with that of the other grant, and shows that both inscriptions were drafted by the same person, Vainaychandra, the son of Bhānuchandra. Besides, the introductory passage which celebrates the virtues of the king, is literally the same in both inscriptions and styles the king "the establisher of the spotless family of the Gángas,"—an epithet which, as noticed by Dr. Fleet, does not occur in other grants of the Gángas of Kalinga.

The object of the grant was a portion of a field in the village of Siddháértaka in the district of Varşhavarti (l. 12), which was given to a Brähmana of the Chanda school (l. 12). The field was situated near a tank named Rájataridha (l. 10 and 15), i.e. "the King's Tank," the water of which the donor was permitted to utilise for irrigation purposes (l. 17 f.).

1 See the photo-lithographs, Ind. Ant. Vol. XIII. p. 120 f. and p. 122 f.

2 Similar double dates occur in other Gánga grants; Ind. Ant. Vol. XIII. pp. 120 and 122 f., and Vol. XVIII. p. 144.


4 The only exception to this is the omission of the word sukha after sarvasa-śiva in line 1 of the Achyutapuram plates.

5 The same district is referred to in two other Gánga grants; Ind. Ant. Vol. XIII. pp. 120 and 272.
According to line 12f. the grant was made on the occasion of the consecration of a tank (tāṭaka)\(^1\) in honour of the king's mother. This tank appears to be distinct from the "King's Tank" (Rājataṭaka), near which the field was situated.

**TEXT.**

*First Plate.*

1. चौँ संक्ष्रिः [॥३] सर्वपूर्णमिथियत्वाधिनारकवासामयानिन्दके -
2. सुधारस्त भक्तन्तो भोजनमीनितवर्णविनि-सूपाशा- -
3. सस्मतिव्यवस्थापिति विनयविनदापारा: साविन्यरापरि- -
4. अस्तित्वसंक्ष्रितारकवासाय्यास्तुपुदितारकवासाविनि- -
5. उपस्थिताभिनवमाना(;) अन्वेषणसंबंधितवासाणि- -
6. गाक्षाकाशकुऽभालितः प्रतापायथुगाननाभिभितवासालो- -

*Second Plate; First Side.*

7. चौँसामयिस्मिथियरुक्त्वर्णितचर्चा मातापितृपादातुमातः -
8. परमिविशेष: चीमकाराजनिवर्त्मां । वराश्वेत्वां संहारत्वामे -
9. सर्वसम्बोधनतुष्टिशक्तिमार्गाप्यति [॥४] विनितमातु की व्यवमिशाम- -
10. मे राजा ताकाचे में खेळ भृष्टीकाच स्थलस्थितस्मा- -
11. रंजकार्यश्रव्यित्सुकुला "मातापितृपादातुसामयितुः पुरानिन्थिरे नीत- -
12. मरणान्त्र साहससंस्काराधिकारे दृष्टिमध्ये मातृभक्तिरिक्त[४]- -

*Second Plate; Second Side.*

13. पादानाताकार्याधिकारापादानसुदर्गबने उदरार्धमार्गशामाभिषेकवतः [४] -
14. तदनिश्चिता समुद्रसंपदापालनत[४] अन्नविनिरविधाय कायाः तोमायं- -
15. पूर्ण राजा ताकाचे [४] श्रेय दोषीन [४] परिपा: व्यक्तव- -
16. उत्तरायण कपासामापरिपादातस्ता: शेषेएकाच: पाण्डवः - -

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1 The grant recorded in the Alamanda plates was made on a similar occasion; see ante, p. 29. The construction of a tank is one of the seven meritorious acts called sambhāna or samyati; see ante, p. 95, note 3.
2 From the original plates. 3 Expressed by a symbol in the original. 4 Read नेवंच.
5 The engraver had originally omitted the word राजनांत्रकचे. He discovered his mistake after he had written the words दोषीन भृष्टीकाचे, which he effaced, and over which he engraved राजनांत्रकचे। Distinct traces of the effaced letters are visible on the original plate and on the photo-lithograph.
6 Read वेनारामेवः 7 Read विनिरविधाय श्रेयेन.
8 Read "नापा।"
TRANSLATION.

(Line 1.) Om. Hail! From the victorious (city of) Kalinganagara, which is pleasant in all seasons,—the devout worshipper of Mahésevara, the glorious Mahârâja Indrâvarman,—who adores the feet of (his) mother and father; whose feet are reddened by the dense clusters of the light of the jewels on the crests of all vassals, prostrated by (his) excessive valour; who has (effected) the establishment of the spotless race of the Gângas; who has caused the cry of “victory” to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (country) of Kalinga by the quivering of the edge of his own sword; who is a receptacle of modesty, wisdom, and wealth; (and) who is freed from the stains of the Kali (age) by (his) prostrations at the pair of lotus-feet of the god Gôkarnaśvâmin, the sole architect for the construction of the whole world,—addresses (the following) order to the ryota and all (other inhabitants) of the village of Siddhârtha in (the district of) Vârâhavartani.

(L. 9.) “Be it known to you that, at the consecration of a tank (in honour) of the feet of the lady (our) mother, during (the sun’s) progress to the north (udag-ayana), we have given, with libations of water, (one) plough of land in a field (near) the Râjâtañâka in this village, having portioned (it) off, with immunity from all taxes, having made (the grant) to last as long as the moon and the sun, for the increase of the religious merit of (our) mother and father and of ourselves,—to Durgaśarman, a member of the Gautama gôtra (and) a student of the Chhandôga (sâkhâ). Knowing this, nobody shall cause hindrance to (the donee and his descendants) while they preserve (i.e. cultivate and enjoy?) their own land.

(L. 14.) “The marks of the boundaries (are the following) :- In the east, the bank (pâll) of the Râjâtañâka; in the south, the same; in the west, three ant-hills in succession; on

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1 Read ज्ञानादि संशय.
2 This sentence appears to be left incomplete through a mistake of the engraver. Read चाष्योमया दीपा महसिन, as in line 13 of the Parlâ-Kimëdi plates of Indrâvarman, Ind. Ant. Vol. XVI. p. 134.
3 Read महाराज.
4 The n of नाथ is entered below the line in the original; a caret (काना सप्ताप) over the line between र्म and र्म marks the place in which it must be inserted.
5 Read शतांक.
the northern side, a boulder on the top of a gate, then another boulder (covered) with bricks, then a couple of dhimāra (or adhimāra?) trees, and then a kāraṇa tree. Nobody shall cause hindrance (to the donee) if (he) opens the sluice (udaka-bandha) of the tank.

(L. 18.) “And future kings should preserve this meritorious gift; for there are (the following) verses composed by Vyāsa:—”

[Three of the customary verses.]

(L. 22.) (In) the year eighty-seven,— (in figures), 80 (and) 7,— of the prosperous and victorious reign, on the new-moon of Chaitra.

(L. 23.) This edict (śāsana) of Rājaśimha was written at the command of his (the king’s) own mouth by Vinayachandra, the son of Bhānuchandra.

No. 21.—CHICACOLE PLATES OF GUNARNAVA’S SON DEVENDRAVARMAN.

By E. HULTSCH, Ph.D.

These copper-plates were found at Chicacole in the office record room of the Principal Assistant Collector of Gujjām and kindly forwarded to me by Mr. C. J. Weir, I.C.S., Acting Collector of the Gaṇjām district. Mr. G. V. Ramamurti of Parkā-Kimedi informs me that he has no doubt that this set of plates is the missing one of the six sets which were dug up at Chicacole some years ago and purchased by Mr. Graham.3 Like the five other sets, these plates are now deposited in the Madras Museum. They are three in number and measure 8\(\frac{1}{2}\) by 3\(\frac{1}{2}\) inches. The margins of both sides of the second plate, and those of the inner, inscribed side of the first and third plates are raised into rims for the protection of the writing, which is in a state of very good preservation. The ring on which the plates were strung, and which had not yet been cut when I received them, is about 7\(\frac{1}{2}\)" thick and 4\(\frac{1}{2}\)" in diameter. The small oval seal, in the lower part of which the ends of the ring are secured, measures about 1\(\frac{1}{2}\)" by 1\(\frac{1}{2}\)" in diameter. It bears, in relief, on a countersunk surface, a recumbent bull, which faces the proper right and is surmounted by a crescent. The weight of the three plates is 2 lb 2 oz., and that of the ring and seal 1 lb 2 oz.,—total 3 lb 4 oz.

The alphabet of the inscription resembles that of the Achyutaparam plates of Indravarman I.,* with which,— unlike the two grants of Indravarman II.,—it shares the Nāgarī forms of Ꞟ and Ꞟ. In line 26 f. the inscription furnishes instances of the numerical symbols for 100, 80, 3, and 20, and, combined with the last, of the decimal figure for 0.6 The language is not very correct Sanskrit. With the exception of three imperative verses (lI. 20-24) and one verse which records the name of the writer (lI. 24 f.), the inscription is in prose. As regards orthography,— the jñāna-mūla is employed once (in "tul-kalinā", line 2), and the upadhi-dāniya five times (in lines 7, 10, 17, 18, 19). The anusvāra before t is expressed by ū in nistriśa (l. 4), raviśya (l. 24), and viśāti (l. 26 f.). In accordance with Pāṇini, viii. 4, 47, the letter k is doubled before r (in dharma-krama-vikramadām, l. 19), and the letter t before y (e.g. in prattyakṣa, l. 25, but not in satya-tyaga, l. 8), and before r (e.g. in yattra, l. 16, but not in Krishnādṛṣṭa-sagātra, l. 12). The erroneous doubling of t in Māttirichaandra (l. 24) shows that the vowel ṛ was pronounced as r, which is actually used for r in kṛita (l. 10).

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1 This appears to refer to the sluice of the tank.
2 This is perhaps the Telugu gada-chāttra, ‘a bramble.’
4 Ande, p. 127.
5 Ande. Vol. XIII. p. 120 f. and p. 122 f.
6 In his Gupta Inscriptions, p. 222, note 2, Dr. Fleet notices two other cases of the combination of a decimal figure with a numerical symbol.
The plates record the grant of the village of Poppaṅgika in Sarāṣṭramba, a subdivision of the district of Krāśāṭapavartani (l. 9), as an agrahāra (l. 10) to six Brāhmaṇa brothers, who resided at Kaliṅgānagar (l. 11) and belonged to the Chhandogya school (l. 12). The grant was made at Kaliṅgānagar (l. 1) by one of the kings of Kaliṅga (l. 3) of the Gāṇa family (l. 4)—the Mahārāja Dēvendravarman, who was the son of Guṇārvana (l. 5). The date of the grant was the eighth tithi of the bright fortnight of the month of Māgha (l. 11), during (the sun’s) progress to the north (udag-ayana). The edict itself was engraved and issued in “the one-hundred-and-eighty-third year (in words and numerical symbols) of the reign, on the twenty-fifth (solar) day (in words and figures) of the month of Śrāvaṇa” (l. 26 f.). This second date is subsequent to the first by at least several months. Unfortunately, neither of the two dates contains any elements which admit of verification, and which might thus help to fix the initial point of the Gāṇa era. The second date is preceded by the names of the writer of the edict and of an official witness (l. 24 f.), and followed by the name of the engraver (l. 27).

Owing to the uncertainty in which the Gāṇa era is still involved, nothing can at present be said about Dēvendravarman, the son of Guṇārvana, but that he must be distinct from Dēvendravarman, the son of Anantavarman, and that the name Guṇārvana occurs twice in the list of the ancestors of Chōḍagaṅga of Kaliṅga.

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**TEXT.**

*First Plate.*

1.  
2.  
3.  
4.  
5.  
6.  
7.  

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1 The vowel of the third syllable is short here, as in the majority of other instances, while it is long in line 11, in the Chicacoole plates of Anantavarman’s son Dēvendravarman (*Ind. Ant.* Vol. XIII. p. 275, text line 2), in the Alambaka plates (*ante*, p. 18. text line 2), and in the Parīl-Kimeṣi plates of Vajrahasta, which will shortly be published by Professor Kielhorn (No. 81. below).

2 Compare the first date of the Acheyataparam plates, *ante*, p. 127. In the Chicacoole plates, udag-ayana cannot be taken in the sense of *sitārdyana-smārdṛsti,* because the latter cannot coincide with the eighth tithi of the bright fortnight of Māgha.


5 From the original plates.

6 Expressed by a symbol in the original.

7 Read नीर्मणि.

8 Read निर्मिति.

9 Read निर्मितबन.

10 As in another Gāṇa grant (*Ind. Ant.* Vol. XIII. p. 121), the participle विषयत is erroneously placed at the beginning of the compound, while the sense requires it to stand between बनिन्द्र and बनिन्द्रस, as in two other grants (*Ind. Ant.* Vol. XVI. p. 134, and *ante*, p. 125).
Second Plate; First Side.

8 'श्रीयर्याद्यांसितभागसम्पदामाधारार्थमः' [\*] 'त्रिगुप्ता-वंशसुरसुधाराजः' [\*] चीमा- नवेन्दुवर्मना।

9 क्रोणुकर्मचार्यमानवरंदलेः पीपालिकाश्रम सर्विःसमवेताःकुमुदिनामाधारायस्यशिष्यः [\*] विदिः-

10 तमसु भवतां योगायामिः यामः [\*] चविरकारमेंपरिप्रेक्ष्याचार्यक्तिंतिमण- प्रधानंकपालिकावर्मन्।

11 अं मातापिसीरायणश्रापुरांमिहिषयेम चाचामायुग्मनि 'यूतिः यामाय वशीक्रण नगरवासः-

12 श्रीनारयाद्याद्यायांशिराप्रारम्बिः क्षात्रियवोरागी वेदवेदाक्षारश्रीविष्णवप्रम्पः-

13 भवामायुग्मसंतप्परशिरायुगस्यार्यानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रियानश्रि

14 वितेश्वरभीमसुप्रस्थानमः [\*] सुख प्रतिवबध श्रीम् [\*] चाः यामकस्य सीमाः- वच्छन्यो वत्विः [\*] पुरावशाः

Second Plate; Second Side.

15 दिमप विवक्षातं गता [\*] दिविश्वाविद्याधि गर्भव [\*] पनि[स]--

श्राविद्याधि पीपालिकानौतोक-

16 कं साधकमाप्पोलोक यूकोपुल्लको वहति याविश्वाविद्याह् [\*] गर्विः [\*] उत्तरं शीत्याधि की-

17 सम्पूर्ण श्राविद्याबन्धनेन 'ततः कुष्ठुभुमामस्य च चीमा 16निक्षिप्तकसो-

18 कुष्ठ(1)कुष्ठुभुमामस्याक्षरितमक्तमवच्छः 17 चतं पुष्पमायाय याविश्वाविद्याः [\*] विषय-

19 यग्नतिः [\*] भविष्यादि राजक्षेत्रार्थायाति [\*] यथार्थार्थिविश्वामांसस्य- 19

10 तमसू, अश्वािसा।

11 छा पाणि वीरसरीरिः।

12 छा पाणि षडुवर्सुद्र।

13 छा पाणि अनुमायाय।

14 छा पाणि अनुमायाय।

15 छा पाणि अनुमायाय।

16 छा पाणि अनुमायाय।

17 छा पाणि अनुमायाय।

18 छा पाणि अनुमायाय।
Chicacole Plates of Devendravarmam.—The Year 183.
Third Plate.

Translation.

(Line 1.) Om. Hail! From the victorious (city of) Kaliñganagara, which is the ornament of the whole earth (and which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the son of the glorious Guñärṇava, the glorious Mahāndra Devendrarvarman,—who has become a receptacle of wisdom, modesty, bravery, magnanimity, truthfulness, liberality, and wealth; who adores the feet of (his) mother and father; who is a devout worshipper of Mahēśvara; whose feet are reddened by the dense clusters of the light of the jewels on the crests of the crown of all vassals, prostrated by (his) valour; who has caused the cry of “victory” to resound in the turmoil of many battles; whose spotless fame is spread over the surface of the earth which is girt by the waves of the four oceans; who has acquired the sovereignty over the whole (country) of Kaliñga by the edge of his own sword; who is the ornament of the spotless race of the Gāngas; (and) who is freed from the stains of the Kali (age) by (his) prostrations at the pair of lotus-feet of the god Gōkarnasvāmin, who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the Mahēndra mountain,—addresses (the following) order to the ryots and all (other inhabitants) of the village of Poppaṅgika in Sarasūmatamba, (a subdivision of the district) of Kṛṣṇapukavartani:

(L. 9.) “Be it known to you that we have given this village,—having exempted (it) from the burden of all taxes, having converted (it) into an agrahāra which is to last as long as the moon and the sun, with libations of water, for the increase of the religious merit of (our) mother and father and of ourselves, in the month of Māgha, during (the sun’s) progress to the

3 The group व लक्ष as if it consisted of ब and ल.
4 Read निल्ला विक्ष.
north (udag-ayana), on the eighth (tithi) of the bright (fortnight), — to the brothers Achchharamapaśarman, Bhavaśarman, Śivaśarman, Vīshnuśarman, Śośaśarman, and Kumārasaśarman, who reside at Kalingānagara, who are students of the Chhandogā (śākhā), who are members of the Krīshnārāyaṇa gōra, (and) who have thoroughly studied the Vēdas and Vēdāṅgas. Knowing this, dwell ye in peace, delivering (to the donee) the customary shares and enjoyments!

(L. 14.) The boundary-limits of this village are (the following): — In the eastern direction lies the trench (which marks the boundary) of the district. In the southern direction, likewise a trench. In the western direction, a trench in which the water from the Poppaṅgika hill and the water from the Sāyudaka hill unites and runs, (and) which extends as far as the southern direction. In the northern direction, a kosaṅba (?) tree and a gisigiti (?) tree; then, the boundary of the village of Kuruḍumbi; then, a tīnduka tree; again, a tīnduka (and) a kaddambah tree, together with a crooked jamba tree and a bamboo clump; (and) then, for (a distance which equals) the shadow of a man,¹ the district trench,² which extends as far as the eastern direction.

(L. 19.) And (the king) addresses (the following) request to future kings: — "Having obtained possession of the earth by means of right, or inheritance, or conquest, (and) ruling (it), (you) should preserve this meritorious gift; and, with reference to this (subject), there are (the following) verses composed by Vīyāsa: —"

[Three of the customary verses.]

(L. 24.) (This) edict was written at the command of his (the king's) own mouth by Pāllava-saṃbhaṭa, the son of Mātṛchandra (and) a descendant of the race of Aṛurvanāṭa.

(L. 25.) (It was written) in the presence of the Mahattara, the Śāvara.³ Nandīśarman.

(L. 26.) (In) the year one hundred and eighty-three, — (in figures), 100 80 3, — of the prosperous and victorious reign, in the month of Śrāvaṇa, on the twentieth, — (in figures), 20 0, — (solar) day.

(L. 27.) (This edict) was engraved by Sarva-saṃbhaṭa, the son of Khmaṇḍi-saṃbhaṭa-Bhōgika.⁴

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No. 22.— THE SIDDAPURA EDICTS OF ASOKA.

BY G. BÜRKE, PH.D., LL.D., C.I.E.

The subjoined edition of the three enlarged versions of Aśoka's New Edicts, discovered by Mr. Lewis Rice, the indefatigable and successful explorer of the archaeological treasures of Mysore, is based on inked estampages, received from Dr. Hultsch.⁵ The earlier editions and notices of these documents, which have been used, and to which reference will be made in the sequel, are: — (1) Mr. Lewis Rice's editio princeps, published in his Report of February 1892; (2) M. Senart's edition, translation, and valuable full discussion of No. I. in the Journal Asiatique, 1892, pp. 473 ff. (Notes d'Épigraphie Indienne, No. IV.); and (3) my own short note in the Vienna Oriental Journal, Vol. VII, pp. 20 ff., in which I announced the discovery, — made with the help of a photograph kindly sent by Mr. Rice, — that the last letters of the three

¹ This description appears to presuppose the position of the sun at an angle of 45° over the horizon.
² The same trench formed the boundary in the east; see line 14 ff.
³ The Śāvara or Sāvaras (Saura) are the savage aborigines of the Gajjam and Vīsagapatam districts. A Śāvara or Sāvara chief Udāyana is referred to in the Udāyendirām plates of Pāllava-saṃbhaṭa and in an inscription at Sirpur on the Mahānadi; see Dr. Fleet's Gupta Inscriptions, p. 293.
⁴ On the title bhōgika see Dr. Fleet's Gupta Inscriptions, p. 100, note 2.
⁵ [The two accompanying Plates are prepared from a duplicate set of inked estampages. — E. H.]
inscriptions belong to the Northern or Kharoṣṭhī alphabet, and that the last sentence gives the name of the writer.

The inscriptions are incised on three different rocks in the neighbourhood of the village of Siddāhpura, which is the head-quarters of a sub-division of the Mokalāmurū tālkā of the Chitaldaro district in the Mysore state. On their exact position, size, and state of preservation see Mr. Rice's Report, pp. 1-3. With respect to their palaeography I would make the following additions to his remarks (op. cit. p. 3):—

1. The type of the letters comes nearest to those of the Girkār version of the Rock-Edicts; where, in particular, we have the same wavy ṛa, and the same contrivances for expressing groups with ṛa, which appear in prāñcīsa drayikāvyār (No. I. l. 9), as well as pta., which must be read ṭpa. And it may be noted that, in later times too, a similar close connection is observable between the letters of the epigraphical documents from Gujarāt or Kāthiāvād, and those from the south of India. The land-grants of the Traikūṭakas, of the Gūrjaraś, and of the rulers of Vālabhī all show characters of the Southern type.

2. The particular uncoth form of sa, with its abnormally large upper limbs, re-occurs in the inscriptions on the crystal prism from the Bhaṣṭiprātoḷ Śūpā.

3. The ḍ-stroke, turned upwards, to which Mr. Rice calls attention, occurs also in the Kāli version of the Rock-Edicts and elsewhere. In addition, the curious ḍ-stroke, bent downwards at the end, in ṛādīkīsa (No. I. l. 11) deserves to be mentioned. I do not remember any other sign exactly like it in the old inscriptions. There are also a few other letters, resembling those in the later inscriptions, e.g. the cursive ॒ in amisad (No. I. l. 3), and the ॔ in No. I. l. 4. With respect to the ॔ of ṭaṇ (No. I. l. 2), which consists of two strokes only, I should say that it has been left incomplete by accident, because it is the only letter of its kind. Every other ॔ has three strokes.

4. The first numeral sign is indeed, as Mr. Rice states, partly different from those found in the Sahasraṃ and Rūpāṃ versions, and this difference furnishes further proof for the assertion that local varieties of the Southern alphabet existed in the times of Aśoka, and that hence this alphabet must have had a longer history.

Finally, I have to point out that the Northern or Kharoṣṭhī letters exactly agree with those of the Mānsabhrā and Shāhbandarā inscriptions. The peculiar colophons of each of the three inscriptions prove beyond doubt that the manuscripts of all three were written by the same scribe, Pajā. Nevertheless, there are some verbal differences in the texts, as well as omissions and erroneous repetitions. The latter two kinds of mistakes occur exclusively in Nos. II. and III. and are more numerous in No. III. than in No. II. It almost looks as if Pajā had written No. I. first and then had become tired of copying the documents. The verbal differences like hāvaḥ āha (No. II. l. 3) instead of deśapayati (No. I. l. 1), and śāte (No. II. l. 11) instead of śādyāte (No. I. l. 5) are just such as the clerks and copyists of modern India are apt to introduce. The use of the two alphabets probably indicates that Pajā was proud of, and wished to exhibit, his accomplishments. In fact, his winding up with śāpyaṣa in Northern characters reminds one of a trick of schoolboys, who sometimes sign their books in Greek or other foreign characters. The use of the Northern characters may further be taken to indicate that Pajā once served in Northern India, where the Kharoṣṭhī alphabet prevailed; for it is even now most unusual to find professional writers who know other alphabets than those used in their native districts, while the epigraphical evidence available at present is not favourable to the assumption that the Kharoṣṭhī alphabet was commonly known all over India.

The language of the inscriptions offers, it would seem, a mixture of North-Eastern and Southern forms. To the dialect of Māgadha belong the substitution of e for Sanskrit as (e.g. in girīte and piye), the word amīrav, and perhaps also chu. With the peculiarities of the Southern Prākrit agree the use of ṛa, instead of which the ancient Māgadhi would have required ī,
the word mahāpā, and perhaps the frequent change of the dental sa of suffixes to sa, e. g. in
dedapā, mahāpā, pakamāna, adda. The mixing of the two dialects is probably
due to the fact that the edicts were drafted in an office where a royal prince and high officials
from Magadha presided over a number of subordinates who were natives of the South. The fact
that Pāṇa uses in No. I. (I. 9) saha, and in the corresponding passage of No. II. (I. 17) saha,
in my opinion conveys the lesson that in Asoka's times, just as now, most, if not all, Prakrit
dialects possessed two sibilants, which the uneducated and the half-educated classes, to which
latter the professional writers belonged and still belong, used promiscuously in the same
words. The vacillation is just the same as when the inhabitants of Gujarāt say in one sentence
śīna kaḥ kaḥ (“what does he say?”), and in the next tamā śīna kaḥa (“what did you
say?”). Similar instances of laxness in the use of the palatal and dental sibilants may be
observed in most parts of India, and this laxness is at the bottom of the frequent interchange
of the signs for the sibilants in some versions of Asoka's Edicts, where, of course, sa and sa
must both be taken to mark the palatal sibilant.

The dictionary of the Asoka inscriptions receives quite a number of additions through
the second part of these inscriptions and through the sentence which serves as introduction
to both. It must be noted that the introduction certainly did not come from the Imperial
Secretariat at Pāṭaliputra. It is just possible that the second portion, too, which as yet has not
been discovered elsewhere, may have been drafted at Suvānapurī and may furnish the
Ayaputa's view of the essentials of Asoka's Dharma. The difference in the origin would
naturally account for the difference in the language.

Irrespective of the fact that the Siddhārtha inscriptions with their summary of the
well-known Dharma make the position of those more difficult, who contend that Asoka-
Priyadarśin is not the author of the New Edicts,—their great value lies therein that they
prove a portion of the Dekhan table-land to have belonged to the Maurya emperor. This has
been generally recognised. But I must repeat what I have already stated in the Vienna
Oriental Journal, viz. that this news did not come quite unexpectedly to me. Ever since the late
Dr. Bhagvānalī found a piece of the eighth Rock-Edict near Suvāna in the Thāna collectorate,
I felt convinced that the Mauryas had held the whole of Gujarāt and of the Kōkan. The
former province must, of course, have been conquered, if its southern continuation was subject
to the ruler of Pāṭaliputra. And to the conquest of the whole Kōkan by the Mauryas points
the fact that, in the 7th century A.D., Pulikēšin II. found there Maurya chieftains or
kings whom he ejected or subjected. As the ancient Maurya emperors sent their sons as
viceroys into the provinces, it might easily happen that, on the overthrow of the central
government, one or the other of the princes, serving in the remoter districts, managed to
save something out of the wreck and continued the name of the dynasty in an out-of-the-way
place. It is in this way, I think, that we have to explain the existence of Maurya rulers in the
Kōkan and in Rājputāna during the 7th and later centuries. Finally, the occupation of
portions of the Dekhan seemed probable to me partly on account of the Buddhist legend of a
mission to Mahishamanḍala or Mysore during Asoka's reign, and partly on account of the
frequent occurrence of the family name Mōrā, i.e. Maurya, among the peasants, landholders
and other inhabitants of various portions of the Dekhan, which circumstance, it seems to me,
must be explained in the same manner as the survival of the names Chālīkē or Shelkē, i.e.
Chalukya; Shendē, i.e. Sinda or Şendraka; Sērār, i.e. Śilahāra; and so forth. Mr. Rice's
important discovery has now made all speculation unnecessary. But these points deserve
mention as corroborative evidence, especially for Mr. Rice's view that Asoka had direct control
over the Mysore territory. This is also suggested by some other considerations.

1 See the Bombay Gazetteer, Vol. XVIII. pp. 265 and 225; Vol. XIX. p. 75; Vol. XXI. p. 110. In the
second passage it is asserted that the Mauryas once ruled in the Dekhan.
The Śiddāpura edicts were sent to Isila from an office, presided over by an Ayaputa and Mahāmātās. This scheme of government corresponds exactly to that, which, as the second Separate Edict of Dhauhlī teaches us, was adopted in Tōsallī, where a Kumāla and Mahāmātas ruled, to all of whom the edict is addressed. The natural inference is, therefore, that of Mr. Rice, who takes Ayaputa to be an equivalent of Kumāla, while M. Senart's supposition that the Ayaputa is a local chief (op. cit. p. 494; Notes, p. 27) appears more far-fetched. And it is not difficult to show that ayaputa may be used in the sense which Mr. Rice attributes to it; for the St. Petersburg Dictionaries adduce passages in which the corresponding Sanskrit word āryaputra means 'a prince.' Moreover, in Dr. Bhagṛānī's Katāk inscriptions, Nos. I. and III., the kings Khāraḷvēla and Vakadēpa receive the epithet āира, i.e. ārya (arya), and in the Naśik cave-inscription No. 15, king Pulumāyi is indicated by the word maha-ārya, i.e. mahārya. Hence āryaputa or ayaputa might indeed be used for 'a king's son.' It may also be urged that, if the Ayaputa had been a māṇḍalika or padāṣika, as Aśoka himself calls the local chiefs, the ministers would not be mentioned as sending their orders together with ās. Such a proceeding would be against all etiquette. On the other hand, the position of a prince, sent out as a viceroy, was probably not an independent one. The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him. Finally; we also quote the circumstance that Paḍa, one of the writers in the Ayaputa's office, presumably had acquired his knowledge of the Khaṇḍaḥṣtri characters while serving in Aśoka's northern possessions.

The extent of Aśoka's possessions in the Dekhan cannot as yet be ascertained. But it may be considered as certain that they included more than the northern extremity of Mysore, and I believe we may venture on the guess that they extended into the Bombay presidency and that the conquest of the Dekhan had been made by governors of the Koṅkaṇ, after the annexation of the latter district. In the direction of the Western Ghātā I would also look for Suvarṇāgiri, the head-quarters of the viceroy of the Dekhan. If it still exists, it will now go by a name like Sōngir or Sōngadh, Sōdurg, Suvarndurg, or the like.

The three versions furnish in my opinion no great assistance for finally settling the most difficult problems connected with the New Edicts. They confirm, it is true, the view of Professor Oldenberg who, years ago, contended that, in the Rūpṇāth Edict, aḍhatiḍāṇi ought to be read, instead of aḍhiṭiḍāṇi, as I had done. But this is also highly probable according to a new impression of the Rūpṇāth version, made over to me by Dr. Fleet, according to which I shall publish a new transcript in the Indian Antiquary. The reading aḍhatiḍāṇi, as a matter of course, makes it necessary to give up the assumption that the statements of the inscription regarding the time of Aśoka's conversion to Buddhism agree with those of the Buddhist tradition. The Beloved of the gods says, not that he was a lay-hearer for more than thirty years and a half, but for two years and a half. Again, — and this is a point not yet recognised, — he does not say that he "approached or entered the Saṅgha" more than a year ago, but more than six years ago. When I wrote my first articles, I had not seen that the apparent i above wa is the upper part of a a, and hence read in the Śahasrām version saśvachchale, instead of saśvachchale, i.e. saśvācaturas. Moreover, misled by the imperfect facsimiles, I believed that mistakes like chha for sa were common in Aśoka's Edicts. Hence, I unhesitatingly corrected in the Rūpṇāth Edict the inconvenient chhaṃchhare, i.e. saśvācaturas, 'a period of six years,' to

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2. Misread vers by Dr. Bhagṛānī, who, in objecting to a Prākrit diphthong ai, had apparently forgotten the existence of the forms thāra and similar ones.
5. [Vol. XXII. pp. 299 ff.]
saucchāre, 'one year.' The correct total of the period during which the Beloved of the gods declares himself to have been connected with the Buddhists, is thus about nine years. With respect to the other, equally or perhaps more important question, who the Vyūtha or Vivutha was and to what the numerals refer, the Śiddāpurā inscriptions yield, as far as I can see, no positive results. I shall discuss these problems again in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, and will note here only this much, that I still take the Vivutha to be the Tathāgata, and still refer the numerals to the number of years elapsed since the Nirvāṇa.

TEXTS.¹

NO. I.

1 [Śjuvaṁmaṁgarite]² ayaputtass mahāmātānan cha vachā[ena] I[si]lasi mahāmātā ārūgyaṁ vataviyaṁ heraṁ cha vataviya [i*]

First Edict.

2 Adhikān[i] adhātiyāni [va]sāni ya hakaṁ ... no tu ko bādhāṁ pakaṁte husan[i]² Ekaṁ savachhāraṁ sātiroku tu ko sa[t]vachhar[a]m²
3 yam māyā Sāṅghe upṣypte bādhāṁ cha me pakaṁte [i*] Imanā cha kālena amisā samānā munisā jantrudīpas[i]
4 misā devehi [i*] [Paka]māsā² hi iyaṁ phale [i*] No iyaṁ sakve mahātpeneva pāpottave [i*] Kāmaṁ tu³ ko khudakena pi
5 paka[mama]nepa² vipula svage sakve ārādhetave [i*] E[t]āyathāya iyaṁ sāvane savāpīte [i*]
6 . . . . . mahātpā cha imāṁ pakama[yu] . i⁷ aṁta cha mai⁸ jāneyu chiraṁhitke cha iyaṁ
7 pa . . . [i*] Iyaṁ cha aṭhe vaḍhisiti vipulaṁ pi cha vaḍhisiti avaradhīya diyadhiyaṁ
8 [vaḍh]iṣṭi² [i*] Iyaṁ cha savaṁ . sāv . p . te Vyūṭhena 256 [i*]

Second Edict.

Se heraṁ Devaṁna piye

9 āha [i*] māṭāpītisu susā[si]laviya¹⁰ [i*] Hemeva garaṭ[van]¹¹ prāṇasu drahyātyaṁ [i*] Sachāṁ
10 vataviyaṁ [i*] Se ime dhammaṁgaṁ paravataviya [i*] Hemeva aṁterāsimā

¹ From inked stamperate, received from Dr. Hultsch.
² The as is mutilated on the right, but the a-stroke is distinct.
³ Possibly savachhāraṁ, as the indentation, taken for an asamāra, is rather irregular in its outlines.
⁴ The first syllable is damaged, but not so, as the photograph might seem to indicate.
⁵ The to consists here of a semicircle, open below, and a vertical standing above it, in accordance with the practice prevailing in much later inscriptions.
⁶ Only the upper portions of the two me have been preserved, and the second very imperfectly.
⁷ The yu is faintly visible on the impression. Read ti.
⁸ Read me.
⁹ The lower portions alone of voda have been preserved.
¹⁰ The impression shows faint traces of the vertical stroke of the vowel i.
¹¹ The impression shows traces of a probably angular sign which was attached to the lower right of the to and of the anāśatra. There is thus a presumption that the reading was garatvani; but garatvani is not absolutely excluded.
Siddapura Inscription No. I of Devanam Piye.
12 Esa porânâ paktite d[igh]âvuse cha esa havañ esa kâ[vî]ya8
13 cha [*] Pađena li[kh]it[am] lipikaret[a] [*]

No. II.
1 [S]uvainmagirite8 ayapunasa mahâmâtâ-
2 cha [a]chanena I[s]lasi mahâmâtâ
3 árogiyam vattavi[yà]11 [*]

First Edict.
[De]vâ anî piye havañ
4 [Asha [*]] Adhikâni a[di] t y [. i] vasañi
5 ya ha [u]påsake no tu kho bâdha [pakam]he husañ [*] Ek[am]
6 [sâ . i] ke tu kho sahvachhare [yañ] ghe ups[y]ite
7 cha me pakamite [*] Iminâ chu kâle[na] m[i]sâ samă mu-
8 Jambud [m]jisa devehi [*] Pakama[sa] hi iyam phale [*]

No hi-
9 ya [s]ak[la] pa[poo]la[va] [*] Kâmam tu kho khudakena
10 pi pa na vi ul svage sak ârâdhetave [*]
11 Se ya [i] m savane savite [*] Yathâ khu-
12 da mahâtpa cha imam [pa]kamey ti antâ cha
13 tithike cha iyam pakame ho[t]u3 [*]
14 va[di][i][am]ti [v]i[pu] anî p[i] cha vaadhisit a-
15 iyam vaadhisit [*] I m [cha] sa[va]pe
16 [*]

Second Edict.
...
17 ... [Hyi]tavvya[n [*] Sa[cha]in va ... yaw [*]
18 ... [*] H m ... [acha]riye apachâyi-
taviye su10

1 This reading is not absolutely certain. The stroke which I interpret as a s, is attached to the lower left side of the consonant. The blot taken by others for an avasodura is very irregular in its outline.
2 The circle and the central dot of tâs are faintly visible on the impression; compare the much plainer tâd in line 20 of No. II.
3 Read kâtvâgīya.
4 Written in Northern or Kharâshpri characters. The apparent semicircles below the last signs are not connected with the letters, and are mere flourishers.
5 The first syllable is damaged, but unmistakable. The impression leaves no doubt that the lines near the top of the consonant, which have induced others to read sâ, are accidental.
6 Deceived by the double kâtvâgīya, the writer has omitted kâtvâgīya cha kenañ before this word.
7 The signs sâ . i are faintly visible on the impression.
8 The reverse of the impression shows the s-stroke of âsâfe, and proves that the apparent i-stroke in the same syllable is due to an accidental fissure.
9 The lacuna in line 16 is too small to have contained the whole text of the version of No. I. Some indistinct signs are visible before taviye.
10 This is probably the end of âdikera.
No. III.

First Edict.

12
11

Second Edict.

10
9
8
7
6
5
4
3
2
1

TRANSLATION OF NO. I.

The officials in Isila must be wished good health and be addressed thus from Suvannagiri [1] (Suvannagiri) with the words of the Prince and the officials (residing there):—

First Edict.

"The Beloved of the gods issues (these) commands:— [2] More than two years and a half [3] (have elapsed), since I (became) a lay-hearer; but, indeed, I did not exert myself strenuously. One period of six years,—[4] but indeed more than a period of six years, (has elapsed), since I have entered [5] the community of the ascetics (and) have strenuously exerted myself; but during this time the men who were (considered) true in Jambudvipa, (have been made to appear) false together with the gods. [6] For this is the result of exertion. For, this cannot be attained by a great man alone. But in any case, [7] indeed, even a small man, who exerts himself, can gain for himself much heavenly bliss. For this purpose this sermon

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1 Lines 19 (second half), 20, and 21 (beginning) seem to have contained needless repetitions.
2 The 2a is in the Northern character.
3 As far as this word, the text of the second edict seems to have been in good order. The following five lines exhibit a great confusion. The copyist seems to have repeated the same sentences twice or even three times.
4 The 2 is somewhat abnormal and looks almost like a mutilated 2a, for which I mistook it when writing the note in the Vienna Oriental Journal, Vol. VII. pp. 29 ff. The space between ye and 2 looks too small for two letters, and remnants of 2 only are visible. It seems, therefore, probable that there was no 2a after kataviye, and that the idea of reading the name Chapada, mentioned as possible in the Vienna Oriental Journal, Vol. VII. p. 32, must be given up.
5 This is written in Northern or Kharoshthi letters. Indistinct remnants of pi are visible to the right of 2a.
6 The figures within crotchets refer to the remarks given below.
has been preached:—“Both small men and great men shall exert themselves to this [end],”[8] and even my neighbours[9] shall know it, and this exertion shall be of long duration. And this matter will grow, and it will even grow largely, at the least it will grow one size and a half. And this sermon has been preached by the Departed, 266 [10] (years ago).”

Second Edict.

“Even thus [11] speaks the Beloved of the gods:—Obedience should be rendered to mother and father. Moreover, the respect for living creatures should be made firm,[12] the truth should be spoken. Even these virtues prescribed by the sacred law should be practised. Moreover, the pupil should honour his teacher, and towards blood-relations one should indeed [13] behave as is due to them. This is the ancient standard (of virtuous conduct), [14] this conduces to long life,[15] and this should thus be performed.”

Written by Paça the scribe.

REMARKS.

1. Possibly the termination te (tasi) has here the sense of the locative, in accordance with the maxim of the Sanskrit grammarians, declaring the suffix tasi may serve to express any case-relation. If so, the translation has to be altered slightly. In addition to the parallel passages mentioned by Mr. Rice and M. Senart, the second line of the Nāṣik inscription No. XI. B (Rep. Arch. Surv. West. India, p. 106) ought to be compared, where we read:—raita Gomuṇḍaputa sa Sātikāsa mahādevīya cha jinasūya rājyamāna vachanena Govadhane Sāmaka dūrga vatavo tato eva vatavo. Regarding the meaning of ayuputa see the introductory remarks.

2. The second version has:—“The Beloved of the gods speaks thus.”

3. Ādhiṭṭha is, in Sanskrit, not ardhahṛitiṣṭa, as Mr. Childers asserts, but ardhahṛaya.

4. Sānadhāna or saṁvāchārāṇa would have had to be translated by ‘a year,’ but for the various lectiones of Sahasram,—saṁvāchārā (formerly misread savaṁchārā), and of Rāṃnāth, chbhavanā, which both correspond to the Sanskrit saṁvāccharāṇam. Instead of saṁ (compare also saṁwesati, Pillar-Edicts I.-VI.), as or saṁ may, of course, be used, the following consonant being doubled; compare saṁvandha in the Sahasram Edict, and ś-vaṁ-mārīke, Pillar-Edict V.

5. Upāyite, upayite, or up- te, i.e. upēṭha, is the reading of all the versions. Up. te is plain in the facsimile of the Rāṃnāth version, where formerly I read wrongly papīte. As Ašoka contrasts here the period yan mañña saṁgha upayite with that when he was upāsaka, ‘a lay-worshipper,’ it appears that the phrase means that he had entered the Saṁgha, and had become, at least nominally, a monk; compare the Sanskrit phrases yaññam, evatam, or brahmaḥkaryam upa-ti. The Sanskrit translation of the passage is: yan mañña saṁgha upēṭa bāhūn cha mañña prakṛatam. The prothesis of y in yita for ita, i.e. ita, may be compared with that of v before u in uucchati, utta (upita), and so forth. It is common before ś in Maṛṭhī words, e.g. yēk for śka, yērāṇu for ērāṇu, etc.

6. I do not think it either permissible or necessary to change, as M. Senart does, the word devēhi, which occurs in two versions; for the passage gives a good sense if devēhi is taken as equivalent to devātī saha, as certainly may be done. With this explanation, the transmutation into Sanskrit would be: śetva tu kalādyāna saṁtā manuswadā mitraḥ śad [kritā] devatā [saha]. The general meaning is that those men who were considered to be true, i.e. true prophets and instructors, like the ascetics and Brāhmaṇas teaching the Vaiśnavas, Śāivas, and other sects, were deprived of their high position by the efforts of Ašoka and lost the confidence of the people, and that their gods fell with them. The Rāṃnāth Edict says, l. 2:—Yi ēṁdya kalāya Jāmbudīpam anśaṁ devaṁ huns te dāmi maṁ hati, and distinctly asserts the overthrow of the Brāhmanical deities. Here we have the very natural assertion that the prophets and teachers fell in the estimation of the people together with their gods. The question whether the Sahasram
Edict agrees with the Rāpūthā version or with that of Śiddāpura, or if it tells us something still different, as M. Senart thinks, will be discussed on another occasion. I, of course, admit that M. Senart is right in rejecting Dr. Bhagavānlī’s conjectural emendation hūsam te for saṁṭha, which, in 1877, I inserted in my text. I now believe that saṁṭha does not require any alteration.

7. Kāmaṁ, ‘in any case,’ may also be translated by ‘at his desire.’

8. The sermon which is spoken of here and at the end of this section, consists only of the six words beginning with kṣudākā cha and ending with pākameṣya ti, and it does not, as I thought formerly, go as far as dīyaḥśīvaḥ vaṇḍeṣītī. The ti after pākameṣya proves the correctness of the former statement. The use of an additional pleonastic yathā in No. II. at the beginning of the sentence is in accordance with classical Sankṛit usage; see the examples quoted in the larger St. Petersburg Dictionaries under yathā.

9. The correct explanation of asamā has first been given by M. Senart. If further proof were needed, it is furnished by the additional mai, i.e., me, of our version.

10. As stated already in the introductory remarks, I still believe the word Vyātha to refer to Gautama-Buddha, and the figure to the number of years elapsed since the Nirvāṇa. But I now admit that Vyātha-Viśvādhi may be derived from Viśva, and I take it as representative of Viniśtha. The verb Viśva occurs indeed not rarely in the sense of ‘to execute, to pass away;’ see, e.g., Gobhila’s Grhyādhyātra, ii. 8,—janandā daśārdte vyūshāte, which Professor Oldenberg renders correctly: “When ten nights have elapsed after (the child’s) birth;” and Paśchhitātra, ii. p. 25, l. 11 (Bombay S. Ser.),—anāṇa vṛttāvyātākāraṇa raṇant vyūshāte.

11. The correct beginning of the second edict has been first recognized by M. Senart.

12. Garutena, which (if the correct reading) is analogous to the form tadavaca (Rock-Edicts, Kāśi, X.), can of course be used like gaurava in the sense of ‘respect for.’ Dravyatāvyam is the future passive participle formed from the stem of the present dṛhyati, which corresponds to the Sankṛit dṛhyati. It may be noted that the Pāli dictionary does not give any representative of the Sankṛit verb dṛih, though the participle daṣṭha and its derivatives show that one must have existed.

13. If the reading kṣu is the correct one, the word must be taken as a representative of kṣu or khe; compare the Shahbāṣgarhi version of the Rock-Edicts, IV. 9, etc.

14. Paśū has here either the meaning of svarūpa or of yōṇi, which the Sankṛit prakṛti has so often. Dharm anusya or dharārusya must be understood.

15. Compare Mānu, ii. 121,—Abhūvādānāśīlāna nīyam vṛddhōpasvināḥ | chaṭavāri tasya vardhana dyur viḍyā yātā balam || and the parallel passages quoted in the Synopsis to my Translation.

No. 23.—Udayendiram Plates of Nandivarman.

By F. Kielhorn, Ph.D., C.I.E., Gottingen.

This inscription has been previously published, with a photo-lithograph, by the Rev. T. Foulke, in the Indian Antiquary, Vol. VIII. pp. 167 ff., and in the Manual of the Salem District, Vol. II. pp. 349 ff. I re-edit it from an excellent impression received from Dr. Hultsch, to whom the original plates, which are at Udayendiram in the Gadįyātām tālukā of the North Arcot district, were lent by the Acting Collector of the district, Mr. F. A. Nicholson, I.C.S.

The inscription is on three copper-plates, each of which measures 8½ long by 2½ high. The first and second plates are inscribed on both sides, and the third is inscribed on one side.

1 See the passages quoted in the two St. Petersburg Dictionaries.
only; the writing on the first side of the first plate, however, does not form part of the body of the inscription (which is in Sanskrit), but is an endorsement in Tamil. The plates are held together by a ring, 3" in diameter and about $\frac{3}{8}$" thick, which is now cut. It holds a circular seal, 2" in diameter, which contains in bas-relief a standing bull, facing the proper left, and a much worn and illegible inscription round the margin. The engraving is good, and the writing is well preserved.— Of the inscription proper (on plates i., ii. and iii.a) the size of the letters is between $\frac{1}{8}$" and $\frac{3}{8}$". The characters belong to the southern class of alphabets. They closely resemble the characters of what the late Dr. Burnell has termed the Eastern Chalukya alphabet of about A.D. 650 (Elements of South-Indian Palaeography, second edition, Plate vi.); and differ therefore decidedly from those of the Uruppalli grant of the Pallava dynasty (Ind. Ant. Vol. V. p. 51, Plate), with which the present inscription otherwise has much in common. The language is Sanskrit, and, excepting two imprecatory verses in lines 17 and 18, the whole is in proses.— The text has been drawn up most carelessly, as may be seen from the omission of single syllables and whole words, as well as from the repeated occurrence of groups of akṣaras that are devoid of meaning. In respect of orthography also, the inscription is full of faults, some of which may be accounted for by the influence of the writer's vernacular. Thus, the sign of visarga is throughout omitted; and similarly the sign of anusvāra or of the final m is omitted everywhere except in the word Pallava[da]nāsi, in line 10. We have a instead of final đ in propautra, l. 2, pautra, l. 4, ārīvastra, l. 8; and instead of final ē in rākṣīrā, l. 11. The palatal sibilant is used six times for the dental sibilant, and the dental five times for the palatal. Unaspirated letters are employed instead of aspirates in Vāśaka (for Vāśākha), l. 19, ārēda (for labadā), l. 8, and bakti (for bhaṅki), l. 6; and soquent consonants instead of surd ones in bhaṇṭāraga (for bhaṅṭāraka), l. 9, and Dāṭīrīya (for Taṇṭīrīya), l. 12. Besides, we find ch for ś in Kuyāchāṃmañc, l. 13; th for ṣ in dūdh in -dūdharṣa (for -sūddharṣa), l. 9; dā for d ś in -dādi-prāddhānai (for -dābh-prāddnāthi), l. 5; and for ṣ in ādī in, l. 3, and annādhā, l. 9; b for v in avata, l. 7; and v for p in avata, l. 3; and for b in välī, lines 1 and 14, vālē, l. 8, and so on, l. 9. In lines 17 and 18 a final m has been five times left unchanged before a consonant, where it should have been changed to anusvāra; and m is irregularly doubled in the body of a word in avanavāmya, l. 14, and at the end of a word before a following vowel in āvānnavāmya.m = atsi (for cēdhā; cānām = atsi) and tārīvam-aruha (for tārīvam-arha), in l. 16. Instead of the conjunct jā we have ṣy in rāṣṭya (for rājā and rājā), in lines 1 and 2; and, to facilitate the pronunciation, a vowel has been inserted or y vocalised in a conjunct in rākṣīrā (for rākṣīrā) l. 11, aruha (for arhi), l. 16, salōka (for śiśkā), l. 16, marīyāda, marīyādā, marīyādayā, marīyādayā (for marīyādaya and marīyādayā), lines 2, 11, and 13, and aśvāra (for aśvāra), l. 14. The vowel ri is represented by the syllable ir in vīrīha (for vīrīha), twice in l. 4, pravīrīha (for pravīrīha), l. 5, and bhavīrīha (for abhīvīrīha), l. 14; and, on the other hand, ri is employed instead of ri in Dāṭīrīya (for Taṇṭīrīya), l. 12. Lastly, the short vowel e, which is unknown to Sanskrit, but common in Tamil, is improperly used, partly through the influence of a following y, in marīyādayā (for marīyādaya), l. 11, vijeyā and vējeyā (for vijeyā), in lines 8, 14, and 19, and vēneya (for vēneya), l. 4. In addition to these errors the text contains others which need not be enumerated here.— The size of the letters of the endorsement on the first side of the first plate is between $\frac{3}{8}$" and $\frac{3}{8}$"; the characters are Tamil and Grantha; and the language is Tamil.

1 This difference is shown especially, e.g., by the forms of the initial s and of the consonants k, t, n, and r.— I may state here that in the present inscription it is often quite impossible to distinguish between the superscript ś and ē, and that, accordingly, in my transcript of the text, I have put ś and ē, where either of the two was required.

2 Here the doubling of m might be justified by Pāṇini, viii. 4, 57.

3 It is clear that jā was so pronounced by the writer.

4 Sati for sutra (sattra) in l. 7 is probably due only to an error of the engraver.
The inscription professes to be one of the devout worshipper of Bhagavat (Vishnu), the law-abiding Mahārāja of the Pallavas, the illustrious Nandivarman (l. 10), a member of the Bhārādvāja gotra, who is described as the son of the Mahārāja Skandavarman (l. 6), the son's son of the Mahārāja Simhavaran (l. 4), and the great-grandson of the Rājā Skandavarman (l. 2). It informs us (in ll. 11-14) that, from the victorious Kaśchipura (l. 1.), Nandivarman gave the village of Kaśchivāyī and four pieces of forest-land, situated in the district (rāṣṭra) of Adāyūra, to a Brāhmaṇa inhabitant of Kaśchivāyī, named Kulaśarman, who belonged to the Kaśiṣka gotra and to the Vedic school of the Taittirīyaṇa, and whose śūtra was the Pravachana. The inscription further (in ll. 15-18) contains an admonition not to levy taxes on the land so granted, threatens with corporal punishment those who should transgress the king's commands, and cites two of the ordinary imprecatory verses; and it closes (in l. 19) with the statement that this document (paṭṭikā) was issued on the fifth (lunar day) of the bright half of Vaśākha, in the first year of the victorious reign (apparently of Nandivarman).

The Tamil endorsement on plate i.a runs thus:—"In the twenty-sixth year (of the reign) of Madurai-konḍa Kō-Parakṣesivarman, we, (the members of) the assembly of Kaśchivāyī, alias Igaṇṭaraiyamangalam, and we, (the members of) the assembly of Udayachandramangalam, (have agreed as follows):—We, (the inhabitants of) these two villages, having joined (and) having become one, shall prosper as one village from this (date)."

Without the endorsement, this inscription is very similar to the Uruvupalli grant of the Pallava Yuvakāharma Vīshnugopavarman, published by Dr. Fleet in the Indian Antiquary, Vol. V. pp. 50 ff. Indeed, but for the circumstance that our grant was issued (not from Palakkada, but) from Kaśchipura, and that the rulers mentioned in it are Skandavarman, Simhavaran, Skandavarman, and Nandivarman (instead of Skandavarman, Vīravarman, Skandavarman, and Vīshnugopavarman), lines 1-10 of it read much like a mutilated copy of lines 1-16 of the Uruvupalli grant; and in a similar, though perhaps less striking manner, lines 15-18 of Nandivarman's grant may be said to resemble lines 28-32 of the grant of Vīshnugopavarman. This fact has not escaped the Rev. T. Foulkes, and the conclusion which he has felt inclined to draw from it, apparently is, that both grants were issued by the same prince, and that, accordingly, the Vīravarman and Vīshnugopavarman of the one grant are identical with the Simhavaran and Nandivarman of the other. I myself am of opinion that the present inscription must, on paleographical grounds, be assigned to a later period than the Uruvupalli grant; and, considering it suspicious that, at different periods, there should have been two Pallava princes whose fathers and great-grandfathers were called Skandavarman, and that, moreover, two sets of four consecutive princes should have been described in almost identical terms, and taking also into account the extreme slovenliness of the wording of Nandivarman's grant, I cannot suppress the belief that this grant may be a spurious document, the writer of which took for his model either the Uruvupalli grant of Vīshnugopavarman itself or some other inscription of the same prince.

The Tamil endorsement of this inscription is practically identical with the endorsement at the end of the grant of Nandivarman Pallavamalla, published by the Rev. T. Foulkes in the Indian Antiquary, Vol. V. p. 52.

1 For a translation of the various epithets applied to these kings, which for the historian are quite worthless, see Ind. Ant. Vol. V. p. 52.
2 The expression Pravacchana śūtra occurs seven times in the description of the dones in the grant of Nandivarman Pallavamalla (Ind. Ant. Vol. VIII. pp. 276 and 277). I do not know what particular śūtra is referred to by it.
4 Compare also lines 29-36 of the grant of Simhavarman in Ind. Ant. Vol. V. p. 156.
5 Or the Simhavarman, during whose reign the grant of Vīshnugopavarman was issued.
Antiquary, Vol. VIII. p. 273 ff. Dr. Hultsch thinks that this grant and its endorsement, the characters of both of which are modern, were copied from a lost, but genuine original. The original of the grant of Nandivarman Pallavamalla must now be assigned to about the first half of the 8th century A.D. As pointed out to me by Dr. Hultsch, the lost original of the Tamil endorsement of the grant of Pallavamalla must belong to the time of the Chója king Parántaka I., and presupposes the original of the grant of Pallavamalla, because it refers to the village of Udayachandramangalam, which was only founded by that grant. Probably both endorsements which we possess now, were copied at different times from the endorsement on the lost original of the grant of Nandivarman Pallavamalla. To judge from the alphabets employed, the endorsement of the subjoined grant may actually belong to the time of Parántaka I., while the existing copy of the Pallavamalla grant and of its endorsement has to be assigned to still more recent period.

As regards the localities which, in addition to Kāñchipurā, are mentioned in this inscription, Mr. Foulkes has already stated that the village of Kāñchivāryā, under its Sanskrit name of Kāñchikāryā, is mentioned in line 72 of the grant of Pallavamalla, that the same grant, in the word Āranyaneśā-viśhaya in line 62, contains the Sanskrit equivalent of the term Adēyāra-rāṣṭra of the present inscription. The village of Udayachandramangalam is probably identical with the modern Udayāndirarn, which in another inscription is called Udayāndumangala.

TEXT.

First Plate; Second Side.

1 Svasti [I*] Jita[m*] bhagavatā rāṇya [I*] Śrī-rijaya-Kāñchipurāt-paramabrahmānyasya sva-bāhu-vya(ba)-ā-
2 rjñin(t)-orjñita 8 vidhi-vihiita-sarvva-mariyādaśya 9 rāṇya śrī-Śkandavarmanamā[ḥ*] prapantra 10 abhyarchchi-
3 ta-sakti-aḍihi(ddhi-)sampaṇnasya pratāp-ōva(pa)nata-rājamanḍalasya vaṣnusu(dh)ātal-
aikavtra. 11
4 sya mā(ma)bārāja-śrī-Singhavarmanamā 12 pautra dēva-dvija-guru-vir dh-śpachāyinō 13 virdha-ve-
5 noyasya 14 sangh-ḥiranyā-bhūmy-ādhi-prādhānaī 15 pravirdha-dharmma-sauchayasya prajā-

8 See ibid. p. 112. 9 See also Ind. Ant. Vol. XXII. p. 66 f.
10 Adēyāra is either a mistake for, or an attempt to Sanskritise, Adāiyāra, 'the river of refuge,' which occurs in another Udayāndirarn grant; Salem Manual, Vol. II. p. 371, plate vi. a, text line 2 f.
5 See ante, p. 75.
11 From an impression received from Dr. Hultsch.
7 This is the actual reading of the original. It is mostly probably intended for rājād, but this word is meaningless and superfluous here.
8 Here one or more words have been omitted. Dr. Fleet's Urvupalli grant (Ind. Ant. Vol. V. p. 51) has -orjñita-kañvarā-tapaṇīdādh; the same reading we have in Dr. Hultsch's fragment, Ep. Ind. Vol. I. p. 398; and similar expressions occur elsewhere.
9 Read -mariyānaya rājīnā.
10 Read "ābhiṣaya".
11 Originally saulukālavetkara was engraved; but the aukoharas 1s and 2a are added below the line, and the 1s between 2l and 1r is struck out.
12 Read -Singhavarmanamāḥ paurā.
13 Read -vrīḍḍha-vrīḍḍha-sauchayasya.
14 The aukohara saw before go is quite meaningless; what one would have expected, is anākka-ga..
15 Read -ddi-praddnātī pravṛddhā.
Second Plate; First Side.

6 pālana-dakṣhāsya satyātmano 1 mahārāja-śrī-Śkanda-varmmanā[ṛ][ṛ] putrō bhagyavatā-
ba[k][ti]-samp[ā]- 2
7 dita-sarva-kalyā[ṇa][ṛ][ṇā][ṛ][ṇ][ṛ][ṇ] praṣā-sahāraṇjana-paripāla-ōnayēparenta-satata-satrit-
brata. 3
8 dīkṣaṁta naika-samara-sāhas-āvamardīdā-lavda-viṣeṣya-prakāśana 4 kalyanā-dō-
9 sh-āśvaśak-dharmā-āṭtharana-5nitya-sammadhī(dddīḥ) bhagavaka-pānudhyātō 6 vappa-
braṭā-ṛagō-pāda-bha-
10 kṣ[ṛ][ṇ][ṛ][ṇ] paraṃ-bhagyavatō Bhāradvāja-sagōtra[ṛ][ṇ] Pallavr[ṛ][ṇ]nām dharmma-
[ma][ṛ][ṛ][ṇ]hārāja[ṛ][ṇ] śrī-Nandivarm[mā].

Second Plate; Second Side.

11 pa[ṛ] Adīyāra-ṛaḥṭira Kāñcchivāl-grāma ārānya-khētra-chatuṣṭayaṁ-cha pūrv-
ōpahuktā-mariya[ṛ] 8
deyā 8 Kāñcchivāyil-v[ṛ][ṛ]stavyēya brahmaṇā. 9 Kausī(śi)ka-sagōt[ṛ][ṇ]ya Daivtīṛya-
charmanā 10 ātrata
13 Pravachānāya Kulacca(r)[a]rmanē brahmadē-mariyādayā 11 sarvva-parihār-ōpata 12
dēva-bhō-
14 ga-bala 12 varjajam-asmaṇ-āyu-vale-viśeṣya-āsvarīya-bhāvirdha 14 dattvā[n ||]* Tād-
avagamyā 15 sa-
15 rvva-parih[ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ] Ka[ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ] Kā[ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][ṛ][ṇ][𝑟}
Endorsement: First Plate; First Side.

1 Madirai-[ko]nda Kō-Pparakēśaripanmr[kku] ḫaṇḍ-irubattārva-
2 [du] Kāṭchivāyil āgiya Igaṁmaraimāṅgalattu ṣa-
3 bhaiyōmum U[k]aiyaśandiramāṅgalattu sahba-
4 yōmum []* iiv-irānd=nrōmu=goḍi¹ oṛ-āyimamāyīl
5 idaṇ mēq-pat̐adu ṥr-urāy² vāl[va]m=ā[ŋ]m [||*]

No. 24.—UNAMANJERI PLATES OF ACHUTARAYA;
SAKA-SAMVAT 1462.

BY F. KIELBORN, PH.D., C.I.E.; GÖTTINGEN.

These plates were found by Mr. M. Aiyāsvāmi Aiyar, Inspecting Schoolmaster of the Chingleput tālukā, in the possession of the Munsif of the village of Uṇamānjēri, four miles east of the Vāndālūr Railway Station. At Dr. Hultzsch's request, they were lent to him by the Tabālidār of Chingleput; and I now edit the inscription from two excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which have been engraved on the inner side only, while the others are so on both faces. They are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals from 1 to 5, as may be seen from the accompanying photo-lithograph. Each plate is between 7\textsuperscript{3/4} and 7\textsuperscript{3/4} broad, and, including the arch at the top, about 10\textsuperscript{3/4} high; and the writing runs across the breadth of the plates. The plates are held together by a ring, which had been cut before they were received by Dr. Hultzsch. It is about 3\textsuperscript{1/4} in diameter and \textsuperscript{1/2} thick, and holds a seal, the lower part of which consists of a smaller ring, through which the larger ring is passed. This seal is 1\textsuperscript{3/4} in diameter. It bears, on a plain pedestal, the figure of a boar, which faces the proper right and is surmounted by a sword or dagger and by the moon and the sun. On the proper left side of the back of the fourth plate the writing has suffered slightly from corrosion; otherwise the plates are in a perfect state of preservation. The writer and engraver have done their work fairly well; but they have omitted ten akeharas (which we can supply from other inscriptions) at the end of line 23, and sixteen others (which we cannot supply) in lines 140-150, not to mention minor errors.—The characters are Nandināgarī, excepting the word sṛī-Virapāteka in line 199, which is in large Kanarese characters. The inscription offers the rare sign for ḫ, in the word pīṭājhītasa (for pīṭājhītasa) in line 77; and it has a sign for the rough ṛ, which is like the ordinary sign for r combined with the superscript sign for the same letter, in the words mūru, l. 82, Śekājanṣaptā, l. 99, and Uruvār, l. 148. The average size of the letters is about \textsuperscript{1/2}.—The language is Sanskrit, and, excepting the words sṛī-Gandēhipatayē nāmaḥ at the commencement of line 1, the whole is in verse.

1 Read Se-ṇa-dattam-para-dattam od yō karēva vaunākhodam; janām kalas.
2 Read -ṛjāya-ṛjāya-pratikaṇṇa-saincaṣṭum Vaiśēkhā-madi śakal-paṇah.
3 The text and translation of this endorsement have been supplied by Dr. Hultzsch.
4 Read śdōma.
5 Read ṣr.
The orthography calls for few remarks. The palatal sibilant is five times employed for the dental (e.g. in bāhākāśati, l. 19), and once (in ṛiṭhāvīśa, l. 63) for the lingual; and the dental sibilant twice for the palatal (in aṁvūrāṣṭa, l. 47, and vīrva, l. 117), and once (in viśphalasiti, l. 193) for the lingual. The sign of visarga is nine times wrongly omitted, mostly before the word śrt. And b is three times used instead of bh, in tapōbīr and buja, l. 7, and mahībhujā, l. 12. Besides we need only notice here that the word Paśāratha (= Daśāratha) is spelt Paśāratha, in l. 24, and tāmā taṁmṛa, in lines 188 and 190. — Of Sanskrit words which either are not given by the dictionaries, or have as yet been met with only in lexicographical works, our text only offers kāpālikā, 'a cloud (of dust), l. 48, Paśuha, 'the son of the Sun,' i.e. Karna, and aṁḥati, 'a gift,' the two last in the biruda Pāśuha-dārpa-hrid-aṁḥati-kauḥa, 'fond of bestowing gifts which take away the pride of Karna,' in line 81. Like other inscriptions of the same dynasty, this one also contains the Kanareso biruda Bhāśeṣa-tappusa-rāyasa-gaṁḍa, 'the disgracer of those kings who break their word,' in l. 80, and Māru-rāyasa-gaṁḍa, 'the disgracer of the three kings (of the South),' in l. 82; and it similarly employs the biruda Hīṁśadvyā-vrataṛṇa, 'the Sultan among Hindū kings,' in l. 84, and has several times the Kanareso words rāyasa and maḥārāja for rāyaṇ and maḥārāja. In l. 184 we also have rāyaṇa, 'a secretary,' and in l. 194 (only by a mistake of the writer) varuha; and several terms and names which are not Sanskrit occur in the description of the village in lines 97-99, and in the list of the donees which commences in line 190.

The inscription is one of the king Achyutendras, or Achyutarāya, or Achyutendramahārāya of Vijayanagara. It clearly divides itself into two parts. The first part, up to l. 91, gives in thirty-eight verses a eulogistic account of Achyutendra and some of his predecessors, and the second part, from l. 91, records the grant of a village, made by the king in Saka-Sainvat 1462.

Of the thirty-eight verses with which the inscription opens, twenty-two (viz. the verses 1-13, and 15-24) occur (as verses 1-6, 9-23, and 29) in the Hampe inscription of Achyutendra's immediate predecessor Krishnarāya, edited and translated by Dr. Hultzsch in the Epigraphia Indica, Vol. I. p. 361 ff. And, omitting mythical beings, the genealogy furnished by these verses, as given by Dr. Hultzsch, ib. p. 362, is this:

1. Timma, md. Dévaki.
2. Íśvara, md. Bukkamā.
3. Narasa or Nṛṣimhā.
4. a. by Tippāli—
   b. by Nāgalā—
5. Vīra-Nṛṣimhā (or -Narasimhā).

Beyond what appears from this tabular statement, the verses referred to contain hardly any historical information whatever. The verse 14 of the present inscription records that the king Nṛṣimha (Narasa) from a third wife, Óśambikā-dēvi, had one more son, named Achyutendra; and verse 25 states that this prince, the younger brother of Krishnarāya, on the death of that king, succeeded him. The seven verses (26-32) which follow — some of them imitations of preceding verses — eulogize

2 See Dr. Hultzsch's remarks, ib. p. 362.
3 Verse 3, which is not in the Hampe inscription, invokes the protection of the god Hari (Vishṇu). It is found also in other Vijayanagara inscriptions.
Achuthendrā in the ordinary conventional manner. Verses 33-37 give a string of *birudas* of his which are not new to us,¹ and record (as the Hampi inscription does of Kṛṣṇaparāya) that he was waited upon by the kings of Abha, Vaṅga, and Kaliṅga. And this part of the inscription ends with another verse in praise of Achuthendra, which is merely an imitation of verse 24 of this same inscription.

According to verses 39-53 (in lines 91-115) the Mahārāja Achuthendra, being on the bank of the river Tūnagabhadra, on the 10th lunar day of the bright half of Kārttika—the day when the god Vishṇu rises from his sleep—of the year 1489 of the era of Śālavāha, which was the (Jovian) year Śārvāri, in the presence of the god Viṭṭhalēsvara,² and surrounded by many holy men, granted the village of Uhinai, which (apparently in consequence of this grant) was also called Achuthendra-mahārājapura, to a number of Brāhmaṇas learned in the Vedas and famous for their knowledge of the Śāstras; the king having been requested to do so by his trusted minister,³ the chief of the Nāyakas Virūpāksha, who was born in the family of Ananta and is described as the moon of the sea of the [Ā]jīvapāṇḍra Nāyakas.⁴ The village of Uhinai, thus granted by Achuthendra (in terms which are common to the copper-plate grants of the Vijayanagara kings), was situated in the Śenkaṇaṇiṛpatṭu vīṇḍ of the Kumulī naḍu of the Raṇḍāyiri-mahāvēli pattu of the Āmūru kōta of the Padavīdu mahārājāya of the Jayakanṭhā-Chōḷa maṇḍala; and lay to the east of the village of Ayyaṅkērī, to the south of the village of Kuloḷpākka, to the west of the villages of Nallampākka and Vēṅkampākka, and to the north of the village of Aruṅkāl.

The date, given in the preceding paragraph, does not admit of verification; but the fact that it fell in the Jovian year Śārvāri shows the year to have been Śaka-Saṅvat 1482 expired, and for this year the 12th of the bright half of Kārttika would correspond to the 12th October, A.D. 1540.

As regards the localities, Uhinai, according to Dr. Hultsch, must be the former name of the very Upanājñāri where the plates were found; for by the Chingleput Taluk Map this village lies to the east of Ayyaṅkērī, to the south of Kuloḷpākka, to the north-west of Nallampākka, and to the north of Ariṅgū, four of the very places which, under slightly different names, are mentioned in this inscription in the same (or almost exactly the same) positions with reference to Uhinai. Śenkaṇaṇiṛpatṭu, the name of the vīṇḍ to which Uhinai belonged, appears, also according to Dr. Hultsch, to be an older form of Śengalpatṭu (Chingleput); and Kumulī, from which the naḍu was called, is the modern Kumillī,⁶ in the Chingleput-talukā, south of Ariṅgū. Raṇḍāyiri-mahāvēli, the name of the patti, Dr. Hultsch informs me, would mean the two thousand great vēḷīs, vēḷī being a measure of land. The Āmūru kōta Dr. Hultsch considers to have been named after Āmū or Āmūr, a town in the Vēḷūr talukā of the North Arcot district; and the Padavīdu mahārājāya, according to the same scholar,⁷ was called after a town now named Padavēdu in the Pōḷūr talukā of the same district. The Jayakanṭhā-Chōḷa maṇḍala is frequently mentioned in Vol. I. of Dr. Hultsch's *South-Indian Inscriptions.*

² This beautifully sculptured temple (No. 4 on the Madras Survey Map of Hampi) is still in tolerably good preservation. It contains inscriptions of Kṛṣṇaparāya and Saṅghāra; see Dr. Hultsch's *Progress Report* for December 1888 and January 1889.
³ The term in the original (I. 106) is *raṇḍāyira-dhurēṇa,* 'able to bear the burden of his master.'
⁴ On the officials, so named, compare Dr. Hultsch in *Ind. Ant.* Vol. XIII. p. 127.
⁵ Śenkaṇaṇiṛpatṭu, according to Dr. Hultsch, is an incorrect spelling of Śengalpatṭu, 'the town of the red lotus,' while Śengal-patṭu apparently means 'the town of bricks.'
⁷ See *South-Indian Inscriptions,* Vol. I. p. 126.
⁸ ib. p. 53, and *ante,* p. 36, note 6.
To proceed with our analysis of the inscription, the village of Ubhaini (or rather the income from it), according to verse 54 (ll. 115-117), was divided into 60 vritti, or shares. Of these, one vritti and a quarter were set aside for the benefit of the god Raghunātha (Vishnu); and the same amount was reserved for the worship of the god Chandisvara (Śiva; vv. 55 and 56).

The bulk was distributed, in amounts ranging from a quarter of a vritti to five vritti, among forty-eight Brāhmaṇas who are named in the verses 57-104 (ll. 120-179). Each of these verses gives, in addition to the exact amount allotted to each person, also the name of the father of the recipient, and specifies the gōra or anavaya of the latter, and the Vedic texts studied by him. The names of the dones and their fathers' names which occur in vv. 57-104, arranged in alphabetical order, are the following:

Achchān, v. 75; Annap, v. 96, or Anpan, v. 83; Anantabhātta, v. 76; Ananaya, v. 86, 97; Appan, v. 82; Appaya, vv. 85, 93; Appmaya, v. 103; Amlabhātta, v. 79; Achchān, v. 87; Anākkunja, v. 79; Kachanādhvarin, v. 57; Kachambhātta, v. 61; Kāmābhātta, v. 90, 95; Kālahastin, v. 99; Kālaḥastibhātta, v. 70, 101; Kuppaya, v. 83; Kopaṇa, v. 94; Kopaṇaya, v. 91, 101; Gangādharaḥbhātta, v. 60; Gautam[a]bhātta, v. 64; Chauṣkanti-Rāmārya, v. 69; Chauṇḍibhātta, vv. 70, 71; Timmaya, vv. 88, 91, 103; Timmāyōtishika, vv. 58, 102; Timmābhātta, vv. 62, 72; Timmāvādasānu, vv. 59, 61; Timirvēkum-Udajīyār, vv. 84, 98; Durgābhātta, v. 57; Dēvārēbhātta, v. 65; Dharmaya, v. 82; Naḍābhārat-Nāgārya, v. 92; Nāyinār, vv. 78, 84, 89, 97; Nāgappā, v. 95; Nāgābhātta, vv. 67, 68; Nārāyaṇa, vv. 80, 93; Nārāyaṇārya, v. 86; Padmaya, v. 100; Per[j]ya-Perumāl, v. 75; Paṇaya, v. 90; Basavābhātta, v. 63; Bhūtanātha śrī-Chitibhātta, v. 74; Bhairavabhātta, v. 59; Maṇḍala, v. 88; Maṇḍala-śrī-Perūsānu, vv. 80, 93; Mallāvadhānī, v. 73; Mallābhātta, vv. 65, 99; Rāghavabhātta, v. 66; Rāma, vv. 77, 81; Rāmāyā, v. 94; Rāmābhātta, v. 74; Lakshamanabhātta, v. 64; Laddagiri-Timma, v. 73; Līnagāy, v. 92; Līnagābhātta, vv. 67, 71, 100; Varadaya, v. 87; Varadābhātta, v. 69; Viṭṭhalabhātta, v. 66; Viḍūppakshabhātta, v. 63; Viṭrāghava, v. 62; Viṭkadhatt-Appa, v. 81; Viṭkadhatt-Uruttārya, v. 77; Śinnīyappā, v. 83; Śollappa, v. 96; Śrīlārābhātta, v. 73; Šāhāpayi-kavindrā, v. 104; Śomavārā-śrī-Gurvaya, v. 60; Sōmāśi, v. 85; and Svayānabhātta, v. 104.

The gōras or, as they are here commonly called, anavayas of the dones were those of Kāmipura, vv. 57, 60, 75; Kuṇikā, vv. 82, 83, 85, 88; Gautama, v. 74; Bhāradvāja, vv. 59, 61, 62, 65, 69, 76, 79, 81, 84, 86, 87, 89-94, 96, 98, 99; Manūgalya, v. 63; Manubhārāgava, vv. 58, 102; Vatsa, vv. 66, 97; Vasiṣṭha, v. 72; Viswāmitra, vv. 64, 67, 68, 70, 71, 95; Saṁkriti, v. 77; Sāvarpa, v. 104; and Harita, vv. 73, 100, 101, 103.

Twenty-one dones were students of the Rīgveda (bahuvraha), eighteen students of the Yajurveda (pāyuṣa), and one (in v. 104) was a student of the Sāmaveda (saṁgaya). Six followed the sūtra of Drāvyāyana, and one (in v. 103) that of Āpastamba.

After having enumerated the dones, our inscription, in verses 105-108 (ll. 180-185), further states that the Brāhmaṇas, to whom the sixty vritti had thus been assigned in the village, made up thirty additional vritti and gave these, as a preferential share, to the

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1 The sum of the vritti, specified in vv. 55-104, actually is 60.
2 Raghunātha and Chandisvara were evidently the names of the temples of Perumāl (Vishnu) and Śiva (Śiva) at Ubhaini (Umamāthai).
3 Verse 76 (ll. 114-115) is mutilated.
4 These two names are derived from Viṅgadām, the Tamil name of the holy mountain near Tirupati in the North Arcot district.
5 The original text somewhat oddly says that they were 'born in the sūtra of Drāvyāyana (or Āpastamba); see vv. 85-87, 89, 96, and 103.
6 It is not quite clear to me whether these thirty vritti were taken from the portions which, according to what precedes, had been assigned to the Brāhmaṇa, or whether the village of Ubhaini had originally been divided into ninety vritti, of which the aforesaid dones at once set thirty aside for the minister. The former arrangement appears to me to be the one which is indicated by the wording of the text.
minister, the secretary (rājasa) Vēnkaṭādri, a son of the minister Timmaya and grandson of the minister Mosalimadūvīrama, who belonged to the gōra of Harita, was a distinguished student of the Tājurveda, and followed the sūtra of Āpastamba.

Verse 109 then states that this is an edict (īṣana) of Achyutarāya. Verses 110 and 111 add that this edict on copper, by the order of the Mahārāya Achyutendra, was composed by Sahāpati, and engraved by Vīrāñāchaṛya, the son of Mallana. And the inscription ends with five of the ordinary benedictive and imprecatory verses. Below it is engraved, in large Kanarese characters, the word śrī-Vīru(rū)pāksha.

**TEXT.**

First Plate.


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1 This name occurs (with the date A.D. 1536) in the list of great ministers and chiefs during the reigns of Krishṇa, Achyuta, and Sābāīva, compiled by Mr. R. Sewell, Lists of Antiquities, Vol. II. p. 249.
2 From imitations supplied to me by Dr. Hallock.
3 Metre of verses 1-4 : Śloka (Anuṣṭubh).
4 Read sa.
5 Metre : Śūdrālavikṛṣṭa.
6 This sign of punctuation is superfluous.
7 Read Yagdīh kahītan.
8 Metre of verses 6-8 : Śloka (Anuṣṭubh).
9 Metre : Harinī.
10 Metre of verses 10 and 11 : Sṛgīṭṭha.
11 The original has a sign of punctuation between gāyai and va.
12 This sign of punctuation is superfluous.
Second Plate ; First Side.

20 Chórámlaiña cha Fá[m*]dyain tam-apì cha Madhurá-vallabhaṁ mána-

bhūṣhānaṁ j√ vrñò-ñ. 

21 dagram Turrushkaṁ Gajapatì-uniṇatì cha-api jìtvā tad-anāyān | ś-Γanğātī-

22 ra-Lamkā-prathama-charaṁ-bhūbhṛt-tat-śantāṁ nītāntāṁ i√ khyātaḥ kahōṇi-patinatingān 

23 srajan-eiva śūrāśaṁ śūṣānaṁ yō vyāntāṁ i[lide] [11*] 2 Tippā-Śagāla-dé. 

24 vyā-riva Nyśíthin(śi[m*]n)drā[ti[*]-tasmāt=Pu[a[k*]t]irīthād-iva i[lide] [12*] Viraṁ 

vīnasīna

25 Rāma-Lakshmanav-iva namīdānaṁ | jātan Vira-Nrisimhē[m*]drā(dra)-KriṣṇaraṇaYa-

26 mahāpataṁ i[lide] [13*] Aśmad-Śāmbikā-dēvyāṁ-Achṣetyāndra-mahīpa-

27 tīṁ | Dēvakyāṁ Daṇju-divā-vasudēvād-iva-śāhavat [lide] [14*] Śira-Śri-Nāra-

28 aṁhaṁ-sa Vijayānagarāt ratnasimhāsana-sṭhāṁ kīrttyā nītyā nirvāṇaṁ-Nṛga-

29 Nāla-Nahuśāṁ-apy-avanīt-sāth-ānyānaṁ | ā Śeśvar-ā Śumērū-avasūra-nu-

30 taḥ svairamā śah-ōdāyadrē-ā pāśchātyā-āchā-sāndā-khīlā-śrīyām-āvarīya śāyān 

31 śāsaṇa i[lide] [15*] Nānā-dānāyā-śēkārhit-Kanaka-sadaśa yaḥ śēri-Virupakṣhādēva-sādha-

32 nē śēri-Kālaṭa-stūr-apāi nagarē Vēṅkatādrau cha Kāṃcyāṁ | Śrīśālī Śo-

33 paśailō mahāti Harīhārē-hōlaḷē Sāṅīgāmē cha i[ide] Śrīraṇgē Kumābhahōṇē hata-ta-

34 masi Mahāśaṁdi-tīrttha Nivṛttau i[lide] [16*] Gokarnē Rāma-sētāu jagati tad-

itarghaṁ sa- 

35 py-śeśāhaṁ puṇya-sētāya-śrūbaṁ-bhājaṁ-bhādāna-vaṁi-pra-

36 vāhaḥ i yasy-ōdānḥ-chat-turmēṅgā-Śakara-khura-rājaṁ-suḥṣya-tool-bhūdhi-magnā.7 

37 khambhābhi-

38 t-pakha-ḥchhaḥ-ḥdṛtyā talaḥ-kul(ka)līsadār-ōtkaanātītku(ka)nānātī-ābhūt i[lide] [17*] 

Brahmaṁdaṁ vi-

38 ṭva-ḥchakram-ghaṇṭaṁ-udita-mahābhū客户的 ratna-dhēnum saṁ-apāi-bhūdhiṁ-cha kalpa-

39 ruha-lātikē kāmchhānāṁ kāma-dhēnum i[ide] svarpa-khamaṁ yō hīnasy-āsva-

40 ratmām-api tu-

41 la-pūrṇaḥ gō-sahasraṁ i[ide] hēm-dāvam hēma-garbham kanaka-kari-rathaṁ puruṣha-

42 lāṁ-

43 galy-ātanāt i[lide] [18*] Prājyathī prāsaya nirvighnāni rājyaṁ dyām-eva śāṣṭitaṁ | 

44 tamāni-

45 n-guṇāṁ vikhyāṭe kshūtē-imīdē divāṁ gati i[lide] [19*] Tātē-py-avāryā-vīryah śē-

46 kriṣṇarā-

47 ya-mahāpataṁ | bijhartī manīkāyā-nirvīṣēhaṁ mahīṁ bhūjē i[lide] [20*] Kīrttyāṁ 

48 ya-

49 sva samāntatāṭī prāṣī(ṛ)ṭayā viśvaṁ ruch-aśīkān i[ide] vṛāję-dītyā-āśaṁkya purā 

Puruśa-

1 Read Chōlāmu. 2 These two signs of punctuation are superfluous. 

3 Metre of verses 12-14 : Śōka (Anuṣṭubbh). 

4 Here the following eskāros have been omitted : śyā Kausalyā-Śri-Samitrayād : śē. 

5 Metre of verses 15-18 : Saṅgshār. 

6 This sign of punctuation is superfluous. 7 Read -taramo-prakara-. 

8 The reading -ādhyātta- also occurs in v. 17 of the Haṁe inscription, and in v. 17 of a copper-plate 

9 This sign of punctuation is superfluous. 

10 Metre of verses 19 and 20 : Śōka (Anuṣṭubbh). 

11 Metre : Śāṅdālavikṛḍita. 

12 The original has a sign of punctuation between vṛāję and ṛ. 

[Vol. III.]
45 naḥavadaḥ-bhājā-ekshaṇa[ḥ] prāyaṇaḥ | Padmākṣhaḥ-pi chatur-bhujō-jaṇi chatur-
vaktra-śivhava.¹
46 ta-Padmabhīḥ | Kāl khaḍgāṃ-adhāād-Bāmā cha kaṃalam viṣām cha Vāṇi
kañā l(l) [21*] Satātra(tr)jāhān. ²
47 vāsam-ātē dādatā iti rushā kiṃ nu saṃ-binbūrāli(śīn) nānā-sēnā-ttō(tn)raṅga-
48 tri(tr)jāta-vasumāti-dhāl[ī]k-pākalikābhīḥ | śaṁ(saṁ)śāhaya svairatmēt-pratini-
49 dhī-jaladhī-s[ṛ]cīkā yō vīdhāttē | brahmaṇaṛāv-svarṇāṃuṛa-pramukha-nīja-mar-
50 hādāna-tōyaś-samēyai[ḥ] l(l) [22*] Mad-dattām-arthi-sārtthā[ḥ] śriyām-iha
suchirāṃ bhun-
51 jatām-īty-avētyāḥ |² prāyaḥ pratyūḥa-hētōs-tapana-ratha-gatēr-ālayān-dē-

Second Plate ; Second Side.
52 vāṭānām[*] tat-tad-dig-jaityra-vṛt[ṛ]tya-āpi cha biruda-padair-aṃkītā[ḥ*]s-tatra tatra
53 satābhāna(ḥ)=jāta-pratīṣṭhān-vyatanuta bhūvi yō bhūbhṛd-abhramkāś-aṅgrāṇ l(l)
[23*] Sin-
54 ty-udāryaḥ sudhībhīḥ sa Viṃayanagarē[ra]* maṅgāhansā-sthāṃ kṣhampālaṃ-Kri-
55 shṇāraśa-κhiṣṭipatir-adharikrītya nītyā Nṛg-keśi l | pūrvadēr-sathā-
56 stakṣhitidhara-kāta-kākād-ā cha Hēmāchāl-āṃstād-ā Sētōr-arthi-sārtthā-śriyam-
57 ha bhālakritī kṛtīya bhāhāśe l(l) [24*] Kṛitavatī 7 sura-lōkāṃ Krishṇarāyō
nīj-ān.
58 śaṁ tad-anu tad-anjanmā puṇy-κarma-Āchutēṃdṛaḥ | akhilam=avani-lōkāṃ sv-ām-
59 śaṁ-ēty-ārī-j[ē]tā vīlasati Hari-chēṭā vidvād-īśām-ṇāḍatā l(l) [25*] ²Yo=sau paṭṭ-
ābhi-
60 ahikō bhuvam-sa nikhilāṃ pālayēṃ ² jaiṛa-yāṭrā-śrāmbhāi(ibhē) samjīmṣhamān-
ōdbhara-
61 paṭaṣva-rav-āchānta-rōḍō-nitaralē | Madrām bhīty-āpāṇōṛaṃ samādhīgata-ma-
62 hāsāla-śrīṃgām Kaḷingāṃ sātraṃkām Vaiṅka(ga)m-Amgāṃ saha-balām-skarōṣ(ch)=
chhaṇrāy-
63 bhāṅgu-āṃṣāṅgām[10] l(l) [26*] ²Yat-kṛti-chāṇḍraś-charati kahamsāṃ
64 7thīsv(ahv)=aśēhaṇa viva-
65 rōdhē cī cha | tanōti chakrasa mūnā manimān bhī bhī māna-yum kumudair-vī-
66 ruṇđē l(l) [27*] Madhān[12] manasi mārūtaṃ śiṅhlayaṃ-samēyai[st] jayīr-yad-adva-
pātalī khu-

¹ Read -vaktṛ-āśara-. ² This sign of punctuation is superfluous.
² Metro of verses 22-26 : Snagdarā. ³ This sign of punctuation is superfluous.
⁴ Read =nītya prāyaḥ. The reading dlayuṣ at the end of this line is preferable to the reading dlayōn of
other inscriptions.
⁵ The Hampe inscription of Krishṇarāya, v. 29, reads saṃmūḍhē.
⁶ Meter : Mālinī.
⁷ Meter : Snagdarā.
⁸ Read pēlayaṃ-.
⁹ The sense would be better expressed by ñaveśakācis, but we have no doubt that the above reading is correct.
¹⁰ Meter : Upajāti.
¹¹ Metro : Pratīvā. — This verse clearly is an imitation of part of v. 22, above, and its general sense is not doubt-
ful. The text of it, also, with the exception of a single akṣara, is quite clear in the impressions. But the end of
the first Pāda (tāyair or stayair) yields no sense, and I fail to see the construction of the verse, as read above. I
feel almost certain that, in the first Pāda, we ought to read śiṅhlayatyaś (instead of śiṅhlayatyaś) and to take this
to qualify aśva-paṭālī, and that in the last Pāda we should read ambaḥkīnaṃ (and qualifying this) rāya-tīrōḍhānaṃ
eṣijīdā. For the rest, I would suggest, with some difficulty, reading amūgaiṣṭamā (instead of amūgaiṣṭagār) and
bala-(or para)-pūramāṇa-bīgadō (instead of bala-pūramāṇamāyāṇo). With these alterations the meaning of the
verse would be about this : " Seeing how the multitude of his horses, humbling the conceit of the winds, has
created darkness by the immense clouds of dust which it raises with its hoofs, one feels inclined to ask whether,
eager to destroy the opponent forces, Aṣchutēndra angrily is drying up the ocean, because it impedes the pro-
gress of his chargers."

X
66 raiḥ kahi[ti*]-rajôbhîr-uttâpitaḥ | ajjanađ-iti krudhâ kim=u viśeṣaḥ
67 yatâ-amûndhi-bala-pramathamasyanâḥ raya-virodhînâḥ vâjînâṁ l(l) [28*] Kârô.1
68 grûḥ-âkâlita-râṣa-virdhî-bhûpā-dâr-âval-kara-vichâlita-châ-...
69 marasya | Râjâdirâja-Parârajabhayaksar-aiâkva[ri]-âdâkâi
70 birudâni bahûni yasya l(l) [29*] Sîrâmârga-Vînhkastamahâchala-Sêṭu-Kâînchî-
71 Sîrâsîla-Śôpâgiri-Hêmamahâ-lôkâmshu | sthânâshu titra-nya-va;
72 hâhu cha pâvâneshu dânâni shôcâsa bahûni kriyâni yena l(l) [30*] ॐ Saṣṭâ-âm-
73 bhûdhiprâvâ-saâra-ratham-âpi tulâ-pûrâsham viśva-chakrâñ | ॐ hêmâśa-svâ-
74 râmâmîny-amaratârulatâh kâñchânâm kâmâ-dhênuñ | brahmanâdum [sva-(ra)]-
75 tuâ-dhênum kannaka-kari-ratham gô-sahasra cha strân=panîch=-âpi svarti-ga-
76 rbhaññy aha bhuvi mahâbhûta-kâm(kum)bha[ran*] vyatâñññ l(l) [31*] Aînabhôdêna 4
nipîtâmā.

Third Plate; First Side.

77 na-sâllib-gastyaña  ph-t[î*]jhitas-taptô Râghâva-sâyak-agri-sî-
78 khâyâ saṁtâpyamanaññâ sadâ [1*] aîntasthair-vrâdâvî-mukh-ânâla-śîkâ-jâllair-vi-
79 śuñâhko dhîrû( dhû)vañ yaz-dâñ-ânîb-ghan-ânûb-brmhudhir¬âyañ pûrâpañ
80 samu[n][2*] dhâyotâ l(l) [32*] Bhuṣâ.3
81 na-vairî-vîkhâmâdana-chaññâḥ Śêṣa-mahâbhûra-hrid-bhujadânâññâ [1*] Bhâbago.7
82 tappuva-râyara-gaâññâ Pûshâjâ-darpâ-hrid-ânâti-śaûññâññâ l(l) [33*] Râjâdhir[â].5
83 jas-Sârvajñâs-srî-Râjaparamâyâraññâ | Mûr-râyara-gaînaññâ-cha Vârî-
84 râsi-gabhîra-dhîhi l(l) [34*] Para-dârêshu [ti(vi)]muñka-Para-râja-bhayanika-
85 râññ Śêṣâṭa-śaṁrakshāpa-parô Dushâ-śûbdâ-mardanâññâ l(l) [35*] Hûndurâya-
86 surâtrâña Induvâsaññâ-śkhâmâmaññâ | Ar-ibha-ghâmaññâ-bhûruññô yô=
87 rddhanârâ-natâyâraññâ | itâyâ-birudâññâ <krttî-[bha]ritair-yutaññâ l(l) [36*] Aîm-
88 gên-âpi Kàjîngêna Vâmîgêna cha parañ-nripañññ | jaya jîva mahâ-
89 rây-êty-anisam giyaññâ cha râññ l(l) [37*] Sa10 jayati narâpâla-satyâ-
90 dharmâ-pratiśîthô Vijayanâgarâ-râjâd-ratnasimhâsas-sthâññ |
91 Nriga-Nâjâ-Nahuah-âdin(ûn| nûhyan-râjâ-ûtika- nirupama-bhûja-
92 vîry-aûdârya-bhûr-Açhûryûntûrâññâ l(l) [38*] 11 Šaṅk-ûbbê śâlivâhâsa sahasrê-
93 cha-chatuñ-êtañññ | dvishasthya cha samyuktê(ktai)r-ganâññâm prâpîtê kram-
94 mût l(l) [39*] Šâvarî-nâmakê varshê mâsi Kàrttika-nâmâna | śu-
95 kla-pâkshô cha punyâyâm-utthânâ-dvâdasi-tithau l(l) [40*] Tumgabhadrâ-
96 nîrî Vîştâlañvara-saṁnîdhau | nânâ-êkh-âhidyâ-gotra-sûtre-
97 bhûya-sâstrâvittaya | vîkhyâtibhûdyô dvijâthibhûyô vêdavidbhyô viśêha-
98 tâññ l(l) [41*] Prakhyâta-srî-Jàyanñoka-Çôhôa-maîñdâla(ûs)-vàsinaññ |
99 Paḍavîçu-mahâ-
100 râjyê khyâtanûnamu-koja-gaîññâ l(l) [42*] Hâmâyâra-mahâvéli-ppaîtân Ku-
101 mûlf-ûâññkê | varâm-Semkâjanîrpaṣṭu-smâyân cha kriya-sthîtîññ l(l) [43*] A-
102 15 yamchârya-ûhavya-grâmâd-adâm prâchîm-upâdritam | Kulâppâk-âhidyâ-grâ-
103 mâd-dakâhîpiyayâm diis sthitam l(l) [44*] Nallampâk-âhidyâ-grâmâd-Vêmka-

1 Metre of verses 29 and 30: Vasantaîlakâ.
2 Metre: Sragdhâra.
3 This sign of punctuation is superfluous.
4 Metre: Sûrdalâvikrîññâ.
5 Metre: Dôdhaka.
6 Originally 'dañ śêkha' was engraved.
7 Read 'Bâdhaśe' (dat. sing. of Kanavas bôdha = Saṅkritis bôdha).
8 Metre of verses 94-97: Śîklas (Anuśthubb).
9 Here three syllables are missing.
10 Metre: Mûlim.
12 The sign of the superscript r in 'Asyamchârya' is engraved twice.
Third Plate Second Side.

pákaḥ-cha paśchimaḥ | Arunkalito vikhytā
gramaḍ-uttara-sthitā l(II)[45*]
Achyutendrara-svarupam-ity-satar-Abhidham | sarva-syasya-sadā
uktam-Uhina-gramam-uttamam l(II)[46*] Sarvamanyah chatus-simā-saṁyutānā cha sa-
maṁtataḥ | niḍhī-nikāha-pākha-sūdha-sūdha-jal-anvitaṁ l(II) [47*] A-
kahipya-agāmi-saṁyuktāna gaṇa-bhogyam sa-bhūrhaṁ | vāpi-kūpa-tatākāśa-chah ka-
śchch(ochchh)-ārāmaṁ-sa saṁyutaṁ l(II) [48*] Putra-pauru-dībhīr-bhagyam
kramād-āchāndra-tārakaṁ | dāna-
syādhamanasya-āpi vikrayasya-āpi ch-ōchitaṁ l(II) [49*] Svaṁ-kārya-dhūryēna svā-
dhina-naya-sampādā | yasasvin-Ādiyappendra-nayak-āmbuni-
dhītanā || [50*] Agra-ganyēna sūrāgam-Ānānt-ānvaya-jana-
nā | vinayēn-ēva mūrtīnā viśvā-hāvā(āva)sa-vēmanā | vijjāpātā
Virupākṣha-nayakōnḍra-manasvināṁ(mā) l(II)[51*] Parṭaḥ prayatnā svigdaḥ-pa-
rūhita-purūgamaḥ | vividhā-dvibhāsī-śrutapathikār-adhikai-
grīrā l(II) [52*] Saratadrajā-hārāya māmāniyo manasvināṁ | sabor-
na-gāpace-hārā-pārvakaṁ dattavānu-mṇaṭā l(II) [53*] Aśim-grāmē-ṛtvikhyatē
dhāstaḥ-vṛttī-śamanvītē | vṛttīmanvītē vilkhyanvītē viprā vēdāntā-pā-
rāgāh l(II)[54*] Viśnavē Baghunāthāya visva(sva)-rakṣa-vīdhyāinā | vṛttī-sa-
tra saṁpad-āi[k][ā] sudh-[ā]hārāya(rtha)m-arppitā l(II) [55*] Chaṁḍiśvāra-yā
devāya tāra-

kādhśa-maulayē | atra pājā-krītē vṛttīhīnā saṁpad-āi[k][ā] samarppitā l(II) [56*]
124 Durgābhāṭṭas-sudhā-stra Kācakādharavi-naṁdaṇā | paṁcha vṛttīr-avāṇāti
125 yājuhaḥ Kāsīyap-ānvayaḥ l(II) [57*] Maaṇabhāravya-gūtra[ḥ] śrī-Tīṁmājyotisai-
126 k-āṁmaṇā | Tīṁmājyotisaiṁ vṛttī-ānvayaḥ-stra-aṇī bahvīchāh l(II) [58*] Tiṁ-
127 māvadhānīnaṁ sūnure-Bhāradvāj-ānvaya-ōdbhavaḥ || sudhī-
128 r-Bhairavabhaṭṭ-ākhyaḥ bahvīchō-stra dvi-vṛttikāh || [59*]

Fourth Plate ; First Side.

125 Yājuhaḥ-Somaṇvāra-śrī-Guruvayaḥ Kāsīyap-ānvayaḥ | paṁcha vṛttīr-
h-āṁnoṭi śrī-Gaṇgādharabhaṭṭa-jaḥ l(II) [60*] Bhāradvāj-ānvaya-ōdbhūta[ḥ] sūnure-
126 Tiṁ-
māvadhānīnaḥ | arddha-vṛttīṃvāṇoṭi Kāchanaṁbhaṭṭo-stra bahvīchāḥ l(II)
[61*] Bhār-
127 dvā-ānvaya-sūnur-Tīṁmābhaṭṭasaya bahvīchāḥ | vṛttīm-ākhaṁ-ti-āṁnoṭi
128 vīvēti Viṁśabhavaḥ l(II) [62*] Śrī-Virupākṣhaṇaṭṭasaya sūnur-Maṇḍalagā-vī-
129 jāḥ | bahvīchō Basavābhāṭṭas-sudhī-sārddha-dvi-vṛttikāh l(II) [63*] Viśvāmi-
130 tānva-
131 y-ōdbhūbō Guntambaḥṭasaya naṁdaṇaḥ ṛdhīmar-Lakṣaṇapaṇaḥ-ākhyaḥ bahvīchō-
132 tr-ārddha-vṛttīkāh l(II) [64*] Bhāradvāj-ānvaya-ōdbhūtā Dēvarōbhaṭṭa-naṁdaṇaḥ | Maḷur[4]
133 bhavatā-ārddha-vṛttīmān-stra bahvīchāḥ l(II) [65*] Sūnur-Viṭṭhalaḥbaṭṭasaya
śrī-Vats-ānva-
134 ya-saṁbhavaḥ | atra Rāghavabhaṭṭo-ārddha-vṛttīm-āṁnoṭi bahvīchāḥ l(II) [66*]
Lingābhāṭṭasya
135 sūnur[ḥ] śrī-Viśvāmiṭrān-ānvaya-ōdbhavaḥ | Nāgābhaṭṭo bhavatā-śēk-va-vṛttimān-stra

1 Here one syllable is missing. Read vikhyatāt-sagrāmda (P).
2 Read Achyutendra-mahārdryād.
3 Read dhīmadhi-La.
4 Read Malaukaṭṭī; see below, v. 99.
136 bahvricehaḥ l(ll) [67*] Nāgābhaṭṭo(t̪-ā)ḥvayō ḍhimān=Nāgābhaṭṭasaya naṁdānaḥ | Viśavāmitra-[ā].
137 nvaṛōt-aiṅkāṁ vṛttiṁ-āpōnēi bahvricehaḥ l(ll) [68*] Bhāravāj-ānvayaḥ=Chañḍikartīṭi.-
138 Rāmārya-naṁdānaḥ | bahvricehō Varadābhhaṭṭo vṛttiṁ=ēk[a][m]=ih=āsṇute [ll 69*] Naṁ-
139 dānaḥ-Chaṇḍikhaṭṭasaya Viśavāmitra-ānvayō-ōdbhavāḥ | śrī-Śālaḥṣṭiḥbhhaṭṭ-ā.
140 khyō bahvricehō-stra dvi-vṛttiṁkaḥ [ll] [70*] Naṁdānaḥ-Chaṇḍikhaṭṭasaya Viśavā-
141 mitra-ānvayō-
142 yō-ōdbhavāḥ | bahvricehō vṛttiṁ=atṛ=aiṅkāṁ Liṅgaiṁ(gā)ḥaṭṭasas=samaṇute [ll] [71*] Vasiśhṭha-gōtrā-jo
143 Ṝaddagiri-Ṭimīkhaṇa-aūri-jāḥ | Tīmmābhhaṭṭo bahvricehō-stra satripād-aiṅk-
144 vṛttiṁan l(ll) [72*] Mallaśadhaṁnasamsūnure=bahvricehō ḍharti-ānvayaḥ | sūdhīs-Śṛt-
145 dharaḥbhhaṭṭ-ākhyō vṛttiṁ=ēkāṁ=ih=āsṇute l(ll) [73*] Yājūshō Bhūtanāṭha-Śṛt-
146 Chittijhaṁ-
147 Ṭṭasaya naṁdānaḥ | Rāmābhhaṭṭasas=sapād-aiṅkāṁ Gantam-ānvayaḥ l(ll) [74*] Yājūṣhaḥ Po.
148 rya-Perumāl-[tma]jaḥ Kāśyap-ānvayaḥ | Acheḥān-ākhyaischa pādōnā-vṛtti-dvayameti-
149 h=āsṇute l(ll) [75*] Naṁdānaḥ-naimtabhaṭṭasaya Bhāravāj-ānvayō-ōdbhavāḥ | yājūṣhō-
150 naimtabhaṭṭo= tra sāṛddh-aiṅkāṁ vṛttiṁ=āsṇute l(ll) [76*] Vēṃkhaṭṭa-Urvārā-ārya-sūnus(a)=
151 ṣa(ṣ)ṁkṛti-gōtra-jāḥ | Ārāp.
152 Rāmā=-tra sapād-aiṅkāṁ vṛttiṁ-āpōnēi yājūṣhaḥ l(ll) [77*] Aṁyānār-āṭmājasas=sat-
153 ripād-aiṅk[r][n*].
154 vṛttiṁ=āsṇute l(ll)[78*] Bhāravāj-ānvayō-ōdbhutō yājūṣhō-llālabhaṭṭa-jāḥ | Aṁnakaṇṭ-āh
155 ḍhivayō dhīmān=pādōna-trayatraya-vṛttiṁkaḥ. l(ll) [79*] Nārāyaṇo Maṁdala-Śṛt-Puru-

Fourth Plate; Second Side.

152 stasaj-[a]*tmaṁsaṁbhavāḥ | Bhāravājasas=sapād-aiṅkāṁ vṛttiṁi Drāhyayaṇaḥ=āsṇute l(ll) [80*] Bhār-
153 vāj-ānvayō-ōdbhutō Vēṃkhaṭṭa-Appa-naimdānaḥ | Ārā-Ṭimṭo yājūṣhō dhīmān=sarḍha-
154 vṛttiṁ=ih=ā-
155 ṣntute l(ll) [81*] Kausik-ānvaya-saṁbhūtō ṝyō-ppan-sūdhī-sūtaḥ | sarḍha-
156 dvi-vṛttimānstra Dharmayō dhmatāt[r].
157 varah l(ll) [82*] Sūnsūry-pp-ānvayō dhīmān=yājūṣhaḥ Kausik-ānvayaḥ | Aṁpaṇ-
158 akhyāsūdhī-sūnure-stra sā-
159 rddha-dvi-vṛttiṁkaḥ l(ll) [83*] Nayinār-āṭmājo Bhāravāja-gōtrostra yājūṣhaḥ l śṛ-Tīrmvēṅkam-Uḍayā. 
157 t[r]jipād-vṛttiṁi samaṇute l(ll) [84*] Kausik-ānvaya-saṁbhūta[h][h] | śṛ-Sōmāśi-
158 suṭō-ppaṇāḥ | vṛttiṁ=ēkā-.
159 m=ih=āpōnēi śṛ-Drāhyayaṇa-sūtra-jāḥ l(ll) [85*] Bhāravāj-ānvayō-ōdbhutā[h]* śṛ-Drāhyayaṇa-sūtra-jāḥ | abhyō-
159 ty-Anāṁtayō=tr-śṛddha-vṛttiṁi Nārāyaṇa-ānyājaḥ l(ll) [86*] Bhāravāj-ānvayō Drāhyayaṇa-sūtra-saml[ū]dhhavāḥ | a-

1 Periya-Perumāl is used, for the sake of the metre, instead of Periya-Perumāl, the Tamil equivalent of Ṭabbi-Vishnu.
2 Half the number of syllables of this verse is missing.
3 Read pādōna-trayatraya-vṛttiṁkaḥ.
4 Read yājūṣḥō.
5 Read -Tīrmvēṅkam-Uḍayār, as below, l. 172. "Uḍayār" represents the Tamil word udaiydr, 'lord, god.'
Unamanjeri Plates of Achyutaraya.—Saka-Samvat 1462.
160 tr-ārdha-vṛttimān-āchāyana-sūnura-varadaya-sudhīh | (l) [87*] Kausik-ānvaya-sambhūtō yājushō Manuḍal-ātma-
161 jah | vṛttim-ekam-ih-apnotī Taṁt(tīṁ)mayō dhimatāṁ varaṁ | (l) [88*] Bhāradvāj-ānvay-oḍbhūtaś-śrī-Drāṁ-
162 kyāyava-sūtra-jah | Kuppavāyō Nāpi(yi)nār-ākhyā-sūtri-joh-tr-ārdhha-vṛttikah | (l) [89*] Kāmabhāṭṭasya sūnāḥ.
163 śrī-Bhāradvāj-ānvay-oḍbhūtah | vṛttim-ekam-ih-apnotī bahvrichah Paunayasa-sudhīh | (l) [90*] Bhāradvāj-
164 j-ānvay-oḍbhūtah Koṇḍayasya-ātmasambhavaḥ | yājushas-Tiṁmayō dhimāṇ-aruddha- | (l) [91*] Kāmabhāṭṭaśya saṁsūnaḥ.
165 Naḍabhārata-Nāgārya-naidanaḥ | Lingaya-sudhīḥ | Bhāradvāj-ānvayoj-tr-ārdha- | (l) [92*] Naḍayaḍho Manuḍala-śrī-Purushasya-ātmasambhavaḥ | Bhāradvāj-ānvay-oḍbhūtō yā-
166 jāh-ō-tr-ārdhha-vṛttimān | (l) [92*] Koṇḍap-ākhyā-sudhī-sūnur-Bhāradvāj-ānvay-oḍbhūvah | yājusho | (Rā)ma-
167 ẏo vṛttim-ekam-atra samaśnute | (l) [94*] Viśvāmitra-ānvay-oḍbhūtaḥ Kāmabhāṭṭasya naidanaḥ | (l) Kāmabhāṭṭasya naidanaḥ | (l) [94*] a-
168 ārddhavṛttim-aśvapnotī Nāgas[h]o bahvrichas-sudhīh | (l) [95*] Bhāradvāj-ānvay-oḍbhūtaḥ | śrī-Drāhyāt.
169 yapa-sūtra-jah | Śeḷapapa-naidanaḥ-tr-ārdhha-vṛttim-Āṁpas-samaśnute | (l) [96*] Vatsa-gōtra-saṁ[ūdhaḥ]-
170 tō Nayinār-ātmasambhavaḥ | pāda-vṛttim-ih-apnotī yājushō naṁtayasa-sudhīḥ | (l) [97*]
171 Bhāradvāj-ānvayō dhimāṇ-yaṁjushō-ppayara-naidanaḥ | śrī-Tiruvēṅkanam-Uḍayār-āḥva- | (l) [98*] Kālahaśti-sudhī-sūnur-Bhāradvāj-ānvay-oḍbhūvah | Mallaḥaṭṭaśya
172 yō-tr-ārdhha-vṛttikah | (l) [98*] Harit-ānvaya-sāmbhūtō | Lingābhāṭṭasya naidanaḥ | bahv-
173 Varagro-vṛttim-bahvricho-tra samaśnute | (l) [99*] Sīrī-Kālahaśṭih-
174 sa-tripād-vṛttim bahvricho-tra samaśnute | (l) [99*] Harit-ānvaya-sāmbhūtō | Lingābhāṭṭasya naidanaḥ | bah-
175 Vatsa-gōtra-saṁ[ūdhaḥ]- | (l) [100*] Śrī-Kālahaśṭih-
176 bhāṭṭasya naidanaḥ Harit-ānvaya | pāda-vṛttim-ih-apnotī bahvrichah Koṇḍayasa-sudhīḥ | (l) [101*] Mannaḥbhārgava-gōtra-[jah(jaśa)-
177 Tiṁmājyōtiśhik-āṭmaṇah | Tiṁmājyōtiśhikō-tr-ārdhha-vṛttim-āpnotī bahvri-
178 Harit-ānvaya-sāmbhūtās-Tiṁmayō-rūmaya-naidanaḥ | var-Āpastaniḥ-sūtra-[jah(ja)]-[l] [103*] Sā-?
179 Varagro-vṛttim-bahvricho-Sabhāpati-kaviṇḍrā-jah | sudhīs-Svayambhūnāth-ākhyasaś-magō | -tr-aika-vṛttikah | (l) [104*]

Fifth Plate.

180 Vēda-sāstr-ārttha-ta[t*]tvā-jahā vṛttimānto mahīṣurāḥ | grāme-smin-kalpitāḥ pūrvam šaṣṭha-vṛttit-
181 vṛjena-dhunā | (l) [105*] Punasa-sarvē-dhikikṛitya triṃśad-vṛttir-maha(na)svinaḥ | Harit-ānvaya-jāṭa-
182 ya var-Āpastaniḥ-sūtriṣṭe | yajñas-sākhavatām-agra-yāyinē gunā-sālīne | (l) [106*] Pan-
183 trāya khyāta-Mosalimadūvīrama-naiṁtriṣṭa | dharmām-ārthā-viduṁcīśō. Tiṁmayā-
No. 25.—SPURIOUS SUDI COPPER-PLATE GRANT PURPORTING TO HAVE BEEN ISSUED BY BUTUGA IN SAKA-SAMVAT 660.

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

This inscription, which is now published for the first time, came to my notice in April, 1892, when I obtained the original plates, for examination, from Irayya bin Uddanayya Murudjimtha, a resident of Sudhi in the Rop taluk, Dharkwar district.

The plates are five in number, each measuring about 2½" by 4". The edges of them were fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing; and, though the plates are in many places a good deal corroded by rust, there are but very few passages in which the text cannot be made out quite satisfactorily.—The ring on which the plates are strung, is about 1½" thick, and circular in shape, about 3½" in diameter. It had not been cut, when the grant came into my hands. The surface of the seal in which the ends of the ring are secured, is slightly oval, about 1½" by 1½". It has, in high relief on a slightly countersunk surface, an elephant, standing to the proper right, with its trunk hanging down. The weight of the five plates is 188 tolas; and of the ring and seal, 23½ tolas: total, 211½ tolas. The characters belong to what is usually known as the Old-Kanarese alphabet. The average size of the letters is about ½". The engraving is fairly good; but it is not particularly

[1 Metre = 3 feet = 36 inches.]
[2 Metro of verses 110-115: Śāku (Arunaṭṭubh).]
[3 Read 'dhaḍyam-śri?—E. H.]
deep; and so the letters do not show through on the reverse sides of the plates. The interiors of them shew, as usual, marks of the working of the engraver's tool, almost throughout. It seems unnecessary to lithograph the whole record; but, as a specimen, I give plates i., iii. b., and iv. a and b.—Except for the use of a few Kanarese forms and words, especially in lines 77, 78, the language is Sanskrit. In addition to two of the customary benedictive and impregnatory verses in lines 80 to 82, there are verses in lines 48 to 64 and 83, 84.—The orthography presents nothing calling for remark.

The inscription purports to be a record of that Western Gaṅga prince Būtuga, who, according to the Āṭakūr inscription (Epigraphia Indica, Vol. II. p. 167), slew the Chōja king Rājāditya, in the war between the latter and the Rāshtrakūṭa king Krīśna III., in or just before A. D. 949-50. And the object of it is to record a grant of land, which is supposed to have made, to a Jain temple which his wife Divalāmbā had founded at Sūḍālī, i.e. Sūḍā. The record, however, is spurious.

The date on which the grant purports to have been made, is Sunday, the eighth tithi of the bright fortnight of the month Kārttika of the Vikārin saṅvatara, Śaka-Saṅvat 860 expired. The details, however, do not work out correctly. By the mean-sign system of the cycle, by which alone Vikārin can be connected with the given year, the saṅvatara commenced on the 19th November, A.D. 937, in Śaka-Saṅvat 860 current, and ended on the 15th November, A.D. 938, in Śaka-Saṅvat 861 current (860 expired). During this period, the month Kārttika fell in A.D. 938; and the given tithi ended on Thursday, 4th October, A.D. 938, at about 49 ghaṭas, 45 pālās, = 19 hrs. 54 min., after mean sunrise (for Bombay). By the southern luni-solar system, Vikārin coincided with Śaka-Saṅvat 861 expired or 862 current: but, even if it be assumed that the record contains a mistake in respect of the year, no better result can be obtained; for, in Śaka-Saṅvat 862 current the given tithi began on Tuesday, 22nd October, A.D. 939, at about 30 g. 25 p., = 12 hrs. 10 min.

This grant belongs to a series of spurious records of a family or dynasty the members of which may, for the sake of convenience, be appropriately called the Western Gaṅgas, or the Gaṅgas of Gaṅgavādī,—a province which lay principally in what is now the Mysore territory. These records have been mistakenly accepted by Mr. Rice as genuine. And it is most unfortunate that this has happened; for the supposed facts and dates that are stated in them, permeate and vitiate almost everything that he has written in connection with the period to which they purport to belong. I have before now indicated the true nature of these records, and some of the reasons for stamping them as spurious.1 Mr. Rice, however, has remained unconvinced. And I take this opportunity of stating the case more fully, and in a manner which was not possible when I wrote about it twelve years ago,—in the hope of being able to convert him at last, and with the object of at any rate preventing others, who may be working at the ancient history of India without reading the original documents for themselves, from falling into the same errors, and from being misled by such of his published statements as are based on these records.

Excluding the present grant, which I shall notice again further on, we have now nine of these spurious records, in print more or less, as follows:

(1) The Tanjore grant of Arivarman, i.e. Harivarman, dated in the Prabhava saṅvatara, Śaka-Saṅvat 169 expired, with details falling in A.D. 248; published by myself, Ind. Ant. Vol. VIII. p. 212, with a lithograph.

(2) The Harihar grant of an unnamed son of Vishnugopa,—who is, I suppose intended to be Mādhava II.,—dated in the Śādihāraṇa saṅvatara, Śaka-Saṅvat 272 (expired),

1 See, e.g., Ind. Ant. Vol. XII. p. 111.—My present remarks, of course, entirely supersede all that I have previously written on this subject.

(3) The *Mallolâli* grant of *Avinita-Kôngâni*, dated in the twenty-ninth year of his reign, in the *Jaya sahâvatara*, which is taken by Mr. Rice to be Śaka-Saînâvat 377 current (A.D. 454-55); published by Mr. Rice, *Ind. Ant. Vol. V*. p. 136, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 289.

(4) The *Markara grant of the same person*, dated in the year 388 of an era which is unspecified but is taken to be the Śaka era, with details which, whether the year is applied as current or as expired, fall in A.D. 466; published by Mr. Rice, *Ind. Ant. Vol. I*. p. 263, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 292: the text, translation, and lithograph, have all been reproduced in his *Coorg Inscriptions*, p. 1.


(6) The *Mallolâli grant of the same person*, dated in the thirty-fifth year of his reign, the *Vijaya sahâvatara*, which is taken by Mr. Rice to be Śaka-Saînâvat 436 current (A.D. 513-14); published by Mr. Rice, *Ind. Ant. Vol. V*. p. 138, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 291.

(7) The *Hośur grant of Śripurusha-Pîthâvi-Kôngâni*, dated Śaka-Saînîvat 684 expired, with details falling in A.D. 762; published by Mr. Rice,— translation only,— *Mysore Inscriptions*, p. 284.

(8) The *Nâgamaṅgalâ grant of the same person*, dated in the fiftieth year of his reign, Śaka-Saînîvat 698 expired (A.D. 776-77); published by Mr. Rice, *Ind. Ant. Vol. II*. p. 155, with a lithograph: the translation is also given in his *Mysore Inscriptions*, p. 287.

(9) The *British Museum grant of Eregânga*, which takes the genealogy only as far as Śivamâra-Kôngâni, and contains no date of any kind, but seems intended to belong to a later period than that of Śripurusha; published by myself, *Ind. Ant. Vol. XIV*. p. 229, with a lithograph.

The genealogy and dates furnished by these records are shewn in the Table on the opposite page. And such details as are derivable from them, from a Tamil chronicle called *Kôngudêla-râjâkâl*, and from some later documents which have not yet been published, have been compiled by Mr. Rice, with the result of a tolerably lengthy and circumstantial account, such as it is; the misfortune is that there is so very little, in all the early part of it, that is authentic.

In the inquiry into the nature of these records, the first point to attract attention is,— except in the Nâgamaṅgalâ grant; and perhaps in the Hośur grant, of which neither the text nor a lithograph is available,— the very marked badness of the orthography. Even the Nâgamaṅgalâ grant exhibits, here and there all through, just the characteristic slips that are to be expected somewhere or other in a document which, though prepared with skill and care, is nevertheless not genuine. But, as regards the other records, there are absolutely no genuine epigraphic remains which even approximate to them in this respect. And, for a suitable comparison, we have to go to such documents as the spurious Kûrakottî grant, which purports to be of the time of the Western Chalukya king Vikramaditya I. and to have been issued in A.D. 610 (*Ind. Ant. Vol. VII*. p. 217), but which is shewn, by even the date recorded in it, to be a palpable forgery, and belongs really to a very much later date. In respect of the British

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Museum grant, it may be added that portions of the text are bodily misplaced; and the context is so
mixed up that, without the other records as a guide, most of it would be hopelessly unintelligible.

The next point to command attention is the palaeography of the grants, as far as
published lithographs are available.

The Tanjore grant purports to have been issued in A.D. 248. But every character in it
betrays a far later date; and, taken all together, they point to the tenth century A.D., as the
earliest possible period for the fabrication of the record. This was recognised by Dr.
Burnell (South-Indian Palaeography, pp. 34, 35, and Plate xi.), who classed the alphabet
among the Grantha-Tamil alphabets, and expressed the opinion that the document,—distinctly
styled by him "a forgery,"—seems the condition of the northern Chera characters about the
tenth century. A most tell-tale character in this record is the l; it is distinctly a Grantha
character of a late type; and the only approximation to it, that I can find, is in the Grantha
alphabet exhibited by Dr. Burnell in his Plate xiv., and allotted by him to A.D. 1383.
The extraordinary Haribar grant, which, as Mr. Rice himself has said, includes certainly two, if not three alphabets,—or, rather, attempts at alphabets,—is made up of characters which, for the most part, baffle any attempt at serious criticism. It is sufficient to say that among them there are some of the most modern Nāgarī or Balbodh forms,—note particularly the $k$ and $y$, and the $p$ and $m$ in one of their varieties; and that the fabrication of the record must be placed even later than that of the Tanjore grant. So clumsily dense was the ignorance of the man who concocted it, that the $kh$ and $nd$ of $khaṇḍita$, line 3, are actually formed backwards. And the nature of the whole document is such that, for the previously published records, the greater part of it could not have been deciphered at all.¹

The earlier Mallohaḷi grant, No. 3, aims throughout at an old type of characters. But they are so indifferently formed, all through, that,—taking this feature in connection with the corruptness of the orthography,—the spurious nature of the record, and its late origin, cannot be doubted for a moment. I am not at present prepared to fix the earliest date possible for the fabrication of it. But I do not doubt that it was concocted at least as late as the Merkara grant and the other grant from Mallohaḷi.

The Merkara grant, purporting to have been issued in A.D. 466, was considered by Dr. Burnell to be "the earliest unquestionable inscription as yet known" (loc. cit. p. 34); and from it he framed what he called a Chera alphabet of A.D. 467 (see his Plate ii.). But, when Dr. Burnell wrote, comparatively little was known about the palaeography of southern and western India. Any practised eye will now see, at a glance, that the record is much later date than that to which it pretends. And, on closer inspection, it is definitely betrayed by a character which furnishes a leading test in dealing with southern records. The letter $kh$ occurs in it six times,—in $khaṇḍa$ and $khaṇḍita$, line 2, in $mukhade$, lines 24, 26-27, and 29, and in $līkhitam$, at the end; and, in each case, the form that is used is the later or cursive form, which, elsewhere, in Dr. Burnell's tables, appears first in his Plate vi., the alphabet in which is taken from a copper-plate grant of the Eastern Chalukya king Amma II., issued in or soon after A.D. 945 (Ind. Ant. Vol. VII. p. 15, and lithograph; for the $kh$, see $khalu$, line 24, $ākhyāḥ$, line 25, and $līkhitam$, line 64). As a matter of fact, this later form of the $kh$ is carried back to the time of the Rāsahṛakūṭa king Amoghashvara I. (A.D. 814-15 and 876-78): for, though only the earlier form appears in the Sūrē inscription of that king, dated in A.D. 866,² the later form,—and it only,—appears in an inscription of the same king, dated in A.D. 865, at Mantrakārī near Bāṅkāpur.³ But it does not seem at all possible that it can be carried back to before A.D. 804: for, the older form only is used in the Kanarese grant of Gōvinda III., the predecessor of Amogha-varsha L., dated in that year (Ind. Ant. Vol. XI. p. 126, and lithograph; see the words $vaidikha$, line 2, and $līkhitam$, line 14); and the same form,—the older one,—is the only one which occurs in the record of next earlier date in the same class of characters, viz. the Wokkalērī grant of the Western Chalukya king Kirtivarman II., dated in A.D. 757 (Ind. Ant. Vol. VIII. p. 23, and lithograph).⁴ And thus we arrive at the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.⁵

¹ As regards this record, see, further, page 166 below, under the mention of Vishnugopa and Madhava II.
² Ind. Ant. Vol. XII. p. 215. A lithograph of this record has not been published yet. I quote from the ink-impression.
³ Here, again, I quote from an ink-impression.
⁴ I have not thought it worth while to spend time in examining the still earlier records in the same class of characters; being quite certain that in them there will be found only the older form of the $k$, and also of the $b$ which I have to comment on in connection with the next record.—The facts seem to show that the introduction of the later or cursive forms of these two characters into epigraphic records was connected with the encouragement that was given to Jain literature in the time of Amoghavarsha I.
⁵ It may be noted here that, as the greatest named in spurious charters were probably always real persons, there may be a means of determining the actual date of the fabrication of this record, in the names, which it contains, of Jain teachers belonging to the Dēśiga-Gāya in the line of Kōṇḍakūṇḍa.
In the same way, the later Mallohaḍi grant, No. 6,—the characters of which are all suspicious enough, even at first sight,—is conclusively betrayed by another tell-tale letter. The form of the b used in it (see labhu-bala, line 2, and other words all through the record) is the later one, which, also, in Dr. Burnell’s Tables, appears first in his Plate vi., of the alphabet of A.D. 945 or thereabouts (in the lithograph of the grant of Amma II., on which charter the plate is based, for the b, see, for instance, labha, line 2, bdnam, line 17, and bandhawana, line 29). Like the later form of the kh, and by precisely the same records, the later form of the b is carried back to the time of Amogha-varahartha I. And, in the same way, it cannot be carried back to an earlier date than A.D. 804: for, the earlier form alone occurs in the Kamarese grant of Govinda III., dated in that year (see the words bhraspati, line 3, guminabha, line 5, bandali, line 8, and all the other words in the record that include a b), and throughout the Wokakeli grant of Kirtivarman II., of A.D. 757. So, here, again, we have the beginning of the ninth century A.D., as the earliest possible period for the concoction of the record.

The characters of the Nāgamaṅgala grant follow the early forms almost throughout. They are mostly of very good and uniform execution,—considerably more so than would be thought from the lithograph published with Mr. Rice’s paper on this record; and, to shew this and to illustrate my other remarks, I now give a lithograph of plates i. and iii. b, from my own impressions of the original plates, the opportunity of seeing which I owe to Mr. Rice. And, being of an almost isolated type, they might, at first sight, be easily accepted as belonging really to the time to which they refer themselves. But they, again, are betrayed by the way in which the writer dealt with the letters kh and b. Of the kh, the old form appears in khaḍa and khanḍita, line 2, bhakṣa, line 26, and probably viṣya, line 38; but in mukha-makha, line 15, mukha, line 16, dhanushkhaṇḍa and sakha, line 30, akhila:, line 38, mukharita, line 40, akhanda, line 52, khanḍa, line 58, chhakhyān and dākham, line 75, and līkhitam, line 79, the writer forgot himself, and lapsed into the later form which is subsequent to A.D. 804. So also with the b: the old type is followed in labha-bala, line 2, and in various other words all through the record; but the writer forgot himself, and gave the later form, subsequent to A.D. 804, in bāhula, lines 28-29, āmbara, line 34, bāla, (and in the first b of bāhula), line 37, viṣṇa, line 45, budha, line 48, bāna, line 51, bāhūya, line 56, baubhīr-basudhā, line 76, and brahmaddhāya, line 80. And so, here, again, the beginning of the ninth century A.D. is fixed as the earliest possible date for the fabrication of the record; a time which is later by at any rate twenty-seven years than the given date of it.2

Finally, the British Museum grant aims at producing the old type of characters throughout; including even the kh and b. But the execution of them is very indifferent all through; and, with the very marked corruption of the orthography, and the displacing of portions of the text, which has already been noted, it proves, beyond any possibility of doubt, the spurious

1 In the Śirā inscription of A.D. 666, only the older form of the b is used. In the Mantrawalī inscription of A.D. 865, only the later form occurs. In an undated inscription of the same king at Nāgaguddi near Shrigon, the two forms are mixed; the older form occurs mostly; but the later form is found once.

2 I have said, above, that the characters of this grant are of an almost isolated type. Among published instances, I know none that exactly match them, except those of the spurious grant of Bashidattā from the Coimbatore district (Ind. Ant. Vol. XVIII. p. 368, and lithograph). And the resemblance is so marked, that it seems very likely that the two records were written, for reproduction by the engraver, by the same hand. There is also a close verbal connection between the spurious Coimbatore grant and the spurious Western Ganga records; the former gives some actual phrases from the latter. In editing the Coimbatore grant, I expressed the opinion that the date of its concoction might perhaps be placed about the commencement of the eighth century A.D., but certainly no earlier. As, however, it includes the later form of the kh (in mukha, line 4, and cchakhya and dākham, line 32), it cannot be placed before A.D. 904. As in the case of the Merkara grant (see page 162 above, note 5), the means of determining the exact date of the fabrication of the Nāgamaṅgala grant may exist in the names, mentioned in it, of some Jain teachers in the Pallal-Gauccha of the Kṛṣṇitīr-Gaṇa in the Naudi-Sadgala in the Mila-Gaṇa.
nature of the record, and a late origin for it. It is not possible that this record can have been framed at any earlier period than that which is established for all the others.

We may turn to some details which present serious chronological difficulties. The Nāgamaṅgaṅa grant, purporting to have been issued in A.D. 776-77, belongs to the twelfth generation, inclusive of the supposed founder of the family. Whereas the Merkara grant, purporting to have been issued in a year the equivalent of which is supposed to be,— and in fact must be,— A.D. 466, belongs to the sixth generation. Thus we have three hundred and ten years occupied by only six generations; with the excessive average of more than fifty years splice,— just double what is usually accepted as the average for purposes of Hindu chronology. And a still more unreasonable average is deduced from the Tanjore grant; for, purporting to belong to the third generation and to be dated in A.D. 248, it gives, up to the Merkara grant, an interval of two hundred and eighteen years, filled by only three generations, with an average of more than seventy years each. Further, the Tanjore, Merkara, Hosur, and Nāgamaṅgaṅa grants represent themselves as having been written, at intervals of two hundred and eighteen and two hundred and ninety-six to three hundred and ten years, by one and the same person, Viśvakarman,— a name suspicious enough in itself. And, in some respects at least, the witnesses to both the Tanjore and the Merkara grants, at an interval of two hundred and eighteen years, were absolutely identical.

As the most convenient way of dealing with certain miscellaneous mistakes, I will now give the historical details that are asserted in these spurious records; noticing, at the same time, as far as I can check them, other items taken by Mr. Rice from extraneous sources.

The founder of the family was KōṅgaṅiVarman. In an inscription of A.D. 968-69 at Lakshmīśvar, he is said to have had the proper name of Mādhava; and Mr. Rice has obtained an inscription at Humcha, dated A.D. 1077-78, which, I think, calls him Dādiga-Mādhava, i.e., apparently, "the portly Mādhava," his son Kīrtiga-Mādhava, and the latter's great-grandson Aṅgāla-Mādhava. His title appears as Mahārājādhirāja in the Tanjore and Harihar grants, but as Mahādhirāja in all the others: and, in connection with this point, it is to be noted that, whereas the first is a perfectly genuine title, it did not penetrate into Western India until after the time of Pulikēśin II. (A.D. 609-10 to 642), and that the second is a nondescript title which elsewhere occurs only once, in connection with Dharasēna II. of Valabhi, and is, in itself, a most suspicious item. He is described as "a sun of the Jāhnavīya family," i.e. of the family belonging or relating to the river Gaṅga; as being of the Kāpāyana gōtra; and as having acquired (or exhibited) strength and puissance by severing a large pillar of stone with a single stroke of his sword: and the Mallōhalli grant, No. 3, seems to speak of him as "a forest-fire burning the thickets of the Bāṇa kings." The Udayēndiraz grant of a Gaṅga prince named

1 Mr. Rice says (Coory Inscriptions, p. 10) that "persons with Indian experience will recognise the fact that such a name may well be used, as a sort of clan name, by the Pañcāla artificers, who invariably claim affinity with Viśvakarman, the artificer of the gods, and are addressed in ceremonial correspondence as of the Viśvakarma-vaṃśa." To this I need only add that, in spite of the very large mass of materials that are now available, no other such instance can be adduced from any epigraphic records; and that Sir Walter Elliot, whom Mr. Rice has referred to as holding similar views with himself on this point, said that it would be "a very forced solution of the difficulty." (Coins of Southern India, p. 118.) Sir Walter Elliot's general conclusion was that "neither of them" (neither the grants nor the chronicle) "afford reliable chronological data to determine either the beginning or the end of the dynasty" (loc. cit. p. 119).


3 This name is also written KōṅgaṅiVarman, KōṅgaṅiVarman, and KōṅgaṅiVarman. It seems to have been a generic name, belonging to every member of the family, rather than a proper name.


5 See his Annual Report for 1891; in which he quotes the record as giving the names of two brothers, Dādiga and Mādhava, standing at the head of the genealogy.


7 Jāhnavī is a name of the Gaṅgas, as the daughter of the sage Jahnna.— For the Eastern Gaṅga version of the circumstances under which the family name was acquired, see Ind. Ant. Vol. XVIII. p. 170.
Spurious Nagamangala Plates of Sripurusha.—Saka-Samvat 698.
Rājasimha, otherwise called Hastimalla, a vassal of the Chōla king Parantaka I,—published by Mr. Foulkes, and allotted by him to about A.D. 920,—adds the information that his city was Kuvalāsura, which is the modern Kollār, in the east of Mysore, and that his banner was the pṭākāhādha, or banner of a bunch of feathers; and it says that, "while he was yet a little boy, playing at big boys' games, he cut in two a great stone pillar, at a single stroke, with the supple sword which he held in his hand." In connection with the banner thus mentioned, it may be noted that the family crest was an elephant, which appears on the seals of the grants, and is also mentioned in line 7 of the Harivarman. The Udayendrāram grant further states that the Gaṅga lineage originated from a saint named Kapva, born in the race of Kāśyapa, and owed its greatness to a certain Sūhānandana. Here Mr. Foulkes read mahuṣa, 'king.' And Mr. Rice—on the strength of the mention, elsewhere, and in no connection with the Gaṅgas, of a Jain teacher named Sūhānandana, who, in a rather obscure passage, appears to be described as giving to Samantabhadravāna, while the latter was still a disciple, the sharp sword of meditation on the divine Arhat, which breaks, like a line of stone pillars, the army of destructive sins, whereby Samantabhadravāna broke with his sword the solid stone pillar that barred the road to the acquisition of the goddess of sovereignty, has altered mahuṣa into muṇiṣa, 'saint, or leader of saints,' and has arrived at the conclusion that Koṅgaṇapiraman "was aided, in establishing his kingdom, by his "Guru Sūhānandana." He has found some apparent corroboration in the Humcha inscription. And he has finally developed all this into the assertion that Sūhānandana presented to Koṅgaṇapiraman a miraculous sword, with which, at one blow, he cut through the stone pillar which was the chief obstacle in the way of his securing the throne. But the purely conjectural alteration of mahuṣa into muṇiṣa is rather a violent step. And, whatever the Āchārya Sūhānandana of the Humcha inscription may have done, the Udayendrāram record distinctly implies an interval,—of unspecified but appreciable duration,—between Sūhānandana, who is mentioned in it, and Koṅgaṇapiraman.

His son was Mādhuva I, who in the Humcha inscription is called Kīrīva-Mādhuva, 'the younger or lesser Mādhuva.' His title appears as Mahārājādhirāja in the Tanjore grant; as Aḍhārāja, which, like the preceding, is a genuine title, in the Mahohallī grant No. 3; and as Mahādhirāja in all the others. No historical facts are stated in connection with him. But he is said to have been the author of a commentary on the Dattakāsura,—a work on the law of adoption.

His son was Harivarman, who in the Tanjore grant is called Arivarman. His title appears as Mahārājādhirāja in the Tanjore grant; in the Mahohallī grant No. 3, as Mārda, which is a corrupt form, and a very suspicious and instructive one, of the genuine title Mahārāja; and as Mahādhirāja in all the others. In connection with him, again, no historical facts are stated. But the Tanjore grant indicates that his capital was Talavanapura, which Mr. Rice has identified with Tāvaṇā on the Kāvērī, about thirty miles east by south from the town of Mysore; and Mr. Rice considers that this town continued to be the royal residence from that time onwards: before that time, he says,—on the authority of the Koṅguḍeśa-Rājākāla,—the

1 Manual of the Salem District, Vol. II. p. 309.—As regards the period of this record, Parantaka I. came three generations before Śaka-Saṃvat 926 (expired), = A.D. 1004-1005 (see South-Ind. Insers. Vol. I. p. 119) and, therefore, closely about A.D. 920.
2 This banner is allotted, in the Kalābhir inscription, to the Gaṅga chieftains Saṅgottā-Gaṅga-Pṛthvāhadi, and is there called the "banner of the divine Arhat" (Ind. Ant. Vol. XVIII. p. 312).
3 Inscriptions at Sravangam-Belgode, No. 54.
4 Karmākṣara-Sāhāsādkānum, Intro. p. 18. Mr. Rice has suggested (ibid., note; and on previous occasions) that vilvaṭaṁbha means 'palm tree,' and that there may be an allusion to the overthrow of a column of Aśoka edicta. But, as he himself remarks, how an Aśoka pillar could stand in the way of the establishment of the Gaṅga kingdom, is not clear. And the probability is that the passage refers to a rauñaktamāha or jaṅga-ṭamāha, 'pillars of battle or victory,' set up by some other king, and destroyed in the same manner with one of the Mānasāc columns (see Ind. Ant. Vol. XV. p. 254, and Gupta Inscrip. p. 144).
5 Mysore Inscriptions, p. xii., and map, p. lxxxiv.
capital was Skandapura, which Lassen has placed at Gajjalihaṭṭi on the old ghaut road from Mysore to Trichinopoly.¹

His son was Vīṣṇuvṛopa, whose title appears as Mahārāḍājīdhīrāja in the Harihar grant; in the Mallolaheli grant No. 3, as Rāja, which is a genuine title, but not one of paramount sovereignty; and as Mahāḍīrāja in all the others. The Harihar grant either omits two generations altogether, and makes him the son of Koṅgaṇiparman; or else it calls Harivarman Koṅgaṇiparman, and transfers to him the feat of severing the stone pillar, which elsewhere is always attributed to Koṅgaṇiparman.

His son was Mādhava II., who in the Humcha inscription is called Aṅgala-Mādhava.² Assuming that he is the king referred to in the Harihar grant, his title appears there as Rāja; in all the subsequent records, it is Mahāḍīrāja. He is said to have married a sister of the Kadamba Mahāḍīrāja Kriṣṇaparman; and we now know three Kadamba kings of that name, referable to approximately the sixth century A.D.; but none of the Kadamba records mention such an alliance: and a note which Mr. Rice has given,³ to the effect that there is a grant of Dēṇavarman, son of the Kadamba Mahāḍīrāja Kriṣṇaparman, which would place the latter about A.D. 438-39, is altogether misleading; in the record in question,⁴ there is no statement of any date, and not even anything that helps to fix its specific period; and the date of A.D. 438-39 for Kriṣṇaparman was arrived at by myself,⁵ from the spurious Gaṅga records, and before I recognised their true nature. The Harihar grant gives this Mādhava the hereditary title of "supreme lord of Koḷāla, the best of towns," and describes him as "having acquired the excellent favour of the goddess Padmāvatī"; and it also mentions him, or another person, as Rājamalla. On these points Mr. Rice himself has remarked ⁶—"No other inscription mentions "him" [i.e. Rājamalla], "and it is doubtful whether this name was used so early. The form "Koḷāla, too, is more modern; and the reference to Padmāvatī seems to connect him with the "later kings." It is really remarkable that Mr. Rice should recognise so much, and yet fail to arrive at the proper ultimate conclusions.

His son was Avinīta-Koṅgaṇi, whose title appears in the Mallolaheli grant No. 3 both as Rāja and as Mahāḍīrāja, and in the subsequent records as Mahāḍīrāja. He is said to have married a daughter of the Punnaṭarāja Skandavarman; and corroboration of this statement is supposed to be furnished by the fact that the Kōmasalilām grant of Ravidatta mentions a Skandavarman, whose son was named Punnaṭarāja.⁷ But the Kōmasalilām grant contains no mention of any intermarriage with the Gaṅgas; and it is itself a spurious record, of certainly no earlier date than the commencement of the ninth century A.D.⁸

His son was Durvīṅgma-Koṅgaṇi. The Hosur and Nāgāmaṇḍala grants give him no title; in the Bangalore grant, he is styled Mahāḍīrāja; and, in the Mallolaheli grant No. 6 and the British Museum grant, either Rāja or Vṛiddhārāja, the latter of which titles is unknown except for these spurious records. The Mallolaheli grant No. 6 styles him "lord of the whole of Pāṇḍaḍa, and Pāṇḍaḍa." He is said to have been victorious in battle at Andari, Āḷattār, Porulāṭe, and Penagāra, Penagāra, or Penagāra;⁹ and to have composed a commentary on

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¹ ibid.; and Coorś Inscriptions, Introd. p. 1.
² In Reves and Sanderson's Kanarese Dictionary, aṅgala (of which aṅgala is the genitive singular) is given as meaning 'the sole of the foot.'
⁵ Ind. Ant. Vol. VI. p. 28.
⁸ See page 168 above, note 2.
⁹ Penagāra is said by Mr. Rice (Coorś Inscriptions, Introd. p. 3, note 2) to be in the Salem District, at the foot of the Eastern Ghānta. And it is, I suppose, the 'Punagāra' which is shown, in approximately lat. 12° 8', long. 77° 50', in the map given in the Manual of the Administration of the Madras Presidency, Vol. I.—Āḷattār appears in the later Mallolaheli grant, No. 6, as Āḷamth. Mr. Rice has suggested (Ind. Ant. Vol. V. p. 135) that it may be a village about ten miles south of the city of Mysore. But there is also an Āḷattār in the Coimbatore district; and an 'Āḷatēr' in the Malabar district.
fifteen cantos, or on the fifteenth canto, of the Kāvīrājuna (of Bhāravi). An author named Nripatunga, whom Mr. Rice identifies with the Kāśyapagupta king Amoghavarsha I. (A.D. 814-15 to 876-78) says that among previous writers there were Vimala, Udaya, Nāgarjuna, Jayabandhu, and Durvinita; from which Mr. Rice derives corroborative evidence of the existence of the Western Gaṅga king Durvinita. But, granting that the Nripatunga in question is Amoghavarsha I., the statement only proves that there was an author named Durvinita at some time before about A.D. 850; and there is nothing in it, either to establish any particular date for him, or even to show that he was a Gaṅga. An unpublished grant from Hobbār states that Durvinita was taught by the author of the Śabḍavatara; i.e., Mr. Rice says, by Pājyapāda,— whose date, he holds, is thus established. Whether this author was the celebrated Pājyapāda,— what the date of that Pājyapāda was,— and what, if anything, it may prove in connection with Durvinita,— I am not at present prepared to consider. But, at any rate, the date which is to be deduced for Durvinita from these spurious records, has no weight of any kind in determining the date of Pājyapāda.

His son was Mushkara, whose name appears in the British Museum grant in the form of Mokkara. The same record styles him either Rāja or Vṛiddhārāja; but the Hoṣūr and Nāgamaṅgala grants do not give him any title. The British Museum grant says that he married a daughter of Sindpurāja, or of the king of Sindhu. The Lakshmīśvar inscription mentions a Jain temple called Mukkaraṇavasita; this may possibly be taken as shewing that, at some time before A.D. 978, there really was a Gaṅga king or prince named Mushkara, Mokkara, or Mokkara: but it fixes no specific date for him; and it can hardly be said to suffice to prove the genealogy given in the spurious records.

His son was Vikrama or Śrivikrama, with whose name, again, the British Museum grant connects the title of Rāja or Vṛiddhārāja; the Hoṣūr and Nāgamaṅgala grants do not give him any title. No historical facts are stated in connection with him.

His son was Bhūvikrama, with whose name the British Museum grant connects the title of Mahāārāja; the Hoṣūr and Nāgamaṅgala grants do not give him any title. He seems to have had the bīrūda of Śrīvallabha. And he is said to have defeated an unnamed Pallava king, in battle at a place named Vilanda or Vīlandha. The British Museum grant says also that he subdued the whole of the Pallava dominions.

His younger brother was Śivamāra, to whose name the Hoṣūr and Nāgamaṅgala grants attach the genuine title of Mahāārāja. He had the bīrūda of Nava-Kāma. Also, from a copper-plate grant from Surādhāmpuruṣa, Mr. Rice gives him the bīrūda of Nava-Chōka. And he further suggests that he may be the Kambayya, supposed to be also called Nava-Lōka, who is mentioned in one of the Śravaṇa-Belgola inscriptions as the son of a king named Śrīvallabha; but, from ink-impressions received from Dr. Hultzsch, I am able to say that the true bīrūda in the inscription in question is Raṇavālāka; and this, compared with Khaḍgavālāka in the case of Daṇḍidūra, is suggestive of a Kāśyapa king or prince.

The name of Śivamāra’s son is not given in the Hoṣūr, Nāgamaṅgala, and British Museum grants. And they also state no history in connection with him. But the Udayendiran grant,— which, as regards the interval, simply tells us that, in the line of Koṭgaṇacarmman, there were Vīshnu-gōpā, Hari, Mādhava, Durvinita, Bhūvikrama, and “other kings,”— seems to name him either as Prithuyāsas or as Prithivipati; and it mentions, in connection with him, a
king named Amoghavarsha. Now, here there is a plain anachronism; for, whereas, according to the Hoysur and Nâgamaṅgala grants, Śivamara’s son came at least fifty years before A.D. 776-77, the earliest Amoghavarsha is the Râṣṭrakûta king Amoghavarsha I, who commenced to reign in A.D. 814-15.

Śivamara’s son’s son was named, according to the Hoysur and Nâgamaṅgala grants, Śrîpurusha-Pritihvi-Koṅgaṇi; and they also imply that he had the birudas of Bhimakôpa and Bâjâkâsaśin: but some genuine stone inscriptions disclose the fact that his real proper name was Muttarasas; and Śrîpurusha, therefore, must also be taken as a biruda. The Hoysur and Nâgamaṅgala grants both give him the title of Mahârâja. Mr. Rice says that his wife was Śrîjâ; but the passage, in the Nâgamaṅgala grant, on which this is based, says in reality that the grant was made by the Mahârâjâ Abhirâja and Paramâtvara, the glorious Jashâha: whether this denotes Śrîpurusha, or someone else, I am not at present prepared to say. The Hoysur and Nâgamaṅgala grants both describe him as having his victorious camp at the town of Mânyapura; which place, whatever it may be, is certainly not the Mânyakâša of the Râṣṭrakûtas. And they give for him dates in A.D. 763 and 776-77; the later record also stating that A.D. 776-77 was the fiftieth year of his reign. The Udayâniram grant, however, which can only be interpreted as naming him as Mârâśiâna (or else as not mentioning him at all), establishes a considerably later date; it makes him (or else some otherwise unknown brother or cousin) the father of Bâjâsinâna, otherwise called Hâstimala, who received the Bûpa territory from the Châla king Pârântaka I; and it thus places him (from either point of view) only one generation before A.D. 930 or closely thereabouts.¹

I will take next certain internal evidence in the Merkara record. It mentions, without naming him, the minister of a king Akâlavarsha,² and says, as far as the text can be properly construed at all, that in A.D. 466 he acquired from Avinâha-Koṅgaṇi a grant for a Jain temple at the city of Tañavanagar; at any rate, it asserts that there was a king named Akâlavarsha in or shortly before A.D. 466. Mr. Rice says that no doubt a Râṣṭrakûta king is intended;³ and in this I quite agree. But, on the assumption that every Krishna of the Râṣṭrakûta family must have borne the biruda Akâlavarsha, he goes on to identify this Akâlavarsha with a Râṣṭrakûta king Krishna, whose son Indra is said, in the Western Châlukya traditions of the eleventh century A.D., to have been conquered by Jayasimha I, the progenitor of the whole Chalukya stock,⁴ and who, in accordance with this statement, is to be allotted to about the end of the fifth or the beginning of the sixth century, A.D., i.e. to a period that approaches to the date put forward in the Merkara grant; and here it is impossible to endorse his views. In the first place, the existence of this early Râṣṭrakûta king Krishna is purely legendary, and is undoubtedly imaginary. The Western Chalukya records themselves contain no mention of him; and they do not record any specific victories at all by Jayasimha I, who seems, in fact, to have not enjoyed any regal power, and to be quoted simply as the grandfather of Pulikeshin I, the founder of the dynasty. The Râṣṭrakûta records do not mention him. And, though certain coins have been obtained from the Nâsik District, which do give the name of a king Krishna,⁵ and may be allotted to the period in question just as well as to a somewhat later one, still they contain nothing that refers them to the Râṣṭrakûta dynasty; and my opinion now is that, in all probability, they are coins of King Krishna, father of Śâmakaraṇa, whose existence has recently been brought to notice by a copper-plate grant from Śâmkheḷa in the Baroda State,⁶ and that this person is an early Kulachuri king. The existence of an early Râṣṭrakûta king Krishna, referable to approximately the period to which the Merkara grant pretends to belong, depends upon nothing but the tradition which first appears in the eleventh century A.D., after

¹ See page 165 above, and note 1.
² See the text as given in Coory Inscriptions, p. 3.
⁵ See Introd. p. 9.
the overthrow of the Rāṣṭrakūṭas by the Western Chānlukya Taila II. And I am certain that the origin of the statement is to be found in the facts that, almost at the end of the Rāṣṭrakūṭa period, there was a powerful Rāṣṭrakūṭa king Kṛishṇa III., and that he left a grandson, Indra IV., by crowning whom the Western Ganga prince Mārasimha attempted to continue the Rāṣṭrakūṭa sovereignty after the overthrow of Kakkā II. And in the second place,—even granting, for the sake of argument, that there was an early Rāṣṭrakūṭa king Kṛishṇa, belonging to the same period with the Western Chānlukya Jayasimha I., and approximating to the date put forward in the Merkara grant; and also that the biruda of the Rāṣṭrakūṭas were as constant as Mr. Rice would have them to be,—there must have been a time when each biruda was first devised; and the only sound course in respect of any particular biruda is to take the earliest instance that is actually proved for it. The biruda Akāḷavarsha appears first in connection with the Rāṣṭrakūṭa king Kṛishṇa I. It belonged subsequently to his descendants Kṛishṇa II. and Kṛishṇa III. And, intrinsically, any one of these three kings might be the person referred to in the Merkara grant. If that person, however, is Kṛishṇa I., who came shortly after A.D. 754, then at the best, the record was written close upon three centuries after the date to which it refers itself; but this identification is rendered impossible by the paleographic evidence, noted above, which fixes about half a century later,—and the third generation after Kṛishṇa I., as the earliest possible period for the concoction of the record. The date of Kṛishṇa II., just after A.D. 878, fits in sufficiently with the paleographic evidence, and, going slightly further, establishes the last quarter, instead of the beginning, of the ninth century A.D., as the earliest possible period to which the fabrication of the Merkara grant can be referred. I think, however, that the mention of a king Akāḷavarsha in this record is in reality to be attributed to the fact that the biruda belonged also to Kṛishṇa III., whose period was about A.D. 940 to 956, and who had some very special relations with the Western Gangas: by his father Amoghavarsha-Vadigga, a sister of his was given in marriage to Perunadji-Būṭuga, with, as her dowry, the districts known as the Puligere Three-hundred, the Belvola Three-hundred, the Kusakāh Seventy, and the Bāge or Bāgenād Seventy; he himself confirmed Būṭuga, probably as governor, in the possession of the same districts, as a reward for killing the Chōla king Rājāditya; a son of his own married a daughter of Gangā-Gangēyā, i.e. Būṭuga, and Indra IV., by crowning whom Mārasimha sought to continue the Rāṣṭrakūṭa sovereignty after the downfall of Kakkā II., was the offspring of that marriage. And if this view is accepted, the earliest possible period for the fabrication of the Merkara grant is pushed still further on, to about the middle of the tenth century A.D.

There is also similar evidence in the British Museum grant. In line 56 it gives the name of Kaliyavallabha, which, there can be little doubt, either denotes the Rāṣṭrakūṭa king Kaliyavallabha-Dhruva (just before A.D. 783-94), or else owes its origin to the fact of his having had that biruda.

And finally we have to note that, in the four cases in which the dates include details that can be tested by calculation, in not one instance do those details work out correctly. Thus:

The Tānjiore grant purtends to be dated in the Prabhava satvatsara, Saka-Sathvat 169 expired, on the new-moon īṭhi of the month Phālāgma, on Friday, under the Rāvati nakshatra

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1 This is evidently the real meaning of a passage near the beginning of Inscriptiones at Śravasti Bālgōtā, No. 38, which (cf. Introd. p. 19) is rendered differently by Mr. Rice.
2 It is established for him by the Paṭhape grant of Gōvinda III. of A.D. 794 (page 104 above). In the cases of his descendants Kṛishṇa II. and Kṛishṇa III., the biruda is well known, from various records.
3 From an unpublished record.
5 Inscriptiones at Śravasti Bālgōtā, Introd. p. 21.
6 The Prabhava satvatsara, 169, Saka-Sathvat, under the Rāvati nakshatra is wrong, the point becomes one of very considerable importance.
and the Vṛddhi yōga. By the southern luni-solar system only can Prabhava be connected with Śaka-Saṁvatsar 169 expired; and, by that system, it coincided with the given year, which is virtually Śaka-Saṁvatsar 170 current. The new-moon tithi of the pūrṇimānta Phālguṇa began on Friday, 11th February, A.D. 248, at about 11 ghāfas, 15 palas.=4 hrs. 30 min., after mean sunrise (for Bombay). But, on that day, there was neither the Rāvaṇi nakṣatra, No. 27, nor the Vṛddhi yōga, No. 11; at sunrise the nakṣatra was Śatākṣakā, No. 24, and the yōga was either Śiddha, No. 21, or Śādhya, No. 22. The new-moon tithi of the amānta Phālguṇa began on Saturday, 11th March, at about 48 gh. 50 p.,=19 hrs. 32 min. The use of the southern luni-solar system of the cycle is itself evidence of comparatively late date; for, the mean-sigrs system was the one for Southern India, up to at any rate A.D. 804.2

The Harihar grant purports to be dated in the Śadharaṇa saṁvatsara, Śaka-Saṁvatsar 272, on the new-moon tithi of Phālguṇa, on Sunday. Here, again, the saṁvatsara can be connected with the given year only by the southern luni-solar system, according to which Śadharaṇa coincided with Śaka-Saṁvatsar 272, as an expired year, i.e., with Śaka-Saṁvatsar 273 current. But the new-moon tithi of the pūrṇimānta Phālguṇa began on Monday, 11th February, A.D. 351, at about 51 gh. 30 p.,=20 hrs. 44 min.; and the new-moon tithi of the amānta Phālguṇa ended on Thursday, 14th March, at about 6 gh. 20 p.,=2 hrs. 32 min. Here, again, the use of the southern luni-solar system of the cycle is itself evidence of a comparatively late date. And so also is the fact that the Śaka year is expressed by numerical words;2 for, the earliest genuine epigraphic instance of this, in India, is the record which gives the date of the coronation of Amma II. in A.D. 945, and the earliest absolutely reliable instance in Western Indis, known to me, is an inscription of the time of the Western Chālukya king Somesvara II. at Anṅgigere in the Dhārwār district, dated in A.D. 1071.4

The Merkara grant purports to be dated in the year 388, which is taken to be, and can only be, Śaka-Saṁvatsar 388, on the fifth tithi of the bright fortnight of Māgha, on Monday. But, in Śaka-Saṁvatsar 388 current, the given tithi ended on Friday, 7th January, A.D. 466, at about 21 gh. 50 p.,=8 hrs. 44 min. And, with Śaka-Saṁvatsar 388 expired, the given tithi, in Śaka-Saṁvatsar 389 current, began on Tuesday, 27th December, A.D. 466, at about 7 gh. 45 p.,=3 hrs. 6 min.

And the Hosur grant purports to be dated in Śaka-Saṁvatsar 684 expired, in the month Vaiśākha, on Friday, on the occasion of an eclipse of the moon. In this year, however, the full-moon tithi ended on Tuesday, 13th April, A.D. 762; and on this day there was no lunar eclipse.6

It is necessary now to say a few words about the Tamil chronicle, the Koṅgudēśa-Rājakkal, which has already been incidentally mentioned. It purports to give an account of twenty-eight kings of the Koṅga or Koṅga country, from four generations before A.D. 82-83 to A.D. 894-95. In many respects it agrees with the grants: so much so that it and they plainly have some very close connection; though, whether the grants were fabricated from the chronicle, or whether the grants having been first concocted, the chronicle, which mentions charters of A.D. 82-83, 178-79, 288-89, 746-47, and 878-89, was put together, with additions from them, or whether all

1 For this date, see also Ind. Ant. Vol. XVII. p. 241; some of the details given there are, however, superfluous, as no year can possibly be concerned except Śaka-Saṁvatsar 170 current (169 expired). In such cases as the present ones, it is only necessary to state the beginning or the end of a tithi, whichever falls on or nearest to the given week-day.
3 That the date is expressed in this way was partially recognised by Mr. Rice (Ind. Ant. Vol. VII. p. 170). The proper reading of the text is Soga-nasa asanga-giri-asanga.
5 The lunar eclipses of A.D. 762 were on the 18th January and the 10th July (see Von Oppolzer's Casas der Estermitc, p. 355).
were taken from some common source which remains to be discovered, it seems impossible to decide. But it adds some further details, which are sufficiently instructive. According to the grants, the founder of the family was Koṅgaṇṇavarman. The chronicle mentions this person; with the date of A.D. 189-90 or 190-91 for his installation, at Skandaspura. But it also gives the names of seven previous rulers of the same kingdom, of a different family; and it tells us that they were of the Reḍḍi or Raṭṭa tribe, and belonged to the Sāvyavarnas or Solar Race. And, not only does it make this pointed statement, but, of these persons, five are distinctly to be identified with members of the Rāṣṭrakūṭa dynasty of Mālkhēd, whose dates, far from lying before A.D. 189, fall between about A.D. 675 and 956. The names and relationships of the seven rulers, as given in the chronicle, are—Viraṇāja-Chakravarthi, who was born in the city of Skandaspura; his son Gōvindarāya; his son Kṛishnarāya; his son Kālavallabhārāya; his son Gōvindarāya, with the date of A.D. 82-83; his son Chaturbhujā-Kannaradeva-Chakravarthi; and his son Tīru-Vikramadēva-Chakravarthi, who is said to have been installed at Skandaspura in A.D. 178-79, and to have been converted from Jainism to Saivism by the celebrated Saṅkaračārya. And the second to the sixth of them are plainly—Gōvinda I. of the Rāṣṭrakūṭa dynasty (three generations before A.D. 754); his grandson Kṛishna I.; the latter’s son Kalivallabhā-Dhruva; Dhruva’s son Gōvinda III. (A.D. 782-84 and 814-15); and either Gōvinda’s grandson Kannara-Kṛishṇa II. (A.D. 888 and 911-12), or the latter’s great-grandson Kannara-Kṛishṇa III. (A.D. 940 and 956). The placing of these kings before the supposed founder of the Western Gaṅga family, and in the first and second centuries A.D., establishes at once the utter worthlessness of the chronicle for any historical purposes, whether it is a composition of recent date, or whether it can pretend to any age.

It is hardly possible, after this detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle— for any historical or antiquarian purposes. But the question may very reasonably present itself,—What was the object of the invention of the genealogy that is exhibited in these spurious records? And I think that even this can be satisfactorily answered. There are plain indications that, just about the period,—the last quarter of the ninth century A.D.,—that has been established above as the earliest possible one for the fabrication of the Merkara grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies. The Purānic genealogy of the Rāṣṭrakūṭas makes its first appearance in the Sāṅgli grant of A.D. 933. The Purānic genealogy of the Chalukyas presents itself first in the Koramell grant of shortly

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1 See the extracts from Prof. Dowson’s abstract (Journ. R. Asi. Soc., P. S., Vol. VIII, p. 1 ff.), which are attached to the first account of the Merkara grant (Ind. Ant. Vol. I. p. 309).
2 Even this detail is wrong; for the Rāṣṭrakūṭa (Raṭṭa) attributed themselves to the Sūryavarnas or Solar Race.
3 The wrong statements of relationship, by which each person is made the son of his predecessor, and the perversion of Kalivallabhā into Kālavallabhā, are thoroughly typical features of such a document. It has been suggested (Ind. Ant. Vol. XIV, p. 124) that the first Gōvindarāya represents Gōvinda II., son of Kṛishṇa I.; and that the proper order of these two names has been transposed. But I see no reason for adopting this suggestion. The compiler of the chronicle evidently got hold of some Rāṣṭrakūṭa record which, as several of them do, started the genealogy with Gōvinda I., and omitted Gōvinda II., who did not reign. Chaturbhujā-Kannaraṇadeva-Chakravarthi may be, as has previously been assumed, Kannara-Kṛishṇa II. But, for the reasons given above in connection with the mention of a king Aklāvaḥra in the Merkara grant, I think that he is more probably Kannara-Kṛishṇa III.
4 Another document of the same kind (except that it is known to be of absolutely modern date), which has been similarly used for the creation of imaginary history about Mysore, is the Ekhāvita-kathā, with its wonderful account, in connection with Śravapya-Belgoja, of the Śruti-Kalhālia Bhadrabahu and a suppositional grandso. namely Chandragupta, of Aśoka, the grandson of Chandragupta of Pātaliputra (see Ind. Ant. Vol. XXI. p. 107).
after A.D. 1022. The Chōla Purāṇic genealogy is, apparently, first met with in the Kaliṣṭhāṇa-Parāśā, which was composed in the reign of the Eastern Chalukya king Kulaṭūra-Ohōḍadvē I. (A.D. 1063 to 1112). And the Purāṇic genealogy of the Eastern Gaṅgas of Kalinganagara is first made known by a grant of A.D. 1118-19. The Western Gaṅga prince Mārasīhna, who has been already mentioned, and who was a fonduary, probably half independent, of the last three Rāṣṭhrākūṭa kings, Kṛiṣhṇa III, Khoṭṭiga, and Kaka II., was a person of no small rank and power. Nothing is more likely than that he should follow the general example that was then prevailing. And I think that the Lakṣmēśwar inscription, dated in A.D. 968-69, which actually represents him as the younger brother of a Harivarman who is plainly the person of that name who stands in the third generation in the Table on page 161 above, indicates that he did so, and fixes very closely the time when the Western Gaṅga genealogy, exhibited in the spurious records, was invented; the inscription in question seems to me to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently.

I will, in conclusion, state the exact position which I take up in respect of these spurious Western Gaṅga records, and of Mr. Rice's writings in connection with them. I believe that any critical mind will admit that my position is the only sound and logical one. And I lay stress on the matter, because, though Mr. Rice has an opportunity in Mysore, such as few people can enjoy, of turning out most valuable historical and antiquarian results, he is spoiling everything that he produces, bearing upon early times, by the manner in which he makes all his results conform to the statements of the spurious records and mistaken traditions that abound in that part of the country; if his writings are to meet with the appreciation and carry the weight that they might easily deserve and bear, it is necessary for him to discard these spurious records and false traditions altogether, and strike out everything that is based on them, and to put forward as history nothing but what rests on authorities that cannot be questioned.

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4 Ind. Ant. Vol. VII. p. 101.— Doubts have been suggested as to the authenticity of this record; on the ground (see Coegy Inscriptions, Introd. p. 9) that it is followed, on the same stone, by two others which refer themselves to earlier times. I am not prepared to discuss the matter fully; now, at least. But the Gaṅga record of A.D. 968-69 is in genuine characters of the period; and the only suspicious point about it, to my mind, is that, mentioning Koṅgavīravarman, Mādha I., and Harivarman, it represents Mārasīhna as the younger brother of the latter. It is to the following two records which stand after it, written in characters of the same period, that doubt attaches; as to how far they may be true copies of early originals which were probably on copper-plates: Sir Walter Elliot has suggested that they were put on this stone for the unification of the title” (Coins of Southern India, p. 114).
5 The other Lakshmēśwar inscription of Mārasīhna, dated in the same year, the Vihāra svaṃśa, Śaka-Saṃvat 800 expired (Ind. Ant. Vol. VII. p. 112; the third part of the record), only mentions Koṅgavīravarman, and says that in his lineage (tad-anuvart) there was Mārasīhna.
6 I am not writing in any unfriendly spirit; and I hope not in an unfriendly style. Also, it does not affect my personal life and surroundings, whether the early Western Gaṅgas of the spurious grants existed or not. But, like others, I have been engaged for a long time in working at the ancient history of India. It seems to me that, if the subject is worth working at all, it deserves to be treated critically and on sound bases. And what I say as to the effect of Mr. Rice's writings on the period supposed to be covered by the spurious Western Gaṅga grants, is simply the plain and incontestable fact. The fact is, he did not commence work very suspiciously; having had the misfortune to start with these spurious records. I feel confident that if, like me, he had had the good luck to start with genuine records, he would not have failed to recognise, eventually if not at once, the worthlessness of the Western Gaṅga grants, and of some others in respect of which he has similarly gone astray. I readily admit that I myself did not at first detect the spurious nature of the Western Gaṅga grants. But, for very many years past, the difficulty to me, in connection with them, has been, not the recognition of their true nature, but to put myself in the frame of mind from which they can be imagined to be genuine and to require serious discussion to dispove that view.— Spurious copper-plate grants are not confined to Mysore and its neighbourhood;
Certain statements in the records of the Kadamba king Mrigasvarman, and of the Western Chalukya kings Managalesa, Pulikeshin II., and Vinayaditya, do prove that in early times,—during at least the sixth and seventh centuries A.D.,—there really was a reigning Ganga family in Western India. But the references are all impersonal; they do not give the names of any individual Gangas. And, while I am ready and eager to accept any such names, for the period in question and for any earlier one, as may be proved by authentic evidence, I cannot fall in with Mr. Rice's view of the matter, which is that, unless I can enlighten him as to who the real Gangas of the period were, I am bound to accept those whom he names from the spurious records that he has produced. I do not deny the possibility of those records containing here, and there a germ of truth; in fact,—as I will show,—two instances in point can now be quoted to that effect. But the records themselves are spurious, and were not even concocted in the early times to which they refer themselves. The simple contrast, with each other, of the dates which they purport to furnish for Harivarman and Arvindaka-Kongani,—and still more the contrast of those dates with the period which they assert for Sriparvasha-Piththuv-Kongani,—is sufficient to prove, either that those dates are false, or else that the pedigree is imperfect, and, consequently, that we are not even in possession of veracious facts recited in spurious documents. And I protest against the fabrication of imaginary history by adopting, wholesale, statements which rest solely upon such utterly unauthentic bases; against dragging in similar spurious records to substantiate them, and against complicating real history, by, for instance, taking the undoubted fact that there was an early Krishaivarman in the Kadamba family, and then using the assertion of the spurious grants that Madhava II.,—reliable, according to them, to about A.D. 400 to 425,—married a daughter of a Kadamba Krishaivarman, to establish for the genuine Krishaivarman a date which is considerably too early, and is misleading in a variety of connected matters.

As matters stand at present,—out of the names mentioned in the spurious records, the earliest authentic one, in respect of which we have certainty, is that of Sriparvasha-Piththuv-Kongani, or, as he may be more appropriately and shortly called, Sriparvasha-Mutaram, who is reliable, no doubt, to what is to be called the Western Ganga lineage, and who is to:

taking only such as have been already published, and even then excluding those in favour of which any doubt whatever may exist, we have the following from other parts of India,—from Bhak, of Samudragupta, purporting to be dated in the year 9 ( Gupta Inscriptions, p. 264); from Kakhkhud, of Dharnadasa II., Sakasa-Sanhav 400 (Ind. Ant. Vol. X. p. 277); and of Jalpad, of Dharmaditya, Kukkan-Sanhav 94 (id. Vol. XII. p. 151); from Kaira, the Baroda State, and Brahach, of Dadda II., Sakasa-Sanhav 415, and 417 (id. Vol. VII. p. 61; Vol. XVII. p. 183; Vol. XIII. p. 110); from Khandach, of Pulikeshin I., Sakasa-Sanhav 310 (id. Vol. IX. p. 293); from somewhere in the Kanara country, of Pulikeshin I., Sakasa-Sanhav 411 (id. Vol. VII. p. 209); from Ratnagiri, of Pulikeshin II., of his fifth year (id. Vol. XIV. p. 330); from Dharwar, of Vikramaditya I., Sakasa-Sanhav 532 (id. Vol. VII. p. 217); and the grant of Bhagman new edited; and from Udayagiri in the North Arcot district of the Madras Presidency, the grant of Nandavarnman (id. Vol. XII. p. 167, and page 142 above). But Mysore, with some neighbouring parts, has been especially productive of them, including some of the most barefaced specimens. Thus, in addition to the nine Western Ganga grants, we have, from Coimbatore, the grant of Ratnagiri (Ind. Ant. Vol. XVIII. p. 263); and from Mysore itself, the Mudyanje grant of Malladeva-Nandivaran, purported to be dated Sakasa-Sanhav 251 (Ind. Ant. Vol. XV. p. 172); the Bangalore grant of Vira-Nandav, Sakasa-Sanhav 366 (id. Vol. VIII. p. 94); the Hosh grant which purports to give the name of a daughter, Ambade, of Pulikeshin II. (id. Vol. VIII. p. 90, with a lithograph in Vol. IX. p. 304); and the Annapurna or Gauja, Bhogiri, Bhimnajjbi, or Trithalihja, Koppagadda, and Sarab grants of Janamajya, which pretend to be nearly five thousand years old (id. Vol. I. pp. 377, 377; Vol. III. p. 268; Vol. IV. p. 233; Vol. VIII. p. 91; and Mysore Inscriptions, pp. 232, 233, 251).

1 See Coorg Inscriptions, Introd. p. 10. — I might just as reasonably attempt to name the unnamed leaders of the Chedi, Padma, Rukha, Kalahe, Chera, and other families of the period.

2 E.g. the spurious Coimbatore grant, which I have disposed of above (page 163, note 2), and the spurious Mudiyanje grant, purporting to have been issued by a Baga king named Malladeva-Nandivaran in A.D. 388 (Ind. Ant. Vol. XV. p. 173), which Mr. Rice has quoted (Inscriptions at Sravanabelgola, Introd. p. 44) as proving the existence of Baga kings in the beginning of the third century A.D. This Baga grant is betrayed by, amongst other things, the use of the later form of the ka, which was subsequent to A.D. 504.  

be placed in the eighth or ninth century, A.D. — say, pending more precise discoveries, somewhere in the period A.D. 750 to 850. His existence and period are proved, not by the spurious grants, but by stone inscriptions at Talakād, Sivāra, and Sivarpaṇa,— unquestionably genuine, but unfortunately not dated,— of which Mr. Rice sent me photographs with the object of inducing my admission, which I give without hesitation, of the genuine existence of at any rate one of the persons named in the spurious records. The Talakād inscription, which speaks of Śrīpuruṣa-Muttaṇasa as the Maddrāja Prihvit-Koṅgaṇi-Muttaṇasa-Śrīpuruṣa, and describes him as reigning as paramount sovereign, would have been, in itself, quite sufficient to establish him as a historical personage. And, being engraved in remarkably fine characters which are attributable to any period about A.D. 800, it makes it quite possible that the fabricator of the Hosār and Nagamaṅgala grants had available, or hit off, true dates for him. But it contains no hint of the genealogy that is given in the copper-plate grants; nor do the others; and so, of course, these records do not substantiate either that genealogy, or any of the supposed facts that are stated in the course of it. There is, indeed, one other name, which may perhaps be placed before that of Śrīpuruṣa-Muttaṇasa: for, a genuine but undated stone inscription at Dēbār in the Naṅjangūḍ tālukā, Mysore, engraved in well-formed characters of just about the same period, mentions a Śivamāra, and, without connecting any title with his name, describes him, also, as reigning as paramount sovereign; and the existence of a king named Śivamāra, either just before or just after Śrīpuruṣa-Muttaṇasa, and referable to the same lineage with him, is, therefore, also proved. But this record, again, contains no genealogical information; and so it does not help us to decide whether this Śivamāra is the person who according to the Sūḍi grant was the father, and according to the Hosār and Nagamaṅgala grants was the grandfather of Śrīpuruṣa-Muttaṇasa, or whether he is the person whom the Sūḍi grant represents as a son of Śrīpuruṣa-Muttaṇasa. Thus, the existence of one at least, and perhaps two, of the persons named in the spurious charters purporting to belong to the earlier period, and referable approximately to the period that is made out for one of them by those charters, is now established. And, taking the later period as represented by the spurious Sūḍi grant, a genuine but undated stone inscription from Dōḍḍaḥundī in Mysore, now in the Bangalore Museum, establishes the existence, in just about the same period, but probably

1 It includes the old form of the ḅ; as also does one of the Sivarpaṇa records. I do not find the later form of the ḍ or the ḅ in any of the records in question, four in number,— I would make here a remark on an incidental point of some importance. The photographs suffice to show the general standard of these records well enough. But they do not represent the originals faithfully and intelligibly; the reason being that, for photography, the letters were filled in, either with paint or with whitewash, by hand. This practice cannot be too strongly condemned; it distorts the characters, introduces mistakes, and frequently renders it quite impossible to decide what the originals really contain. The ancient records, when studied from reproductions, can be properly appreciated and understood only from reproductions which are purely mechanical.

2 Here I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. The impression is not very clear; but the record appears not to include the letters ḍ and ḅ in either form.

3 See the Table on page 177 below.

4 The name Śivamāra occurs also in one of the Sivarpaṇa inscriptions of Śrīpuruṣa-Muttaṇasa. But here, again, there is nothing to help us to decide the question of identity,— Mr. Rice has also sent me photographs of a copper-plate charter which purports to have been issued by the Śivamāra who is represented as either the father or the grandfather of Śrīpuruṣa-Muttaṇasa. It styles him the Maddrāja Śivamāra-Pritihiti-Koṅgaṇi. And it purports to have been issued in the month Jyeṣṭha (May-June), falling in A.D. 713, of the thirty-fourth year of his reign, Śaka-Sarvatan 635 expired. But this, again, is a spurious record. Like some of the other records, it purports to have been written by Viṣṇukarman; and it seems, as a matter of fact, to have been written by the very person who wrote the Nagamaṅgala record. And, as regards the palaeographic test of the two specially tell-tale characters, though the old form of the ḅ is used throughout, the later form of the ḍ is used all through, except in one solitary instance.

5 I write here on the authority of a photograph which Dr. Hulisch kindly sent me. This record contains the old form of the ḍ; the letter ḅ does not appear in it at all. As regards general features, the characters seem slightly later than those of the genuine records of Śrīpuruṣa-Muttaṇasa and Śivamāra.
after the two persons mentioned above, of a king named Nātrimārga-Koṅgūnivarman-Permāṇaḍi, with the title of Mahaṛdājakirājya, and his son Satyavākya-Permāṇaḍi, who are undoubtedly referable to the same lineage, may perhaps be identified with the Eṛgāṛga-Nātrimārga-Koṅgūnivarman and his son Rājamalla-Satyavākya-Koṅgūnivarman who are mentioned in the continuation of the genealogy as given in the Śūdi grant. So, also, the existence of a person named Būtuga, who is to be identified with the Jayaduttarāṇa-Būtuga of the Śūdi grant, is a fact; and we have for him an authentic date, A.D. 949-50, which approximates closely to the date given for him by that grant. And very possibly some other authentic names, with dates, may be identified with names mentioned in that grant. But further inquiries in this direction would be beyond the scope of the present paper. We are dealing now with the spurious charters which purport to belong to the earlier period. And the point with which we are concerned here, is simply that the existence of one at least, and perhaps two, of the persons named in those records, viz. Śrīpurusha-Muttarasa and Śivamāra, is now established, and that to the first-mentioned of them there may quite possibly belong the actual dates that are given for him by two of those records. But we have still to bear in mind that even this does not suffice to establish the truth of anything else that is stated in the records in question; the records themselves are so clearly spurious, that nothing at all, put forward in them, can be accepted without similar corroboration from extraneous sources. If similar authentic evidence, establishing any other portions of the alleged earlier history, can be produced, by all means let it be produced; no one will welcome it more than I shall. But the spurious records will remain spurious. And of one thing I am sure,—that, unless it upsets in some way or other the genealogy that is asserted in those records, nothing will ever be obtained to establish the dates of A.D. 248 and 466, which they give for Harivarman and Avinīt-Koṅgāni.

It only remains to say a few final words about the contents and nature of the spurious Śūdi grant, which is now published.

The genealogy given in it agrees with the Tanjore and other grants, up to the mention of Bhūvikrama. The continuation of it, from him onwards, is shown in the Table on page 177 below; together with the historical items, real or fictitious, which it connects with some of the names. It is to be noted that this record differs from the others, in making Śivamāra the son, instead of the younger brother, of Bhūvikrama; and in representing Śrīpurusha as the son, instead of the grandson, of Śivamāra. As, however, the grants from which it differs are all spurious, and it is also itself spurious, it would be superfluous to do more than simply draw attention to the discrepancies. From Śrīpurusha onwards, the genealogy, with most of the historical statements, remains to be verified or disproved. At present, I can only say that the genealogy does not seem to agree with that furnished by some records for the same period, which Mr. Rice has had under examination; that the Rāṣṭrakūṭa records give no indication of an intermarriage with the Gaṅgas in the time of Amoghavarsha I, who is plainly the king whose daughter Gunaduttarāṇa-Būtuga is said to have married; and that it is curious that the record makes no mention of Eryappa and his son Rāchamalla, though it was by killing the last-mentioned that Jayaduttarāṇa-Būtuga, otherwise called Permāṇaḍi-Būtuga, secured the Gaṅgavādī province.

The record does contain references to two real historical events: the marriage of Jayaduttarāṇa-Būtuga with a daughter of Badega, i.e. the Rāṣṭrakūṭa king Amoghavarsha-Vaddiga (between A.D. 912 and 940); and the victory over the Chōja king Rājaditya. And it gives a perfectly possible date for Jayaduttarāṇa-Būtuga, in A.D. 938.3

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1 See, e.g., Inscriptions at Sravanga-Belgola, Introd. pp. 68, 69, Nos. 14 to 19.
3 The date of A.D. 949-50 is established for him by the Atakūr inscription (Epigraphia Indica, Vol II. p. 169.)
But I believe it to be a spurious grant; partly because of the type of the characters, and partly because the date does not work out correctly. As regards the characters, lithographs of the Old-Kanaresse alphabet of Western India of this period have not as yet been published; and, accordingly, I cannot justify my objections in detail. But the characters present a decidedly later general appearance than those of the Āṭakūr inscription, and of any records that I am acquainted with, belonging to within fifty years or so of the asserted date of this record. And they also seem to me to be distinctly more modern than those of the Korūmaḷ grant of Rājarāja I., which was issued in or after A.D. 1022 (Ind Ant. Vol. XIV, p. 45, and lithograph) They strike my eye as being perceptibly not early enough for the date to which they purport to belong. And, this being so, the fact that the details of the date do not work out correctly is decidedly a strong point against the authenticity of the record.

TEXT.  

First Plate.

1 Śrīka svībhūti suvī(dhi)r-yyasya niravady[a] nirat[y]ayā taasmā namō-chatē  
5 ri-gana-viḍāraṇ-ōpala-bhāra[bra]pa-viḥūṣaḥ-an-bhūṣitaḥ K[ā*-]javā  
6 yana-sagōtra[h] ārtivmaḥ-Korōguvarmaḥ-dharmamaharājādhirājā[ths] ||  
8 samyak-prajā-pālana-mātr-āvi(dhi)gata-rāja-prayōjanō vidvat-kavi-kāma-  
9 jiṣṣanā[7] nīkāsitaḥ-bhūtō nītī-śāstraṅa vaktṛi-prayōktri-kuśālo dattakā-  
10 śra-vrīttē(h)[a] pṛṇetā ārtimaḥ-mahā-śrījādhirājā[ths] || || Ōm[9] Tat-  
11 putra[h] pṛṇi-paṣṭā.  

Second Plate; First Side.  

12 r-udadhi-nājl-śāvādita-yaśaḥ śrīma[ā]ḥ Harivarman-mahādhirājā[ths] ||  
13 Tat-putraḥ śrīmaḥ Vishnu-gūp-apah[ā]ḥ dhārājā[ths] || || Ōm. Tat-  
14 putraḥ  
15 sva-bhūja-bala-parākrama-kraṇa-kr[ā]ta-rājaḥ Kaliyuga-bala-paṅk-āvā-  
16 sanna-dharmam-vriśh-ōḍharaṇa-nite(tya)-sannidhiḥ śrīmaḥ Mādhava-  
17 maha-dhārājā[ths] || || Ōm  
18 Tat-putra[h] śrīmaḥ-Kadaṁba-kula-gagana-gaṅgabāstimālā[ṇa]ḥ  
19 Kripa(shna)vārman-ā[ma]  
20 hādhirājasya priya-bhāginēyō vidyā-vinaya-paripūrt-ā-

1 From the original plates.  
2 Metre: Śloka (Anushṭubh).  
3 Read jānaṁvya.  
4, 5, 6 These marks of punctuation are unnecessary.  
7 Read kūchana.  
8 Read śrīmaḥ-mahādhāra-mahē, according to the Nāganaṅgala grant, line 11.  
9 Represented, here and throughout, by a plain symbol.  
10 This mark of punctuation is unnecessary.
Bhūvikrama.

Śivamāra.

Śripurnasha-Kōṅgūnivarman.

Śivamāra-Saigotṭa-Kōṅgūnivarman.

Vijayāditya.

Rājamalla-Satyavākya-Kōṅgūnivarman.

Eṛegāṅga-Nītimārga-Kōṅgūnivarman.

Was victorious in battle at Bāmali or Bāmadi.

Rājamalla-Satyavākya-Kōṅgūnivarman.

Was victorious in battle at Bāmila.

Gunduttaraga-Bṛtuga.

Plundered the Pallava king and married Abhalabbā, daughter of Amoghabārsha.

Komaravadeṅga-Eṛegāṅga-Nītimārga-Kōṅgūnivarman.

His forehead was decorated with the pottabandha of, or by, Eṛeyapa; and he defeated the Pallavas at Jantēppurapēfjira.

Vīravadeṅga-Narasīṅgha-Satyavākya-Kōṅgūnivarman.

Kachcheyagaṅga-Rājamalla-Nītimārga-Kōṅgūnivarman.

Jayaduttaraga-Gangagāṅgēya-Gāṅganārāyaṇa-
Nammēyaṅgaṅga-Bṛtuga-Satyanitīvākya-Kōṅgūnivarman.

(A.D. 993.)

He married a daughter of Baddaṇa, at Tripuri in Dālāja; secured the kingdom for Kṛṣṇa, on the death of Baddaṇa,—seizing it from the possession of Lālīyā (?); caused fear to Kakkarāj of Ajaṣaṣāna, Bījja-Dantivarman of Bānvala, Rājavarman, Dānali of Nālupurgi, and Nāgarvarman; and conquered Rājādīya, besieged Taṇḍāpuri, and burned the hill-fort of Nājkūte. His wife was Divajāmbā.
18 ntarkāmā niravagraha-pradhāna-śauryāṃ vidyatpum ṣrīmad-prathama-gaṇyaḥ

19 Kṣonguṇivarmma-va(dha)rmamahārājādhīrāja-pu(rā)ramēśvarah śrīmad-Avinīta-prathama-
nāmaḥ(dhē)yaḥ [ll*]. Tat-puṭrō vijrīṇabhāmaṇa-śakti-trayaḥ Andari-
Ālatūṭ-Puruṣaḥ-Puruṣa-

21 gar-āṁ embraced—sama-mukha-makha-h[u*]ta-prahata-śurapuruṣa-paśūpahāra-
vighaḥ.

22 sa-vihaṣṭa(sti)kṛta-Kṛitāṇi-Āgni-mukhaḥ Kirātārjunīyasya pañchadaśa-
sargga-tīkākāraḥ[h*]

Second Plate; Second Side.

23 śrīmad-[D*]urvvinīta-prathama-nāmadhēyaḥ [ll*] Ṣom Tat puṭrō
dūrdānta-sa(vi)maṛḍā-mṛṣidīte (ta)-viśva[m]bharaṁ

24 ri(dhē)pa-mō[man]i-māl[a*]-makaranda-pu[m*]ja-pi[m*]jāriksha(kri)ya m sā-
ṣa-charṣayukagala-najimah śrī-[Mushkara]-

25 prathama-nāmadhēyaḥ [ll*] Ṣom Tat-puṭrās-catūṛddāsa-vidyāsthān-
āḍhiṇghata-ranala-[matir-vvīśvahat] [ni]-

26 vaśēpa(shav)ṣaya nīlā-dātrasasya vak[tri]-prāya(ya)ktri-kusalo ripu-tīmira-

27 niśnavikara-sarakaran[ā] notable-bhāṣ-

28 skaraḥ śrī-Vikrama-[pratha]msa-nāmadhēyaḥ [ll*] Ṣom Tat-puṭrā(trō)=
nēka-samara-samprāpta-vijaya-

29 lakșīmīlakashita-vakshā[h*]sthalaḥ samadhiṅga-sakala-dāstrārtha[h*] śrī-

30 Bhūvikrama-prathama-

31 prathama-nāmadhēyaḥ [ll*] Ṣom Tat7-puṭrā svakalya-rūp-āṭiśaya-
vijj(i)ta-Naḷa-bhūp(i)-

32 karnā-Śivama[r]ma-prathama-nā*[madh[a*]yaḥ [ll*] Ṣom Tat-puṭra-

33 pratidina-pravardhamāna-mahēdāna-janita-punyō

34 hasula[m]uṣkharita-Mandar-ōdarah śrī-Kṣonguṇivarmma-dharmanahā-
rājādhirāja-paramēśvarah

35 śrīsṇa[pu*]ruṣṇa-prathama-nāmadhēyaḥ [ll*] Tat-puṭrō vimala-Ga[m*]g-

36 ānvaya-nabhā[h*]sthala-ra[ga]bhaṣtimali śrī-Koṃ-

37 guṇivarmma-dā(dha)rmamahārājāadhīrāja-paramēśvarah


1 Read vidyatpum.

2 In the Nāgaṇaṅga-grant, line 15, the real reading is alattū-puruṣaḥ; not alattū-puruṣaḥ, as
published. The ‘Puruṣa’ of the present grant may be a variant of ‘Puruṣa,’ or the w may be a mistake for
an o, which was intended to be formed like the o in vidyārap-ṭalabdha, line 5.—The Nāgaṇaṅga-grant
gives ‘Puruṣara,’ instead of the ‘Puruṣara’ of the present text.

3 The two akāaras in brackets are supplied from the Nāgaṇaṅga-grant, line 18; they are quite illegible in
the present grant.

4 Read dhēkapata-cīmaṇa.

5 Read nīkara-nīkaraṇa.

6 This word is repeated unnecessarily.

7 The shape of this t is altogether anomalous.

8 The text is completed from the Nāgaṇaṅga-grant, line 29-30, according to the real reading of it.

9 Some correction seems necessary here; but the nature of it is not apparent to me, unless karaṇa is a pure
mistake for kārana. It is just possible that the syllables karaṇa, at the beginning of line 30, have been misplaced
and properly belong here; that the intended reading there was “sūla-kaṇḍa-dūm ṣaṇa”; and that the word ṣaṇa
should be found here.

10 There can be little doubt, if any, that the first syllable of this word was intended to be ṛī, not ṣa.

11 Read nāmadhēyaḥ.
Third Plate; First Side.

36 ja-paramēśvara[h*] sri-Rājamalga[lla]-pra[tha*]ma-nāmadhyayas-Tat-
putraḥ Rāmaṭi f di)-samara-saṅhā-
37 līp(r)i-t-ōdāra-vairi-vi(vi)raprubō Nittimārgga-Komguṇivarman-
dharmamahārājādhiraṭa-paramēśvara[h*]
38 śrīmad-Ele(re)gāmgaḍēva-prathama-nāmadhyayah [II*] Om Tat-putraḥ
Sāmīya-samara-saṅjanīta-viṣa-
39 [ya*]-śri śri-Satyavāya-Komguṇivarma-dharmamahārājādhiraṭa-
paramēśvara[h*] śri-Rājamalla-1
40 prathama-nāmadhyayah [II] Om Tasa(sya) kanīyān
41 nirlorī(ṭhi)tn- Pallav-ādhipah śrīmai[d-A*]mōghavareṣhādēva-
42 prthvīvallabha-sutayā śrīmad-Abbalabbaḷayā(h) práp-ṭēvara[h*] śrī-
Būtuga-prathama-nā-
43 madhyayah Gunad-ṭutaramgah [II] Om Tat-putraḥ Ś Ele(re)yapa-
paṭṭhabandha-parishkṛita-lalā[mō] Ja? (ba)m-
44 teppurupom jera-prahṛiti-yuddha-prabandha-praksavi(ti)ta-Pallara(va)-parā-
yaya[h*] śrī-[Ni][ti][m]ārga-
45 Rāmīti2varmama-ra[dha]rmamahārājāvi(dhi)rājaparamēśvara[h*] śrī-
mad-Ele(re)gāmgaḍēva-prathama-nāmadhyayah
46 Komara-vedemgah [II] Om Tat-putra[h*] śrī-Satyavāya[y]a-
Komguṇivarma-dharmamahārājādhiraṭa-paramēśvara[h*]
47 śrīman-Narasi[m*]gādēva-prathama-nāmadh[ṭ]yayah Bi(vi)ra-vedem-
gah [II] Om Tat-putraḥ kottamarada . . . . . . . .
48 prathama-nāmadhāyah Kaṭchheya-Gaṇgah [II] Om Viṛ(vṛ) [II*]
Tasa* sāmīya niya-bhuj-ārjīta-sampa[d-ar]jth[ṭ]

Third Plate; Second Side.

49 bhūvallabha[m*] samupagamyā La(ḍa)hāla-dēṣe śrī-Badḍageim tād-
ānu ta-
50 sya sutāṁ sah=aiva vāk-kanyayā vyaṭvahad-ṇutavi(ma)-dhis-Tripu-
51 ryyāṁ [II*] Api cha [II Lakshmi[16]-Indrasya ārdhaṁ guṇavatā
divi yad-Badḍog-āṇkī(κέ)

1 The second akṣara of this name is damaged; but it can be distinctly recognised as ja, not ēka. In line 36
above, the same name occurs, and the akṣaras are not damaged at all.
2 Apparently, wrillīrhitā would be a more correct form.
3 Read svādyāt.
4 In this bīrada the first part is the Kanarese genitive gupada. We have other such genitives in kacchheya,
line 48, jayada, line 64, and mahāyana, line 66.
5 This mark of punctuation is unnecessary.
6 Read kṃguṇa.
7 Or, perhaps, "toppiṛaḥ śrī".
8 La. virāga. 7 Or, perhaps, "toppiṛaḥ śrī".
9 La. jvīla. 7 Or, perhaps, "toppiṛaḥ śrī".
10 La. jvīla. 7 Or, perhaps, "toppiṛaḥ śrī".
52 maḥāḥ hṛṛaṁtvī Lai(ṛ) ṭeva-hastāt-kari-turaga-sitachhātra-m ni(ṛ)i-m
53 hāsānāni pr[ṛ]ā[t] Kṛṣṇāyāj rājāh kaḥit[i]*-pati-guṇanāv-a
54 gaṇḍr̥-yya(h)pratāpāt rājā Src-Bṛūṭu-aḥkhyas-samajani vijī-
55 t-ārāti-chakraḥ-prachandaḥ || Kanichhātah kimna? n-āgād=
Aṣhachapura-patīḥ
56 Kakkaraṇjō-ntakasya Bijjā-ākhyō Dantivarman yuni(dhi) niṃ-
57 ma Rājavarmmā sāntatvānī sānta-dēsō Nuļuṇu-giri-patīr-Ddāmarir-
ddarpp-bhaṅga[m]*

Fourth Plate ; First Side.
58 maddhye-mantām Nāgavarmmā bhayam-ṣṭhitabhaṣād-Gaṅga-Gaṅgēya-bhū-
pāt || Rājāditya*-narēśvarṇ[m]* gaja-ghat-āṭopēna sandarppita[m]*
59 jīv-ādēśata eva gaṇḍugamaḥ niddhōtya? | Taṇṭāpurīṁ Nākōte-
60 pramukh-ād[r]*-jī-pūraga-nivābān dagdhvā gajendrān hayān Kṛṣṇā-
61 yā prathitadān-dhanānī svayam-adat śrī-Ga[m]*go-Nārāyanaḥ ||[*]
62 Āryā || Ekāntamadā(a)ā agencies-oddhata-kuvādi-kubhīndra-kubhī-
samihēdhām ||[*]
63 niigama-nay-ādi-kujīśar-aṣakōr-Jayad-uttaraṅga-nripaḥ || Gadyaṁ ||
65 Sātyanītvākiya-Komgūnivarman-dharmamahārājādhirājya-para mēsva-
ra[m][*]

Fourth Plate ; Second Side.
66 śrī-Bṛūṭa-prathama-nāmadhyō Nanniya-Gaṅgaḥ shannavati-
67 sahasram-oḍi Gaṅga-mañḍala[m] pratiplāyā(ya)n Purikara-p[u]*rē
kri-
68 t-avasthānaṁ(h) Se(sa)ka-vari[sh]ēshū sashty-uttar-āśtha-
[ṣa]tēsāḥ atikṛṣntēśhu Vīka-
69 ni(ṛ)-samvatsara-Ka[r]ītt[i]ka-Nandīsa(śva)ra-su(ṣu)kla-pakṣaḥ ash-
tamyān? Aśdüṣyasārē
70 [svaṇk]*ṛya-prīyāyāh samyagda[r*]śaṇa-विशुद्धातया pratyakṣa-haṁ(dai)-
71 vatsāḥ śrīmad-Dvājāṁbikāyāḥ chaityālayā Śuladātavi-sa-
72 ptaśi-grāma-mukhya-bhūtāyān-nagaryāḥ Śūṇyāṁ vininmāpita-
73 ya khaṇḍa-spu(e)phu(t)ita-navakarmm-ārthā[m]* pūjā-karaṇ-ārtham-ahār-
ārthāṁ
74 cha shat-śrā[ṛa]manyā janān-dāṁ-samān-ādinā santarppy-ōttara-
dīśāyāṁ

Fifth Plate.
75 rājā-mānēma daṇḍōṇa shashti-nivarthanān śrīmad-Vadi(ṛ)īyṛ-gaṅga-
mukhya-
76 sva Nāgadēva-paṭṭītāya[ṛ] sv[a]ya[m]-ēva pāḍō(ṣu) prakshādyā(lya)
Śūṇyāṁ dattavān [Ⅱ*]

1 Read sitachchattrā.
2 Possibly the intended reading was kīm-dāṁ-ṭab kimna. The whole verse, however, is a rather unsatisfactory one.
3 This seems to require correction into banasākṣa trāman (for trānin).  * Metro : Śārdūlasikrīḍita
4 Read nīrāktīdṛṣṭa. * Read prathītadān dohaṁ, or prathītadān-dhaṇaṁ.  * Metro : Āryā ; as stated in the text itself.
6 Read pakh-dāṅkampīṁ. 10 Read paṇḍītaṁ.
Spurious Sudi Plates of Butuga.—Saka-Samvat 860.
Reverence to that Arhat,—the teacher of the religion which is beneficial to the world,—whose glory is resplendent as including the possession of wisdom, as being faultless, (and) as being free from any wasting away!

(Line 2.)—Victory has been achieved by the Divine One, Padmanabh, who resembles (in the colour of his body) a cloudless sky!

(Line 3.)—(There was) the glorious Kōṅgūrīvarman, the pious Mahārājaṭhāhirāja, who was a very sun irradiating the clear sky which is the illustrious Jāhnavīli family; who acquired strength and puissance by severing a great pillar of stone with a single stroke of his sword; who was adorned with the decoration of wounds received in cleaving asunder a host of cruel foes; (and) who was of the Kānvāyaṇa gōṭra.

(Line 7.)—His son, endowed with virtues that imitated (those of) (his) father, (was) the glorious Mahārājaṭhāhirāja (Mādhava (I)); whose behaviour was regulated by learning and modesty; who attained the objects of sovereignty by doing nothing but properly protecting (his) subjects; who was a very touch-stone for testing the gold that is learned men and poets; who was skilled among those who expound and apply the science of politics; (and) who was the author of a commentary on the Duttakasūtra.

(Line 10.)—Om! His son, endowed with the virtues of (his) father and father’s father, (was) the glorious Mahārājaṭhāhirāja Harivarman, whose fame was flavoured by the waters of the four oceans which were acquired in many fights of four-tusked elephants.

(Line 13.)—His son (was) the glorious Mahādhirāja Viṣṇugōpa.

(Line 13.)—His son (was) the glorious Mahādhirāja Mādhava (II.), who bought the sovereignty with the price of the strength and puissance of his own arm, (and) who was ever ready to extricate the bull, Religion, which is sunk in the mud of the violence of the Kali age.

(Line 15.)—Om! His son,—the dear sister’s son of the Mahādhirāja Krishnavarnman, who (was) the sun of the sky that is the glorious Kadamba family,—(was) the glorious

1 Read ṛg-hirāja.
2 This is the Kanarese past relative participle. The preceding word has the Kanarese genitive termination.
3 Read daḍḍāy-āṭātha.
4 Metre : Śālikā.
5 Metre : Śūka (Anuśṭabh).
6 Metre: Upajati of Indravāja and Upadetravāja.
7 Read aṭṭhakāraṣṭiṣṭa.
8 The intended reading seems to be aṭṭhakāraṣṭiṣṭa.
9 See page 176 above, note 8.
10 i.e., “sovereignty extending to which was acquired.”
Konguni Varman, the pious Mahārājādhirāja, the Paramēśvara, possessed of the first name of "the glorious Avinīta," whose soul was completely filled with learning and modesty; whose valour was chiefly characterised by being irresistible; (and) who was worthy to be reckoned first among learned men.

(L. 20.) — His son (was) he who had the first name of "the glorious Durvinita;" whose three constituents of regal power were (ever) extending themselves; who brought confusion (of enmity) on the faces of Death and the Fire by (the largeness of) the remnants of the oblations of animals which were the slain heroes offered up in sacrifices in the van of battle at Andhari, Ālattur, Purulaare, Purnagāra, and many other places; (and) who was the author of a commentary on fifteen cantos (or, on the fifteenth canto) of the Kirdārjuntiya.

(L. 23.) — Om! His son (was) he who had the first name of "the glorious Meshkara," whose feet, resembling water-lilies, were (always) made of a yellowish colour by a mass of filaments which was the rows of the diadems of the kings (bowing down before him) who had been bruised in the course of (his) crushing (enemies) hard to be subdued.

(L. 25.) — Om! His son (was) he who had the first name of "the glorious Vikrama," (or "Śrīvikrama"?), whose pure understanding was acquired by (mastering) the fourteen divisions of knowledge; who was pre-eminently skilled among those who expound and apply the whole of the science of politics; (and) who was a very rising sun in respect of dispelling the mass of the darkness (that consisted of) (his) enemies.

(L. 27.) — Om! His son (was) he who had the first name of "the glorious Bhumikrama;" whose breast was made conspicuous by (the embraces of) the goddess of victory, acquired in many battles; (and) who mastered the meaning of all the sacred writings.

(L. 29.) — Om! His son (was) he who had the name of Śivamāra, who by the excess of his beauty surpassed the appearance of king Nala.

(L. 30.) — Om! His son (was) the glorious Konguni Varman, the pious Mahārājādhirāja, the Paramēśvara, who had the first name of Śrīpuruśa; whose religious merit, produced by the great gifts (that he gave), was (ever) increasing day by day; (and) who made the cavities of (the mountain) Mandara resonant with (his) laughter (f).

(L. 32.) — His son (was) the glorious Konguni Varman, the pious Mahārājādhirāja, the Paramēśvara, who had the first name of Śivamārdeśava and the other name of Sāgitoṭa; (and) who was a very sun in the sky that is the pure Ganges lineage.

(L. 33.) — His younger brother (was) the glorious Vijayāditya.

(L. 34.) — His son (was) Satyavākya-Konguni Varman, the pious Mahārājādhirāja, the Paramēśvara, who had the first name of "the glorious Bājamalla," (and) whose breast was closely embraced by the goddess of sovereignty, attained (by him).

(L. 36.) — His son (was) Nātimarga-Konguni Varman, the pious Mahārājādhirāja, the Paramēśvara, who had the first name of "the glorious Eregangadēva," (and) who caused the heroes of (his) illustrious foes to be destroyed in the battle of Rāmatī (or Rāmadi).

(L. 38.) — His son (was) the glorious Satyavākya-Konguni Varman, the pious Mahārājādhirāja, the Paramēśvara, who had the first name of "the glorious Bājamalla," (and) who effected the birth of the goddess of victory in the battle of Sāmiya.

(L. 40.) — Om! His younger brother (was) he who had the name of "the glorious Būtuga;" (and was also called) Gunad-uttaraṅga; who plundered the Pallava king; (and) who was the lord of the soul of the glorious Abbalabā, the daughter of the glorious Amoghavarshadēva, the favourite of the earth.

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1 See page 178 above, note 3.  2 See page 167 above, note 4.  3 See page 178 above, note 10.  4 i.e. "the arch of virtue." The first part of this śirāda is the Kannarese genitive āpada.
(L. 42.)—Ôm! His son (was) the glorious Nitimárga-Kôngunívarman, the pious Mahárájádhírāja, the Paramésvara, who had the first name of "the glorious Erogángadéva," (and was also called) Komara-vędógha;¹ whose forehead was adorned with the binding on of the fillet (of sovereignty) of (or by) Eroyappá; (and) who effected a public defeat of the Pallava in battle at Jantepperu-pëñírjēn² and other places.

(L. 45.)—Ôm! His son (was) Satyavákya-Kôngunívarman, the pious Mahárájádhírāja, the Paramésvara, who had the first name of the glorious Narasinghadéva," (and was also called) Vira-vędógha.³

Vikārin samīvatsara,—having gratified six female mendicants with gifts and honourable treatment, etc., (and) having of his own accord washed the feet of Nāgadeva-baṣḍita, the head of the holy Vaidyūr-Gaṇḍa,¹ has given, at Sūndi, in the northern part (of the village), sixty nivartanas (of land), by the staff which is the royal measure, for the purpose of repairing anything that may become broken or torn, (and) for the performance of worship, and to provide food, to the chaitya-dāya,—built at Sūndi, the city which is the chief (town) of the Suldhāṭavī seventy villages,—of his wife, the glorious Divalāṃbikā, who is a manifest goddess through the purity of (her) accurate perception.² The boundaries of it (are):—On the east, the cultivated land called Mānasīṅga-keyi; on the south, the land called the land of the jack-fruit trees; on the west, the field called Keppara-pola;³ (and) on the north, the stream that comes from (the village of) Bālūgēri. The village gives three gadyānas as the aṛuṇa;⁴ (and) the village preserves the entire arrangement.

(L. 80.)—“This general bridge of piety of kings should at all times be preserved by you,”—(thus) does Rāma-bhadra again and again make a request to all the future princes! The earth has been enjoyed by many kings, commencing with Sagara; whosoever for the time being possesses the earth, to him belongs, at that time, the reward (of this grant that is now made, if he continue it)!

(L. 83.)—At Sūndi, the chief (town) of the Suldhāṭavī seventy, the glorious Divalāṃbā,—the one Rambha of the world,—celebrated the sacrificial rites of six female mendicants,⁵ and caused the famous Jaina temple to be built. Om! Om! Om!

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No. 26.—SRAVANA-BELGOULA EPITAPH OF MALLISHENA;

AFTER SAKA-SAMVAT 1050.

By E. HULTECH, Ph.D.

This inscription is engraved on four faces of a pillar in the Pārīvanātha-Basti⁶ on the Chandra-giri or Chikakabēṭha hill at Śravāna-Beḷgoḷa, the well-known Jaina village in the Channarāḥaṭa tālūkā of the Hassan district of the Mysore State. Fairly correct transcripts in Roman and Kanarese characters, and a tentative English translation of it, were published in 1889 by Mr. Rice.⁷ The subjoined Nāgari transcript and English translation are based on excellent inked estampages, which were prepared on the spot by my Kanarese Assistant, Mr. H. Krishna Sastri. In spite of all possible trouble, I do not flatter myself to have made out the correct meaning of every verse of this difficult inscription. Future investigation of the literature of the Southern Digambaras will probably lead to the elucidation of most obscure passages, Professor Kiernorn and Leumann, to whom I sent one set of the first proofs of this paper, have placed me and the readers under great obligation by valuable additions and suggestions, most of which I have inserted in the introduction and the footnotes under their initials (F. K. and E. L.).

¹ Or, perhaps, “Vaṭiṭu-Gaṇḍa.”
² Somyag-darśana, ‘accurate perception, or complete vision,’ soma-yag-jaṇā, ‘complete knowledge,’ and soma-yag-chūrītrā, ‘correct conduct,’ constitute the rāṣṭra-rāṣṭra, or ‘three excellent things,’ of the Jaina.
³ Or “Keppara-pola.” If the first component of the name is keppara, the whole word seems to mean “the field of the deaf men.”
⁴ The aṛuṇa.—lit. ‘six pagaṇā’—was a tax on māṇya-lands (see Ind. Ant. Vol. XIX, p. 249).
⁵ See page 181 above, note 8; and compare the mention of six female mendicants in line 74 of the record.
⁶ No. 1 on the plan of Chandragiri in Mr. Rice’s Inscriptions at Sravanas-Beḷgoḷa, p. 2 of the Introduction.
⁷ Inscription No. 54 of the same work. Mr. Rice’s text is reprinted in Nāgari characters in the Kṣayamādi, No. 54 (Prāchīnaīkhamid, Vol. I), p. 144 ff.
Among Professor Kielhorn's contributions are 'various readings' from a manuscript copy of the present inscription. This copy was made from a palm-leaf MS. at Madras for Professor Bühler, by whom it was presented to the India Office Library. After the publication of Mr. Rice's Inscriptions at Śrāvāna-Belgola, Professor Kielhorn recognised at once that the Madras MS. contains a copy of the Mallišēna epigraph, and proposed a number of improvements in Mr. Rice's text on the basis of Professor Bühler's copy. It appears from Professor Kielhorn's 'various readings' either that the Madras MS. was copied from the pillar while the latter was still in a state of more perfect preservation than at present, or that the MS. was based on an independent duplicate of the Mallišēna epigraph.

The alphabet of the inscription is Kānarese. The upper and lower portions of some letters of the first and last lines, respectively, on each face of the pillar are drawn out into ornamental flourishes. The language is Sanskrit, verse and prose; only the two last lines are in the Kānarese language. The only orthographical peculiarities which deserve to be noted, are that dā and bha, when doubled, are sometimes written as dūḍa and būḍa, and that rasa is written as rāsā. The object for which the inscription was composed, and the pillar containing it set up, is to perpetuate the memory of the Jaina preceptor Mallišēna-Malādharīdeva (verse 64), who committed religious suicide by sallēkhanav (line 211) or samādhi (l. 212), i.e. by prolonged fasting,—which, in his case, lasted three days,—at Śrētāśarvarā (v. 72) or Dhavalarasarastitha (v. 70), i.e. at Śrāvāna-Belgola. The date of his death was the day of Śvāti, Sunday, the third day of the dark fortnight of Phālguna of the (expired) Śākā year 1050, which corresponded to the cyclic year Kiṃaka (v. 72). According to Professor Kielhorn's calculation, the European equivalent of this date is Sunday, the 10th March, A.D. 1139. The date of the inscription itself is not stated; but the record cannot have been composed more than a generation after Mallišēna's death, because the composer, Mallinātha, was a lay-disciple of the deceased preceptor (l. 222).

The account of Mallišēna's suicide is preceded by a sort of historical sketch of the Śrāvāna-Belgola branch of the Digambara sect of the Jainas. It is not a connected and complete account, and cannot even be proved to be in strictly chronological order. The names of some selected Digambara preceptors are mentioned with much stale and extravagant praise, but not without valuable allusions to contemporary persons and incidents.

1. The list naturally opens with Vardhamāna of the Nātha race, the founder of the Jaina religion (v. 1).
2. Of the three Kēvalins the inscription mentions only Gautamaśvāmin, surnamed Indrabhūti (v. 2).
3. The Śrutakaśivins (v. 3).
4. Bhadrabāhu, whose disciple was 5. Chandragupta (v. 4); and 6. Kaṇḍajakunda (v. 5). In two other Śrāvāna-Belgola inscriptions (Nos. 40 and 108 of Mr. Rice's volume), these three names are mentioned in the same order, and Bhadrabāhu whose pupil was Chandragupta, is called the last of the Śrutakaśivins.

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3. In order to avoid a useless repetition of identical footnotes, I have replaced rasa by rāsā throughout the transcript.
4. Śrēta-Saras and Dhavala-Saras are Sanskrit translations of the Kānarese Bel-Kōla, "the White Tank."
6. See Dr. Hoernle's Table, Ind. Ant. Vol. XXI, p. 27.
7. Samantabhadra (v. 6). The composer quotes two verses (7 and 8) which this preceptor is represented to have addressed to an unnamed king, probably of Karahāta (Karakā), and in the first of which he professes to have undertaken a missionary tour to Pātaliputra (Paṇa), Mālava, Sindhu, Āhavaka (the Panjāb), Kāśchilpura, and Vaidiśa (Bēsmagar).

8. Verse 9 speaks of a person who “broke by his sword the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom,” and states that this unnamed person was assisted by the sage Simhanandin. As noticed by Mr. Rice, a similar feat is attributed in the Udayendiram plates of the Gaṅga-Bāga king Bājaśintuha, akās Hastimala, to the first Gaṅga king, Kōjaṇi, “who, in his youth, resembling the powerful Śiśa (Kərtikāya) in gracefulness, cut in two a huge stone pillar with the sword in his hand at a single stroke.” The same plates appear to connect Simhanandin with the mythical founder of the Gaṅga dynasty in stating that “the Gaṅga race obtained prosperity through the power of Simhanandin.” I cannot follow Mr. Rice in considering this coincidence between the Malliśhēga epitaph and the Hastimala plates “a most important identification,” but would only conclude from it that the same legendary traditions were known to the composers of both documents.

9. Vukragriva (v. 10).

10. Vajranandin, author of the Navastāra (v. 11).

11. Pātrakṣarīn (v. 12).


13. Kumārasena [I.], was born and died in the South (v. 14).


15. Šrīvarddhadēva, author of the poem Chālīmaṇi (v. 16). A verse (17) in his praise by Daṇḍin is quoted.

16. Mahāśvāra (v. 18 f.).

17. Akalaṇa, defeated the Bauddhas in disputation (v. 20). Three verses (21 to 23) by him are quoted, which he is represented to have addressed to a king Sāhasatūrga, and in the third of which he claims to have overcome the Bauddhas in the court of king Himājitaka. A legendary account of this dispute between Akalaṇa and the Bauddhas in the court of “Himāsithalā” at Kāśchilpura forms part of the Mackenzie Manuscripts, and an abstract of it was published by the Rev. W. Taylor. Another document of equally questionable

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1 This author is mentioned in Kēśirāja’s Śabdānugarpapaṇa, p. 125 of Mr. Kittel’s edition. Samantabhadra’s Ādītiṃārha was commented on by Akalaṇa and Vidyākanda; Journ. Bo. As. Soc. Vol. XVIII. p. 319. The name Samantabhadra occurs also in the Śvetāmbara Pājñāvalis; see Ind. Ant. Vol. XI. p. 247, No. 19, and p. 252, No. 16.

2 See Ind. Ant. Vol. XXI. p. 228, note 20. Karahāta was the capital of a branch of the Śilāhāra; see Dr. Bühler’s Introduction to the Viśramadakdēvacharita, p. 40, note.

3 Inscriptions at Śravāṇa-Belgala, p. 42 f. of the Introduction.


5 Verse 12 of the same plates. The original, which is in my hands, reads Siṃhānandī-mahi-pratiḥkha-vitūkā, which must be corrected into Siṃhānandī-mahi-pratiḥkha-cvīrdā.

6 Vukragriva was also a name of Kaṇṇakaśāla (v. 6). See Professor Peterson’s Report on Śkt. MSS. 1884, p. 82, and p. 163, verse 4; South-Indian Inscriptions, Vol. I. p. 158, verse 4; Ind. Ant. Vol. XL. p. 351, No. 4, and Vol. XXI. p. 74, note 35.

7 The same name occurs as No. 13 of Dr. Hoernle’s Tables, Ind. Ant. Vol. XX. p. 351, and Vol. XXI. p. 74.

8 According to Mr. Pathek (Journ. Bo. As. Soc. Vol. XVIII. p. 222 f.), Pātrakṣarīn, who is named in Jinaśaṇa’s Aḍīpīrpaṇa, is identical with Vidyākanda, a contemporary of Akalaṇa.

9 The similar name Vṛddhadēva occurs in the Śvetāmbara Pājñāvalis; Ind. Ant. Vol. XII. p. 247, No. 20, and p. 252, No. 17.

value is said to record that "many Jainas came from the North to the Kāśchī district in the Kaliyuga 1451, Śālivāhana-Śaka 710," in the reign of "Himāśītala-Mahārāja." It was then a forest, which they cleared and cultivated. In his time a schism arose between the Jainas and the Baudhās. Akalankaḍēva overcame the Baudhās. Some of the Baudhās were intended to be put to death in large stone oil-mills; but, instead of that, were embarked on ships and sent to Ceylon." 2 The manuscript subsequently treats of "revenue matters in the time of the Honourable Company" (I). These two accounts and verses 20 to 23 of the Mallisēna epitaph are clearly borrowed from the same source. I would, however, entirely ignore king Himāśītala of Kāśchīpura for historical purposes as long as no contemporaneous epigraphical records, but only legends, are available as proofs of his existence.

18. Pushpāśena, appears to have been a contemporary of Akalanka (v. 24), who was referred to in the preceding verses.

19. Vimālaschandra 3 (v. 25). The author of the inscription quotes a verse (26) which records that this preceptor challenged the Śaivas, Pāśupatas, Baudhās, Kāpālikas, and Kāpīlas in a letter which he affixed to the gate of the palace of a king named (or surnamed) Śatrubhayaśīkara.

20. Indranandin (v. 27).

21. Paravādimala 4 (v. 28). The author quotes a verse (29) which this preceptor is represented to have uttered in the presence of a king named Kṛishnārāja.

22. Āryadēva (v. 30 f.).

23. Chandrakirti (v. 32).

24. Karmaparkirti (v. 33).

25. Śrīpālasēva, surnamed Travidya (v. 34).

26. Matisāgara (v. 35).

27. Hēmaśēna, surnamed Vidyādhanamīja (v. 36). A verse (37) by him is quoted, in which he addresses an unnamed king and challenges other disputants.

28. Dayāpāla [I], composed the Hītarūpasiddhi (v. 38) and was the disciple of Matisāgara and fellow-student of Vādirāja (v. 39). Matisāgara was referred to in verse 35, and Vādirāja is described in the next verses.

29. Vādirāja 5 (v. 40 f.). The author quotes three verses (42 to 44) of "the poets." The first verse states that Vādirāja challenged other disputants in the capital of an unnamed Chāḷukya emperor. The second verse, which refers to "the court of the lord," suggests that the disputation took place in the presence of the emperor himself.

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1 Śaka-Saṅvat 710 corresponds to Kaliyuga 3869,—a small error of 2438 years. According to Mr. Rice (p. 46 of the Introduction), the Jainas have the traditional date Śaka-Saṅvat 777 for Akalanka's victory over the Baudhās. Dr. Bhandarkar quotes a verse from Jinasena's Adipardos, in which Akalanka is referred to; Report on Sri. MS. 1893-94, p. 422, verse 53. According to Mr. Pathak, the Adipardos was composed between Śaka-Saṅvat 705 and 760; Joura. Bo. As. Soc. Vol. XVIII. p. 227.


3 The same name occurs in the Śvētāmbara Paṭṭāvalī; Ind. Ant. Vol. XI. p. 248, No. 35, and p. 253, No. 34.

4 An undated Tamil inscription at Tirumalai near Pōhir in the North Arcot district records a gift by a disciple of Paravādimala of Tirumalai, who may have been called after that Paravādimala who is referred to in our inscription. See South-Indian Inscriptions, Vol. I. p. 105.

5 Śrīpāla is mentioned in Jinasena's Adipardos; Joura. Bo. As. Soc. Vol. XVIII. p. 222.

6 A Jaina preceptor of this name is mentioned in Nāgavarman's Edyōralāka; see p. xxxvii. of Mr. Kittel's Essay on Kanarese Literature, prefixed to his edition of Nāgavarman's Prasoda. The Edyōralāka, a short Jaina poem by one Vādirāja, has appeared in the Edyōralāka. Part vii. No. 3.
30. Śrīvijaya, was worshipped by an unnamed Gaṅga king (v. 45). The author quotes a verse (46) which is said to be composed by Vādirāja, and according to which Śrīvijaya was the successor of Hēmasēna. Vādirāja was treated in the immediately preceding verses (40 to 44) and Hēmasēna in verses 36 and 37.

31. Kamalabhadra (v. 47 f.).
32. Dayāpāla [II.] (v. 49 f.).

33. Śāntidēva, was worshipped by the Poysala king Vinayāditya (v. 51). This is the only royal personage in the whole inscription, about the identity of which no doubt remains. Vinayāditya, the first of the Hoysalas, ruled about the middle of the 11th century of our era.²

34. The next verse (52) introduces a preceptor on whom an unnamed Pāṇḍya king conferred the title 'Lord' (Swāmin), and who was known in the court of a king Āhavamalla under the name Śabdachaturmukha. Possibly, this preceptor is identical with Śāntidēva, to whom the preceding verse refers. If this is really the case, or if, at least, the names of Jaina teachers are enumerated in chronological order in this portion of the inscription, the time of king Āhavamalla in verse 52 would be limited by the date of the Hoysala king Vinayāditya (v. 51) and the date of Malliḥēna's death (A.D. 1129). Under these conditions, this Āhavamalla may be identified with the Western Chālukya king Āhavamalla II. or Somesvara I. The Pāṇḍya king with whom the name of the preceptor is associated, was probably not one of the Madhurā Pāṇḍyas, but one of the Pāṇḍya feudatories of the Western Chālukya kings.³

35. Guṇasēna, a native of the country near Śrī-Mallīnā (v. 53).

36. Ajitasēna (vv. 54 to 57), bore the surname Vādíbhāsinha (v. 57) or Vādíbhakaṇṭhirava (v. 55). The author quotes three verses (58 to 60) composed by him.

Ajitaseṇa's disciples were 37. Śāntinātha, alias Kavikānta, and 38. Padmanāha, alias Vādikōlahala (line 174 f.). The author quotes two verses, the first of which (61) praises Kāntināti, i.e. Śāntinātha, alias Kavikānta,— and the second (62) Padmanāha.


The remainder of the inscription relates to 40. Malliḥēna, who was also called Maladhārīn, i.e. 'the bearer of dirt,' because, to show his contempt of worldly habit, he had ceased to wash himself (vv. 65 and 67). He was a disciple of Ajitaseṇa (l. 209 f.), who was referred to in verses 54 to 57. The author quotes a verse (71) which Malliḥēna is said to have uttered while he was starving himself to death in the presence of the whole congregation.

Two lines in the Kanaresse language at the bottom of the fourth face of the pillar record the names of the composer and the engraver.

In July 1893, Mr. R. Sewell, I.C.S., Collector of Bellary, discovered a sculptured piece of black granite on the north-west side of the Mahānavam-Dibbe at Kamalapura near Hampe. The slab bears two fragments of a Sanskrit and Kanaresse inscription, of which Mr. Sewell kindly sent me impressions. The Sanskrit portion of the inscription refers no less than three times to the death of an ascetic, named Maladhārīdēva.

[It is curious that the title Maladhārīn occurs among both sects of Jainas, the Digambaras and Śvetāmbaras, though it does not appear to date from the time before their separation. At]

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¹ An author of this name is mentioned in Kālirāja's Śabdamaṇḍaparapa, p. 4 of Mr. Kittel's edition.
² See Dr. Fleet's Kanaresse Dynasties, p. 65.
³ See Dr. Fleet's Kanaresse Dynasties, pp. 51 to 53.
⁴ [He may be identical with Ajitasāṅkhyaka, the author of the Alinārdvachāndīmaṇi and Maniprakāndikā. See Mr. Rice's Skt. MSS. in Mysore and Coorg, p. 304, No. 2795, and p. 308, No. 2815.— E. L.]
⁵ No. 60 on the Madras Survey Map of Hampe.
least we have hitherto found the title only within the current millennium. Among the Svëtaëmaras it is borne by several members of the Harshapuriya-gachchha. Later on there appears a separate Maladhàri-gachchha, which must be derived from some eminent Svëtaëmar, named Maladhàrin; e.g. two representatives of this gachchha, Gujatilaka and Khamamùndara, are quoted in Samayasundara’s Sàmchadhi-batakà. The earliest mention of a Maladhàrin would be found among the Digambaras, if the date Saka-Sainvat 975 (Maladhàri-Hëmchandra (Mr. Rice’s Inscriptions at Srawana-Belgola, No. 55, pp. 49, 50, 141, and p. 37 of the Introduction) is correct. In the eleventh century of the Saka era, several Digambaras of the name Maladhàridèva appear to have lived at Srawana-Belgola. One is mentioned in the Hampe inscription discovered by Mr. Sewell; and Mr. Rice’s book refers to one who was a pupil of Divâkaranandanda and preceptor of Subhachandradèva (Saka-Sainvat 1041; i.e. No. 139, pp. 110 and 185), another in Saka-Sainvat 1099 (No. 42, pp. 13 and 123) who was a pupil of Dàmanandanda (Saka-Sainvat 1040?), and a third in Saka-Sainvat 1045 (No. 43, pp. 17 and 124).

[There is a Digambara author called Mallishënachàrya, three of whose works are named in Mr. Rice’s Skt. MSS. in Mysore and Coorg.—the Nëgakumùra-këya (p. 302), the Prabhërîkatraya-räghëkhyána (p. 310), and the Maniràddha (p. 316). This author might be considered distinct from the Mallishë and the composition of the latter, which does not refer to any literary products of the latter. An argumentum ex silentio is, however, out of place here; for Mallishë, the composer of the inscription, appears to have been a professional panegyrist, who knew little of the ecclesiastical tradition and might have easily overlooked eventual works of Mallishë on theological matters.]

[I have derived the above information on Maladhàrin and Mallishë from Dr. Klatt’s Jaina-Onomasticon, a work which contains an enormous amount of references, but requires thorough revision and condensation before it can be presented to the public. Only a specimen of the work was especially prepared for the press and printed in the Transactions of the Berlin Academy for 1892 (14 pages, 4°).—E.L.]

TEXT.

A.—North Face.

1  श्रीमलाकुमुरंद्विरयययंद्वर्तकेल्
2  शार्चार्यैवस्यरेनतंत्रोपहस्त:पिण्डकृकाळे
3  महत्। यथाप्रियस्त्वार्थविनिधिपुण्यकीवर्ममा
4  [ना] सत:। महूभववचारिचक्रममत् श्रीवर्मानी जिन:। [१०] जीया
5  दर्शनुपात्रभृति:। दिताभिमो:। गणी:। गीतमबल:। समाहः
6  हिंसितसिद्धाप्राप्तौकात्य दायाः।। यशोधानुपिघि
7  अधोभ्रमित्वालकार्ये।। वैस्वामित्वाग्न्यमः।। ।.
8  नक्षत्रवर्षसंबंधिकी।। [२०] तीलिङ्गबल:।।
9  तिलिङ्गबल:।। [नि]भिंतिज्ञात:।।
10  दा: सक्तविधिः।। कुमारदिनिक:।। [१०] वक्ष्यः। काव्य:।
11  हितमा भव सदवर्षी:।।कुमारदिनिक:।।

1 From inked stempages prepared by Mr. H. Krishna Sastri.
2 Read विद्वानां।
12 यज्ञार्थात्प्रमुखः विशेषतः स चन्द्रभुवनीयः स च चन्द्रभुवनीयः ।
13 वनदीवानि: ॥ [४८] वंशो विभूतिः विशेषः न केवलिर्भुवने चौकुंडः कुन्दभाषा- ।
14 भावानि किंवलिर्भुवने तः ॥ {४८} निर्देशार्थात्प्रमुखः स चन्द्रभुवनीयः ।
15 कर्णे चतुर्दश भरते प्रवतः ॥ मन्त्रिः ॥ [४८] वंशो भागकभासालु- ।
16 निर्देशात्प्रमुखः स चन्द्रभुवनीयः ॥ [४८] वंशो भागकभासालु- ।
17 प्रभु: ॥ चतुर्दश भरते प्रवतः ॥ मन्त्रिः ॥ [४८] चौकुंडः कुन्दभाषा- ।
18 भावानि किंवलिर्भुवने तः ॥ {४८} निर्देशात्प्रमुखः स चन्द्रभुवनीयः ।
19 दृश्याकारः अकारः ॥ निर्देशात्प्रमुखः स चन्द्रभुवनीयः ।
20 पारित्वात् भुवने भरते प्रवतः ॥ मन्त्रिः ॥ [४८] चौकुंडः कुन्दभाषा- ।
21 युद्धाय वासुदेव्युधाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
22 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
23 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
24 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
25 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
26 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
27 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
28 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
29 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
30 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
31 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
32 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
33 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
34 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
35 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
36 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
37 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।
38 युद्धाय वासुदेव्युधाय ॥ [४८] युद्धाय वासुदेव्युधाय ।

1 [The MS. reads "हस्तम्"—F. K.]
2 [The MS. does read हस्तम्—F. K.]
3 Read तत्रिर्देश:.
4 Read तत्रिर्देश:.

B.—West Face.

56 • राजसन सम्बंधिः[व]दलपपुस्तवं धवाल प्रासिष्ट— 6 57 स्त्रहर्ष्यतोहस्यमस्य पुवि [व]पिक्षमस्तोत्यात्तु: पंक्तितां गु त 68 नौ थेर्दीयमेन नव सदृश सदा साति सचि मानिः यत्र च- 59 स्थानं भशिस्त वदु सिद्धिमात्ताकिवासिय यदि यथात । [२२०] नाष्टकार- 60 योक्तितेन मनसा न देविया केवल्ल नैराम्यं प्रतिपवनार्थमु नैमां वा- 61 बखुआन्त्र भया [१४] राजस: ओऽगमेततेक्षः सदृश प्रायो ।

1 Read असॅ— [The MS. also reads परसॅ— P. K.]  
2 Read वोर्यॅ— [The MS. does read प्रायॅ— P. K.]  
3 [The MS. does read चुपॅ— P. K.]  
4 Read वृष्टान्तारा।  
5 Read धर्मिङ्गारा।  
6 Read धार्मिङ्गारा।
62 विद्याभासी बीरोधान सम्पर विद्वद शुद्ध: पार्वत विद्वेष निधित: ॥ [२२]
63 शीर्ष[ख]देवसुनिर्देव पद्मालिङ्ग देवस्य यथा स- ॥
64 समुद्रबन्धन सबर्म [१] नीरिविबधान भवनमदु पन्नमेव चु- ॥ २४ ॥ विमलेषु- ॥
65 लोहु सतिसिद्ध यथा सहस्रामा ॥ [२५ ॥ विमलेषु- ॥
66 नीरोपकम प्रामाणिकारिणविद्यादेवं पद् । चिद यथाः ॥
67 विद्वेषत प्रियविनेता तदाः[ख]विद्वेष्य यथाः: [२५ ॥ चूः भिन्न ॥
68 तथा च च। यथायमापादित्वयं परवातिरिद्यामीक: पत्यालत्- ॥
69 विनाशक: ॥ परं श्रुत्यारंशस्वनारी सदा संसर्गानारासः ॥
70 'अदरित्वावृत्तते[श्र]ताकुः शापित । श्रीराम यथाप्रयतः- ॥
71 स्वामात्मसत्तान कार्याविकान कार्यविका[न]।दिमोत्तदास्तत विनित- ॥
72 चंद्राणाराजविशालनाराज: ॥ [२६] ॥ वृथा[त]प्राचिनविहारिः यदि] वो ॥
73 न्यु[र]दर्शनिर्देश [१०] नमु तेन च भवस्त्रिहनो 'भजन[त]हियसु- ॥
74 जिनिंद्रनिंदन ॥ [२७] ॥ घटनावधराकारिकोविश[२] ॥ को विदां प्रवाज ॥ ॥
75 परवा- ॥
76 दिमासदत्रः मेव एव न संग: । [२८] ॥ चूः भिन्न ॥ ॥ य[क]य- ॥
77 मासान- ॥
78 स्वरूपनिविख्यतत: सागृहयुवक[य] भ्रमित ॥ ॥
79 श्रीपत्राविद्यादित: परस्यात्माविद्यानि परवातिरिद्यामु: ॥
80 तदाः च च। मका: परवातिस्तत्वाम मवाम वददति सत: ॥ [२८] ॥ भास- ॥
81 श्री[ख]य[ख]ययति यत्राविद्यविद्या राह[श]स्तक्ति[य]वयति ॥
82 स मुच्छि [१०] यस्तद्मया योक्ष्यविस्मित कार्यविन्ध्यसि: ॥
83 कायसुदस्मवज्झ ॥ [२०] ॥ अवशंकरित्वा संजयम ॥
84 भारा: चतुर्विद्यानाविद्यानि: संजयम ॥
85 भारा कुमारीयां मुद्दतिविन्दुनाबात: [१०] शु- ॥
86 त्त्वारः श्रीमण्डलो[श]ु[ख]पिन्नेन पिवेन श्येन शिल मुद्दते- ॥
87 भाला ॥ ददक्षीच्छव[१०] ॥ [२१] ॥ विश्व [य]युतिनवनावाच भेद ॥
88 सा वां ग्रामाध्यक्षः: [१०] यशाष्ट यशनुतस्ययः [क]ममतीन- ॥
89 ददुधुधेनान् सुप्रसि१२]वचार्यां चंद्रकीर्तिसिद्धिन चंद्रभक्तिसि वु- ॥
90 भाष: ॥ [२२] ॥ सामृतिकप्रथमस्त्रिप्राय माय[१०]कार्यप्रकटि- ॥

¹ Read चारिश्वरेन। ² [The MS. reads मृति.—P. K.] ³ Read भजत नी। ⁴ Read भ्रात्राय। ⁵ Read ग्यार। ⁶ Read नुः। ⁷ Read नुः। [This is the reading of the MS.—P. K.] ⁸ Read सहस्र।
[The M.S. does read जिकुः; see Vienna Or. J. Vol. VII. p. 249 ff.]

1. Read "कठ."
2. The M.S. reads या; see Vienna Or. J. Vol. VII. p. 250.
C.—South Face.

119 ॐ वीमचालकचीपश्रवरय-
120 काठके वामभूजवामूली
121 मित्राकण्डेणिकम: पूर्वस्वति पुरुषी वादिराजस्व निश्ची: [10] जशुभाषा-
122 दयां शर्मी जस्विं गमनवतवभुमा जशहि व्याहरयी
123 [च]हींचि स्वतंत्रचुमचुमचपुरत्वकार्याविलीः [43] पातालं व्याह-
124 राजो वसि सुविदितं [व]ख नितारासुत। निगमत। खमपतीसी न
125 भवतं विपक्षी ववस्मधुम शिष्य: [10] जीवितंतंतरंवती नितारहमा-
126 दाइदिनं: केल नाथे गर्वं निमुङ्खं सर्वं विनिमितस्य सर्वं वादिराज नम-
127 लिः [84]
128 राजेष्वी चुरिप्रपाप्तसुखदिन्मार्यादादास्तेनः सम पा-
129 श्रीतीयमुखम जीवधाराजी सुधि: [10] भी भो[[*]] पश्चात पश्चातेय
130 विभिः
131 नां किं वर्षम् इशुभौकरव्रज्ञ्यपरा: पुराततममुनिवारं
132 सय: पांतु व: [43] गंगवधीकरनिर्यात:वसमत्तरागोजधस्वसां
133 रासाशस्तरिकुलचरी: [10] जीवन्द्विप्रभविज्ञायालिनिन्तनामा ची-
134 मानमातुष्णिणकस्तमममास्त: [48] [10] सृष्टियो शुभो च सम-
135 वनिती जीवधाराजेंसेन मालियालि: प्रभासमुखम्[य] ची:भो]
136 ने सुनीता प्रागसशीमुचिरासब्ज्ञाफको नीत: परसुभानि [10] प्रा-
137 य: चीवविविवे तदन्तेदिकं तलिविकायं खिते सब्रामं करसम्भान-
138 सिंसिराविभवतुमो[भो]रुप: [48] विद्वीदयोक्ष न सदस्यस्य तपोक्ष
139 भास्करी-
140 बलमस्तिं विमुहावति न चाजित्म मान: [10] यमं [व]वे कमस्मद्वधनमी- 
141 रंस्यं य: खारिमापंदिक्ष शाम्यदेवसुपोऽवि: [43] खारिमापंदिक्ष:
142 वीमभ्रानार भवतं यमं स्वताभि तीविनाः [10] तमसिनिन्द्रीक्र-
143 मालविचुदाययकः कामक्षभद्दते[व]सायाये [48] सप्नेस्मासिन्धुवालिकं-
144 सुम्भाभागं काजे भारती मास्कम् गुणारभूषणवरघयिकर्मी-
145 मं गोननां [10] तं संत सुव्याधिकारंतद्यापणिवाद्यानं महान-
146 च्छाँ भूतिभिविधि परिवाय ऊँचे युवां स्वाता: [48] विजित-
147 समासकरे चीवधाराजेकी विद्वीदसक्षमाश्री निर्णांतयेवयात्

1 Read सुद्धनमायमचन।
2 Read यमिना।— [The MS. also reads विमिनाः—F. K.]
145 दृष्टि [१०] विस्तारते भी भौसिद्धा काव्य के ज्योति नरमिति- 

146 रसायनविद्: [१०] यथोपाध्याय पवित्रामलकालेङ्वृत्त: पी- 

147 यह्स्मृत जलीः सिद्धिमानयत् स विकर्तरः जातामा: भुव: [१०] 

148 कालोः 

149 पक्षित श्रावणीय नामान्तर्विंशित कन्या निवर्तनं नाबाह्य। खलु सु- 

150 रश्मियोऽस्मातीः पाखियुमः परिपश्चित्तिः सिद्धः 

151 ब्राह्मणमस्तवतिः अनुमाना निराकार सम्बन्धवर्तमानाः 

152 स्वरसाधने परवर्तित्वां सनायी गुणेनावृत्तिः 

153 मृतेऽत्परिवर्तितः: [१०] भारायो गुणरूपेण निमित्तपरिश्रमिः 

154 यत्स्रोतस्मि: [१०] गन्त्योपिः गिर्यानिः गति विभित्ता: [१०] बहुदेवी- 

155 तमादसरः 

156 भवतिइति स्वामित्वविद्वां यत्स्रोतं विदितां पद्माति: तस्मान विद्विकाश- 

157 सब्जीमयोऽक्रमे महावर: [१०] भवसाधनं हनन्त्रित्वां [१०] 

158 [मुख्यत] चाराके वदतानमीति विनयादकृतमेकीव भयः [१०] नौ चेतह- 

159 त् भवस्मिन्तुविभ[य] भावता खु यूम् यत्स्रोतेण निरघवीस्तिकूप- 

160 कृष्णे वानिधिपि: पारित: [१०] गुणा: कुम्भसंदेहारमासरा वा- 

161 गमन्त्वा: 

162 [ढ]प्रायमित्र: परस्रस्ता कोरितिव शा [१०] नावस्मृतिः [लख][युब्ध]त्रेवा च- 

163 यवकीर्तिशियनिः न कायाः भाङाः पदमातिपलितपति: [१०] सकल- 

164 [भुवन] प्रायमित्रस्मृतवं गुणातिस्मृतिस्मृतवं तोहृदारायवित्वः [१०] 

165 [ढ] पृथ्विः [ढ] वश संसारप्रचारयुक्तविद्वारस्मृतवं चंद्रायवित्वः [ढ] प्रा- 

166 संस्कृति[य] जिन्तस्मृतस्मृतिः सेवने स्मरणं यथैरं मार्ग्यानि सतानसारमुद्र- 

167 मन्मर्जनात्तस्तस्तव[ढ]संपाणित [१०] यथासः परन्तु[ग्ध्] कष्मज्जस्तान- 

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1 Read चढ़ीसिद्धिः.
2 Read एच.
3 The MS. does read युक्तांद्रे; see Vienna Or. J. Vol. VII. p. 260.
4 Read स्वामित्.
5 Read तौऽद्यः.
6 The MS. does read गुणयुक्तां; see Vienna Or. J. Vol. VII. p. 251.
7 The MS. does read चन्त्रसिद्धिः; see Vienna Or. J. Vol. VII. p. 251.
8 Read "बीमापदा".

202
168 दियालाङ्कातु निः गवर्न कुतो भयवभ का वाह देहे रति: ||
169 चा[सी] दास्य विद्विदभुतनान्यहित [र] दिक्यं तत्वात्रिक्षे तदन् [स्व]म्-
170 [क्य] वर्द्धिन्य संहा: [तृ] व्यासार्यन्त मुन सुरपति भर वत्सीयेः [च] तृ-
171 षा ततुक्ष्यातिर्च मलं समवाप्योलोकस्मरिप्रकटत: || [्रॆ४⁸]
172 भज्जनानामान सक-अविष्णु- यज्ञनंपुक्षे मना शाल्न्वरणमयि [त] व्याकरणस्य [१०] व(ची) राग-
173 भरितमन्: कोषी यत्तां कव्यानन्दन [च] तामपि तत्तो यतते ||
174 [४६४]
175 दे--East Face.
176 चूर्षि: च यत्च तित्यि: कविताकालवादिवोऽकाशायप- रनामधियो: षा: सिसापम्यमभावत्तरीवर्लक्ष्यापि-
177 लब्ध्योपविनिमिदभिमंसपूर्वी च तामासाय मधापिर्या-
178 परितया या विभिन्नावलिक्ष्याधारणा चिरेण सरस कै-
179 द्रम्म्यपक्षितामृ [सू] ख्यातावाकालिकरीविदय: शीतानाश-
180 त न तां वर्धां सापि वर्षकित प्रभवति भृम: कयानात् वयं || [४६४]
181 [सू]तुरुष्मुनिरंदवतं किष्मीत्योपवायपमाकन्तः-
182 तित कान्दभें [१०] ध्वाति तत परवासितानन्त्र शीतानाश-
183 भवुकभक्ष्यानि गम्यত् || [४६४] दीर्घा स दीर्घा च यतो यती-
184 ना जीन तस्मापरस्नाति [१०] कुमारसेवितत-
185 यत्तित देहयदेहारं वरिन्य || [४६४] जगन्तिना-
186 मधुरमार्गसमाप्पञ्चाब्धियंपकारकसृषी चरणभुत:
187 भूमिन्द्र: [१०] विषुवेयुष्पन्नपरम्परापरमपरमादिदीयो।
188 देहत सम मक्किसनमधरिये गुरू: || [४६४] वन्य तन मल-
189 घारिण्य सुनिश्चित मोहोऽयाधिशायत्वापापाये-
190 शास्त्रे [दैत्य सन्यमसंघिये [१०] श्रावणपचयी-
191 भवानामपि प्रवत्तिमानमानाधारिण्योनिभक्ष:-
192 रम्यप्रभावधानन्तुकारायं पूर्वपुरप्रभावविन्यां [१०] पदः
193 [प] दप्योश्रेष्ठभारतभयेगायविलेकीमोक्षतु म-

¹ Read १हि:-- [The MS. also reads १हि:-- F. K.]
² Read वयं तरयम्.
194 निराकरक शालि मानवाणीमयः // \([14^a]\) \n\n195 मानवाणीमयः // \([14^a]\) निराकरक शालि मानवाणीमयः

196 यशोधर: \([1^a]\) यशोधर: गुणरसिद्धः

197 गुणरसिद्धः \([1^a]\) यशोधर: \([1^a]\) गुणरसिद्धः

198 तत्वं तत्त्वं \([14^a]\) \n\n199 तत्त्वं \([14^a]\) तत्त्वं तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

200 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

201 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

202 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

203 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

204 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

205 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

206 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

207 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

208 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

209 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

210 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

211 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

212 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

213 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

214 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

215 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

216 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

217 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

218 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

219 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

220 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

221 तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\) तत्त्वं \([14^a]\)

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1 Read प्रत्येकम्. — [The MS. also reads पुंडङ्कै. — F. K.]
2 Read प्रत्येकम्. — [The MS. also reads पुंडङ्कै. — F. K.]
3 Read शब्दोऽर्थम्. — [The MS. also reads शब्दोऽर्थम्. — F. K.]
4 Read शब्दोऽर्थम्. — [The MS. also reads शब्दोऽर्थम्. — F. K.]
5 Read शब्दोऽर्थम्. — [The MS. also reads शब्दोऽर्थम्. — F. K.]
6 Read शब्दोऽर्थम्. — [The MS. also reads शब्दोऽर्थम्. — F. K.]
7 Read शब्दोऽर्थम्. — [The MS. also reads शब्दोऽर्थम्. — F. K.]
8 Read शब्दोऽर्थम्. — [The MS. also reads शब्दोऽर्थम्. — F. K.]

E.—At the Bottom of the East Face.

222 प्रस्तुताधिकारिव गुड़े विन्दुदेवकानकहारं महनाना-
223 [१] ब[२]ः । विन्दुदेवकानई[ख]तिको गंगाचारी कंदरिकिते

TRANSLATION.

(Verse 1.) Let him be propitious to the flock of the good (bhavya),¹ as of chakāras,² the moon of the glorious Nātha race,³ the blessed Jina Vardhamāna, who is to be worshipped by the court of Indra; (who is) a great (and) excellent cluster of light which dispels darkness (and) purifies the world by the streams of nectar (which consist of) the glory of knowledge; (and) through whom, the protector of the good, the great splendour of the ocean of pure religion (dharma) is increasing.⁴

(V. 2.) Let Gautamavāmin, the head of a school (gamin), be victorious, whose well-known (other) name Indrabhūti (i.e. he who resembles Indra in power) was full of significance, as, by means of the seven supernatural powers (mahādāhi),⁵ he placed the three worlds at (his) feet! The unimpeded Mandakini (Ganges) of words, (having risen) from the throat of Vīra, as from the slope of the snowy mountain,⁶ having entered the ocean of his (viz. Gautama’s) intellect, (and) being absorbed by the wise, as by clouds, purifies the world.

(V. 3.) Let the Śrūtačāvalins, whose knowledge is confident (as it possesses) a thousand kinds of argumentation,⁷ derived from the doctrine of the founder of the religion (Tirthika), (and) who are worshipped by the heads of a host of wise men, expose the secrets of false doctrines by (their) thundering words,— just as Indra, whose body is safe (as it possesses) a thousand eyes, produced at the sight of (Gautama) the lord of saints,⁸ (and) who is worshipped by the heads of the host of gods, cut the attributes (i.e. the wings) of the mountains by (his) roaring thunderbolt!

(V. 4.) Say, how can the greatness be described of Bhadrabāhu, whose arms were engaged in subduing the pride of the great wrestler, delusion? Through the merit acquired by being his disciple, the well-known Chandragupta was served for a very long time by the nymphs of the forest.⁹

(V. 5.) By whom on this earth is he not worthy to be worshipped, the pious lord Kaundakunda, who adorned (all) the quarters by (his) fame which possessed the splendour of

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¹ i.e. of the Jainas. See Mr. Rice’s Inscriptions at Śrāvaṇa-Belgoa, pp. 50 and 63 of the Introduction.
² These birds are supposed to subsist on moon-beams.
³ The expression Nātha-kul-inḍu corresponds to Nāya-kula-chanda, ‘the moon of the Nāya race,’ in the Kalpavṛtta, paragraph 110.— [I have not yet met with Nātha as Mahāvīra’s family name. The Śvetāmbaras use the form Jāna, and the Digambaras Jāṭri, at least in the name of the sixth Āgā: Jāṭridharmakālakā, ‘the sermon of Jāṭri.’— E. L.]
⁴ The influence of the moon on the tide is alluded to.
⁵ [The Śvetāmbaras distinguish more than seven riddhis; compare the Aupapātikasūtra, paragraph 24, and Hēmāchandra’s remarks on his Vīgyāna, i. 9.— E. L.]
⁶ Kukūla, ‘a mountain,’ is given as a Sanskrit word in Sanderson’s Canarese Dictionary. The Trīkāṇḍakā has the form kūkūla.
⁷ [Seven kinds of argumentation (naya) are enumerated in the Indische Studien, Vol. XVII. p. 39 (= Ind. Ant. Vol. XXI. p. 306 f. where ad is a misprint for nad). Professor Weber’s translation of naya, ‘method of conception, assertion,’ meets only those cases in which, as usual, the nayas are brought to bear on the canonical books. In the present verse, however, they refer to mooted problems of a general kind, in which the Śrūtačāvalins defeat the followers of other religions by means of their kinds of argumentation.— E. L.]— See also Dr. Bhandarkar’s Report on Skt. MSS. 1883-84, p. 95 f.
⁸ This is an allusion to the story of Ahalyā.
⁹ The same legend is alluded to in Mr. Rice’s inscription No. 40.
the jasmine, (and) who, a bee on the beautiful lotus-hands of magicians, firmly established sacred knowledge in India (Bharata)?

(V. 6.) Worthy of worship is he who was skilled in reducing to ashes morbid appetite, on whom an exalted position was conferred by the goddess Padmâvatî; who summoned (the Arhat) Chandraprabha by the words of his spells; the head of a school, the teacher Samantabhadra, by whom in this Kali age the Jain path was suddenly made samantabhadra, (i.e.) prosperous on all sides.

(Line 18.) Note (chārni).—The following fine words (sūkṣṭi) manifest his display of eagerness to commence disputation:—

Mitra (vrittta).—(V. 7.) "At first the drum was beaten by me within the city of Pātaliputra, afterwards in the country of Mālava, Sindhu, and Thakka, at Kāñchipura, (and) at Vaidishā. I have (now) reached Karahātaka, which is full of soldiers, rich in learning, (and) crowded (with people). Desirous of disputation, O king! I exhibit the sporting of a tiger.

(V. 8.) "While Samantabhadra stands disputing in thy court, O king! even the tongue of Dhūrajī (Śiva), who talks distinctly and skillfully, quickly wanders (back) into (its) hole. What hope (of success is there) for other (opponents)?"

(V. 9.) The sharp sword of the meditation on the blessed Arhat, which breaks, as a line of stone pillars, the hostile army of destructive sins, was conferred as a boon on him, though he was a (mere) disciple. Otherwise, how could he, together with the sage Simhanandin, have broken by (his) sword the solid stone pillar, which barred the road to the acquisition of the fortune of the kingdom?

(V. 10.) Could the king of serpents, though he possesses ten hundred throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakragnī, who, respected by the Sāsanadēvātā, while the necks of the devils, (viz. all) the disputants in this (world), were bent with shame, briefly discussed the meaning of the word atha during six months.

(V. 11.) O lords of poets! your praises will not reach him in spite of all trouble; make a profound obeisance to the sage Nandin whose (name) begins with Vajra (i.e. Vajranandin), who composed the Namsūtra, which is pleasant as an excellent composition, containing the variety of the doctrines of all the Arhats!

1 [Chārni probably means here 'a Jain monk endowed with magical powers.' In this sense the word occurs occasionally as an abbreviation of vidya-chārni. I cannot vouch for the correctness of this translation as I do not know if the tradition of the Digambaras connects Kundakunda with a professor of legendarum like K hapūṭākhyā. — E. L.]

2 The learned Brahmāṣṭri Śastri informs me that the meaning of the word śakamaka was thus explained in Vādībhāṣṭaśca's Kṣatruśhādāmarāṇi. — भवज्ञोऽभायोऽन्तरी भूत हो महाविज्ञान. Compare Mr. Rice's Introduction, p. 61.

3 अचर्मर्यम् appears to stand for मर्यम्. See note 2.

4 Brahmāṣṭri Śastri gave me the following explanation of the expression ghātī-mala:— गात्मकी ग्राहकुरु भागिति दाति तद्वैर नाव पापम्. The four ghātī-mala karmas are specified in Dr. Bhandarkar's Report on Skt. MSS. 1883-84, p. 93, note 1.

5 At first sight this pronoun would appear to refer to Samantabhadra, whose name was mentioned in the preceding verse. But, as noticed by Mr. Rice, it is more probable that the pronoun points to the mythical Gaṅga king Kōrgajī; see p. 186 above.

6 The only possible way in which I can explain the second half of this difficult verse, is to assume that चित्रविचार is meant for लघुविचार.

7 ग्राह is generally the first word of Sanskrit books.
(V. 12.) Great is the might of the preceptor Pātrakēśarīn, on account of whose devotion (the goddess) Pādamāveti became (his) helpmate in disproving (the theory of) the three qualities.1

(V. 13.) Praise that Su[matīdēva], who, out of affection for you, composed the Sumati-saptaka, which displays crores of wise thoughts (and) removes the pain of worldly existence to those who avoid the wrong path and desire the path of truth!

(V. 14.) O wonder!2 Having brightly risen in the southern region, the sage Kumārāsena set (i.e. died) in the same (region), (and) the splendour (of the fame) of this unique sun of the world remains the same (after his death).

(V. 15.) How could not men, experiencing sweet pleasure, praise that noble chief of sages, Chintāmaṇi, who composed (for use) in every house the Chintāmaṇi, which contains fine thoughts on virtue, wealth, pleasure, and salvation?

(V. 16.) Only Śrīvarddhadēva, (who was) the crest-jewel of poets (and) the author of a poem, called Chalīmaṇi, which is worthy of study, has performed (sufficient) pious deeds (in former births) for earning fame.

(Line 42.) Note.—He was thus praised in verse by Dandīn—

(V. 17.) "Paramēsvara (Śiva) bore Johnu's daughter (Gaṅgā) on the top of (his) matted hair. Thou, O Śrīvarddhadēva! bearest Sarasvatī (the goddess of speech) on the tip of (thy) tongue."

(V. 18.) Granted that, (like the sage Mahēśvara, the god Mahēśvara) has overcome Cupid, supports a troop (of demigods, alias disciples), (and) touches with (his) feet the crests of mountains (alias, of kings). But who in this (world) can (sufficiently) praise that sage Mahēśvara, whose standard (the god) Mahēśvara is not able to reach, as he knew all arts (kālā), (while Śiva wears only the crescent (kālā) of the moon on his head), (and) as the celestial river (Gaṅgā) of his fame flowed over the glittering diadems of the eight regents of the points of the compass, (while from Śiva's head the Gaṅgā descends on earth)?

(V. 19.) Worthy of worship is that lord of sages, Mahēśvara, who was victorious in seventy great disputations and in innumerable others, (and) who was worshipped (even) by the Brahmarakshas.3

(V. 20.) Within whose reach is that pious saint4 Akalaṅka, by whom (the Buddhist goddess) Tārā that had secretly descended into a pot5 as dwelling-place, was overcome together with the Bandhas; before whom the gods of the heretics,— who were burdened with (his) chair (which they) carried (on their shoulders),—folded the hands for worship; and in the dust of whose lotus-feet Sugata (i.e. Buddha) performed an ablation,6 in order to alone, as it were, for (his) sins?

(Line 51.) Note.—The following is reported to be his own description of the unrivalled power of his blameless learning:—

(V. 21.) "O king Sāhasatunā! There are many kings with white parasols; but (kings) who are as victorious in war, (and) as distinguished by liberality, as thou, are hard

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1 Brahmasūri Śāstri informs me that the three qualities (lakṣhaṇa) of existing matter (sat) are utpada, vyaya and dharaya; compare Dr. Bhandarkar's Report on Skt. MSS. 1893-94, p. 95. According to Mr. Pathe (Journal, Bo. As. Soc. Vol. XVIII. p. 232), the trikālaṇa-hētu is discussed and refuted in Pātrakēśarīn's Ashta-sahāsi and Pramāṇaparikāhā.

2 The "wonder" consists in Kumārāsena's rising, setting, and remaining in the South, whereby he is changed from the sun, which rises in the East and sets in the West.

3 [By brahmarakshas I understand 'Brahmanas defaced in disputations.'—E. L.]

4 Here and in verse 24 the word dēc appears to have this meaning.

5 The legend of the pot is narrated in one of the Mackenzie manuscripts (Taylor's Catalogue, Vol. III. p. 424), and in certain Jaina works (Inscriptions at Śravan-Belgoa, p. 45 f. of the Introduction).

6 According to verse 23, Akalaṅka kicked Buddha's image with his foot.
to find. Thus, there are (many) scholars in the Kali age; 
(but) none (among them) are such poets, such masters among disputants, so eloquent, (and) of minds equally skilled by the study of various sciences, as I."

(Line 55.) Obeisance to Mallishëna-Maldhâridëva!  

(V. 22.) "As thou, O king! art known here (on earth) to be skilled in subduing the arrogance of all enemies, so am I famed on this earth as the destroyer of the whole pride of scholars. If not, here I am, (and) here in thy court good (and) great men are always present. Whose is the power to speak, let him dispute (with me), if he should know all sciences!

(V. 23.) "(It was) not because (my) mind was influenced by self-conceit (or) merely filled with hatred, (but) because (I) felt pity for those people who, having embraced Atheism, were perishing, that, in the court of the glorious king Himâsitala, I overcame all the crowds of Buddhâs, most of whom had a shrewd mind, and broke (the image of) Sugata with (my) foot."

(V. 24.) The only abode of greatness (is) that holy sage, the saint Pusâpaëna, whose colleague was that holy one.  

(Is) not among flowers the lotus, whose friend is the sun, the only site in this (world) of the sports of (the goddess) Sêr?

(V. 25.) If scholars were able to understand properly the difficult style, which subdued the pride of all disputants, of the preceptor Vimalachandra, the king of sages, would (they) not then be able to explain (the style) of (Brijaspati) the lord of speech?

(Line 67.) Notes.— For, the following verse, which caused pain to the hearts of opponents,  

(records that) he hung up a letter (in public):—

(V. 26.) "To the gate of the spacious palace of Satrubhayambara, which is constantly thronged with passing troops of horses and numbers of mighty elephants of various kings, the high-minded Asambara (i.e. Digambara) Vimalachandra eagerly affixed a letter (addressed) to the Šiva, the Pâšupatas, the sons of Tathâgata (i.e. Buddha), the Kâpâlikas, (and) the Kâpilas."

(V. 27.) O good men! if you are afraid of being overcome by the devil of sin, then serve the holy sage Indranandin, who was worshipped by many kings!

(V. 28.) Who (was) skilled in cresses of chains of arguments?  

Doubtlessly the eloquent Parâvâjimalâdêva, the king of scholars, alone.

(Line 75.) Notes.— He addressed the following etymological interpretation of his own name to Krishhârâja, who had asked for (his) name:—

(V. 29.) "That (view) which is different from the accepted view, is 'the other' (para); those who profess this, are 'the professors of the other (view)' (parâvâdânak); he who wrestles with these, (is) 'the wrestler with the professors of the other (view)' (Parâvâdîmalla): This name good men declare (to be) my name."

(V. 30.) Let him be carried on the head (i.e. worship him), the ascetic Ayadêva, the best of teachers, the establisher of the (Jaina) doctrine (râdhdânta), who, being engaged in (the
observance of] abandoning the body,1 abandoned the body for ever at the end of the festival of (his) going to heaven!

(V. 31.) It is reported that, if those who wanted to test (his) self-restraint, placed a straw on his ear, (even) when his attention was dormant and absent at the hour appointed for sleeping, he slowly wiped the ear with the peacock’s tail, made way for that (imaginary) insect by gently turning round, and lay down (again).

(V. 32.) O wise men! Worship aloud that head of a school (gāmīṇa), Chandrakirti, whose fame resembled the moon in splendour, whose speech was sweet, (and) who, out of compassion towards the weak-minded disciples of this age, by means of (his) intellect alone, which was as sharp as the kūla (grass), condensed into a minimum of doctrine the whole meaning (of the books) which the chief disciples2 had composed with too great verbosity!

(V. 33.) We worship the lord called Karmaprajñā,3 who had completely mastered the (Jaina) doctrine (prajñā), who was disposed to deeds of pure merit, (and) by obeisance to whom emancipation from the (eight) terrible kinds of deeds4 is obtained.

(V. 34.) To be worshipped is Śrīpālādevā, from whom the good (receive) the knowledge which discerns the truth, (and) who was content with the simple title Traiśādivya (i.e. versed in the three Vēdas), though he had by his own mouth explained all sciences.

(V. 35.) The high-minded preceptor, the holy Maitisāgara (i.e. the ocean of wisdom), — from whom were produced shining pearls that were increasing in splendour, (viz.) — many excellent pure virtues, which became ornaments of the heads of the rulers of the earth, (and) in whom the mass of the water of darkness (or ignorance) was drunk up by the glittering light (of knowledge, or of the submarine fire), — made the circle of the earth a pure holy place.

(V. 36.) Alone victorious (is) that great sage Hēmasēna, bearing the pure title Vidyādhanānīyā,5 at whose attack even Śiva the abode of ashes, who wears the lovely crescent of the beautifully shining moon, becomes powerless.

(Line 99.) Note.— The following verse, (which contains) a vow (made) by him in the king’s court, caused the opponents, who, like children, had ascended the mountain of false pride, to become unsteady with the fear of falling to the ground through defeat:—

(V. 37.) "Whoever, inflamed by (his) practice in logic (and) grammar and by (his) wisdom, competes with me in disputations before learned umpires in the presence of kings, on that

1 A definition of the observance of khyātisāga is given in Dr. Bhandarkar’s Report on Skt. MSS. 1883-84, p. 98, note 3.
2 Śrītabindu may be the name of a work by Chandrakirti.— [According to Dr. Klatt’s Jaina-Onomasticon, Professor Peterson’s Report on Skt. MSS. 1883, Appendix, p. 32 f. notices two works by Chandrakirtigāpi, the second of which bears the title Siddhāntakalākāra, ‘extracts from the canonical books,’ and may be identical with the Śrītabindu, though it appears to belong to the Śvētāmbara literature.— E. L.]
3 [The Ganāḍhīvaras are the same as the Ganadharas or pupils of Mahāvira. For to these the tradition attributes the authorship of the canonical scriptures which, according to the present verse, were condensed in the Śrītabindu.— E. L.]
4 The metre appears to be responsible for the irregular use of the locative adnā instead of the instrumental adnād. — [An ancient work, named Karmaprajñā, is already quoted by Śiṅkha, though he means Prajakṣapad, chapter xxiii. which is also entitled Karmaprajñā; but the author’s name appears to be Śīvalarman. There may have been other contemporaries with the same title. The following reference to the Karmaprajñā occurs in Jinaśa’s Hariśāmadaparīśa, chapter lxvi. verse 30:— स्वर द्रष्टव्यति मूलच च च जितानंतरंमोक्षसुषः .— E. L.].— Karmaprajñā may have been the same of both a book and its author, just as Chintāmanī in verse 15.
5 [The eight kinds of karmas are enumerated, e.g., in Dr. Bhandarkar’s Report on Skt. MSS. 1883-84, p. 98, note, and p. 97, note.— E. L.]
6 This surname is explained in the relative sentence which follows it. As Arjuna, also called Dhanadēvā, fought with Śiva, who was disguised as a Kirtā, Hēmasēna defeated the Śivas in disputations through his superior knowledge (vidyā).
scholar I shall inevitably inflict a thorough defeat, which cannot be measured (i.e. described) by words. Know, O king! that such is the belief of Hemasena!"

(V. 38.) To be praised aloud is that sage Dayapala, whose Hitavimsatidhi was composed in noble style for men desirous of (their own) welfare, (and) who, celebrated for (his) power, (was carried) on the head (i.e. worshipped) by the good.

(V. 39.) The only exceedingly virtuous person is the ascetic Dayapala, the lord whose preceptor was the holy Matisagara, the producer of a moon of glittering fame; whose fellow-student was the holy Vadiraja, the head of a school; (and) in whose mind (devi) hatred of his own body;—we need hardly mention that (he) called the wives of others devils.

(V. 40.) A speech which illumined the three worlds (trailokyadhipika), has issued only from two persons on this (earth); one (was) the king of Jinas (Jinaraja), the other, Vadiraja.

(V. 41.) To be served by the wise is the holy Vadiraja, whose fame, like a (royal) parasol, constantly covered the sky (and) desired (to outshine) the disc of the moon; near whose ears glittered masses of speeches, like rows of tails of female chamara; the might of whose chair was to be worshipped (even) by lions; (and) at the greatness of whose excellence loud cheers were uttered by all the disputants, as by subjects.

(Line 117.) Note.—To his virtues refers the following play of words of the poets:

(Line 118.) Obeisance to the Arhat;

(V. 42.) "In the victorious capital of the glorious Chalukya emperor (chakravarta), (which is) the birth-place of the goddess of Speech, the sharp-sounding drum of the victorious Vadiraja suddenly roams about. (The drum sounds) "jahii" (i.e. strike!), (as though) its pride in disputation were rising; (it sounds) "jahiti" (i.e. give up!), (as though) it were filled with the conceit of being convincing; (it sounds) "jahiti" (i.e. give up!), (as though) it were envious of the speech (of others); (and it sounds) "jahiti" (i.e. give up!), (as though) it boasted of clear, soft, sweet, and pleasant poetry!

(V. 43.) "The king of serpents, whose thousand tongues are well-known, lives in the lower world; (and) Dhishapa (Bhishapati), whose pupil is Indra, the bearer of the thunderbolt, will not leave heaven. Let these two live on account of the strength (i.e. the inaccessibility) of their abode! What other disputants in this court of the lord do not abandon all conceit and bow to the victorious Vadiraja?

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1 Matisagara means 'the ocean of wisdom,' and the moon is supposed to have been produced from the ocean. Compare verse 25.
2 I had originally taken astra as 3rd du. imperf. of as and as predicate of both kathd and evraha. Professor Kielhorn pointed out to me that it is better to take it as the 3rd sing. imper. of da.
3 In the case of Vadiraja this may imply that he was the author of a book entitled Trailokyadhipika. A Jain geographical work of this name is referred to by Wilson, Mackenzie Collection, p. 169.—[A Digambara work entitled Trailokyadhipika has Indravamadiva for its author. But the same title occurs elsewhere, also among the Svetambara. The author's name, as given in the inscription, viz. Vadiraja, is a frequent epithet which makes any final identification impossible.—E. L.]
4 This verse institutes a comparison between a king and Vadiraja, whose name means 'the king of disputants.' The subjects of the king are represented by the disputants, and his parasol by Vadiraja's fame. For the king's shwala the author discovered an equivalent in Vadiraja's speeches, which, like the former, were near the ears, because they proceeded from the mouth, and which resembled the former in whiteness, because they exposed the teeth. As chamara for chamara, vEdga appears to be used for edamaya.
5 This alludes to the lion-throne (etahdusa) of kings.
6 Compare page 201 above, note 1.
7 NiskhAyzad is the same as the usual ak5adh.
8 This appears to refer to the Chalukya emperor mentioned in the last verse. Professor Kielhorn pointed out to me that innaaadh is a neuter according to the Kusika on Pali, ii, 423.
(V. 44.) "Let them protect you, these loud shouts for help of the ancient sage (i.e. Brahma):— 'Now this holy sage Vādirāja eagerly takes away from my side the goddess of Speech, whose affection (has become) very strong through (his) long familiarity (with her). Ah! Ah! Look! Look! Is this the way of ascetics?''

(V. 45.) Wise, endowed with superhuman qualities, (and) dispelling darkness (or ignorance) by the rays of true knowledge (or ignorance) he whose famous name commenced with the word Śrī and ended with Vijaya. The splendour of his fine moon-like toe-nails mingled with the dawn-like redness produced by the jewels on the head of the Gaṅga king.

(Line 132.) Note.—For, this holy one was praised by the holy Vādirajadēva (as follows):—

(V. 46.) "All that double excellence of learning and penance, which, before, in the holy sage Hāmāsenā had been brought to the highest pitch through very long application, must have devolved on Śrivijaya when he occupied his chair. How else (could be acquire) such learning (and) such penance in a short time?''

(V. 47.) I worship that lord of sages, Kamalabhadrā, who obtained fame on this (earth) by floods of sin-destroying virtues, (and) who possessed proficiency in learning (but) no conceit, brilliant penance (but) no fierceness, might (but) no pride.

(V. 48.) I resort to him, in order to purify myself,—the extremely pure Kamalabhadrā, (who resembles) an excellent lake, by the mere thought of which the mind of (all) good pilgrims (or disciples) on this (earth) becomes perfectly pure.

(V. 49.) Let (all those) good men who are considered as learned on this (earth), praise that great scholar (śūri), who adorned (i.e. appropriately bore) the name Dayāpāla, to whom alone the title of Paṇḍita was suitable, the extremely fortunate one who, though the foremost of ascetics, was resplendent with numerous ornaments of jewels, (viz.) virtues, (and) was embraced in this Kali (age) by the goddess of Speech with all (her) parts!

(V. 50.) Victorious is the holy Dayāpalēdeva, who subdued the pride of Cupid, who knew all sciences, who conquered all disputants, whose extremely pure fame pervaded the circle of (all) quarters, (and) whose feet were reddened by the jewels in the diadems of bowing kings.

(V. 51.) Who is able to describe as "such and such" the ability of that ascetic Śantiśeṣa, having worshipped whose pair of pure lotus-feet, the well-known Poyaśa king Vinayāditya brought to the presence of the goddess of (his) kingdom (other) countries, which fulfilled (his) commands? Rare indeed are (men) who possess such brilliant and great splendour.

(V. 52.) Fortunate is that sage, on whom the Pāṇḍya king, who had received a wealth of knowledge through his favour, conferred the title "Lord" (Sādásya), (and) whose name Sābdachastramukha was celebrated in the court of king Āhavamalla.

(V. 53.) Whose name is worshipped by those who desire (their own) welfare, is lord of Paṇḍitas, Guṇaśeṣa, the jewel of the beryl (producing) country near Śri-Muḷḷāra, 4

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1 I had originally translated the adjective abrahāma-yaga-pardā by 'impious.' Professor Kielland pointed out to me that it refers to the exclamation 'abrahāma-yag!' 5
2 A similar virākṣādādhas occurs in verse 68, and gives rise to a joke at the expense of Brahma in verse 44.
3 i.e. who was converted to the Jain religion.
4 Pidārādāra is synonymous with cadāra (or caḍāra) and vidāra (or caḍāra). The only locality in Southern India, where beryl are found, is Pidārā or Pattiyali in the Dhārāpam taluk of the Coimbatore district; see Ind. Ant. Vol. V. p. 237 ff.
5 There is a village named Muḷḷār in the Uḍīpi taluk of the South Canara district; Mr. Sewell's Lists of Antiquities, Vol. I. p. 292.
endowed with faultless excellence, a mass of great splendour, the ornament of the heads of kings, through the mere smell of the medicine of whose good words, men were made to attain the condition which is devoid of decay.

(V. 54.) I worship thee, O Ajitasēna! who art another sun on earth in dispelling the mass of darkness in the heart, who art eagerly worshipped day by day by those who know the science of Scepticism (Syādeśa), (and) through whose contact the lotus of the mind of those who devoutly bow (before thee), shakes off the burden of sleep (and) becomes the abode of wide expansion (or knowledge).

(V. 55.) Avoid the ornament of false speech! Give up haughtiness! Profess Scepticism (Syādeśa)! Modestly bow before Vādibhakṣānṭhirava. If not, you will be perplexed by fear at the hearing of the loud roar of him, by whom the elephants, (viz.) the disputants, are quickly precipitated into the pit of the ruined well of refutation.

(V. 56.) Of which praise is he not worthy, the lord of ascetics, Ajitasēna? (His) virtues successfully rival the glitter of the jasmine; (his) voice wafts nectar; (his) fame appears to be as charming in gracefully floating, as the plava (duck); (and) the splendour of the moon-like navel of (his) feet is desired by a crowd of kings, as by chakrā or birds.

(V. 57.) Resplendent is Ajitasēna, (albeit) Vādibhāsaṃgha, the head of a school (ganabhrat) who split the temples of the most mighty elephants, (viz.) the disputants, (and) whose lotus-feet were kissed by the tops of the glittering diadems, worn on the bowing heads of all kings.

(Line 165.) Note.—The following words of his own indicate the intensity of his indifference to the world:—

(V. 58.) "(I) have entered the holy religion of Jina (Jina-jāsana), which is difficult to be obtained by (all) living beings in the three worlds, which resembles a support for the hands of men who are immersed in the ocean of the world, (and) the adherents of which are adorned by the glory of complete knowledge that is regardless of other (knowledge). Therefore, what is difficult (for me)? Of what should I be afraid? Or, what pleasure (have I) in this body?

(V. 59.) "Now (I) know that the sovereignty of the soul has the form of infinite knowledge, etc. In order to obtain that (sovereignty), this (my) mind is intent on this (knowledge) alone in accordance with the doctrine. (I have) given up the desire for other happiness, (viz.) that of a lord of gods, and that of an emperor. Therefore, enough, enough of the ways of the world, the purpose of which is idle, (and) which attract the ignorant!

(V. 60.) "Let one strive (in vain), whose mind is polluted by external love and hatred, (and) who does not know that the soul has for its body the knowledge of all objects, (and) that his own mind (must be) constantly tranquil, in order to become the instrument of that (knowledge)! How (could) one who knows this (soul), even for a moment strive for anything but that (knowledge)?"

(Line 174.) Note.—The following description of the eminence of the vast scholarship of his two disciples, the Pundita Śāntinātha and Padmanātha, whose other names were Kavitākāanta and Vādikābhāsā (respectively), is (still) incomplete:—

(V. 61.) "O holy Kāntāsānti, whose fame rose without interval in all directions! Even Samsavatī is not able to describe that lovely abundance of skill in speech, which (men)
experienced at last on approaching thee whose intellect was great, (and) the eminence of which was to be worshipped by the best of all scholars. Therefore, how (can) we describe (it)?

(V. 62.) "Having lost the abundance of their great pride, having forgotten the fierceness of their envy, uttering pitiable cries, (and) not knowing to which direction to turn,—the elephants, (viz.) the opponents in disputations, ah! run away trembling at the (very) smell of the must elephant, (viz.) the holy scholar Padmanābha."¹

(V. 63.) Let him protect (us), Kumārasēna, who possessed Jaina penance which removes pain, from whom ascetics (received) both initiation and instruction, (and) whose pure life (was) an example of the path to bliss!

(V. 64.) Let him have mercy on me, the preceptor Mallīshēpa-Maladhārīdāva, the lion who split in two the must elephant, blind with fury, (viz.) Cupid, the destroyer of the dignity of people; by whose feet the crests of kings were to be adorned; (and) whose, practice of the austerities which consist of twice six (i.e. twelve) kinds, (was) as brilliant (as the rising of the sun)²

(V. 65.) I worship that lord of sages, Maladhārīn, whose heart was firmly resolved to be engaged in beating the enemy, delusion, (and) who was exceedingly resplendent with true self-restraint. Even the dirt which had collected on his body, (was) alone able to wash off the soot of the ugly impurity, which had gathered in the minds of those who bowed (before him) in the manner of manifest devotion.

(V. 66.) Let him sport in the dwelling of my mind, the king of sages, Mallīshēpa, whose lotus-feet attracted a crowd of good men, (as) a bevy of bees, (and who was) the abode of the splendour of the power of great penance, which resembled a fire for burning the ancient forest of mundane existence, filled with a mass of deep darkness!

(V. 67.) Worthy to be worshipped is that Rūhaṇa mountain of gem-like virtues, the holy preceptor Mallīshēpa, whose body was covered with dirt in order to remove the impurity (of sin), who was poor in order (to obtain) the glory of the kingdom of all the three worlds, (who) practised penance which surpassed fire (in heat), in order to remove the great pain (of human life), (and) who purified the earth by (his) wonderfully beautiful conduct.

(V. 68.) How should he not (create) wonder on account of (his) conduct, the holy sage Mallīshēpa, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, (and) who, though himself a lover of final emancipation, yet (is) the foremost of ascetics?³

(V. 69.) Obeisance to that holy lord of ascetics, Maladhārīn, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom Cupid's bow was conquered, to whom sages pay homage, from whom ascetics (obtain) decisions (on doubtful points) in the Āgamas, who has mercy on living beings, (and) in whom resides the religion (dharma)!

(V. 70.) At the tīrtha of Dhasvalasrama, he, striving at ripeness which was blessed by renunciation, full of joy, with firm mind, (and) exercising (his body) in the (five) methods (of

¹ This verse illustrates Padmanābha's surname Vādikābhala, i.e. "the tumult of disputants."
² [The twelve kinds of austerities are the six external (bhūtā-tapas) and the six internal (abhāyatā-tapas).] Regarding their names and the whole classification of tapas, see the Asapadīkādīra, paragraph 30.—R. L.]
³ In comparing the twelve kinds of austerities to the sun, the author alludes to one of the names of the latter, viz. Drdāsātman.
⁴ This sentiment is suggested by the name of Maladhārīn, which means 'the bearer of dirt.'
⁵ The Āgama mountain (Adam's Peak) is celebrated for its mines of precious stones.
⁶ See page 204 above, note 2.
No. 27.—KOLHAPUR INSCRIPTION OF VIJAYADITYA;

SAKA-SAMVAT 1065.

BY F. KIEHORN, PH.D., C.I.E.; GÖTTINGEN.

This inscription is on a stone in front of the Jaina temple near the Śukravāra gate of the city of Kolhāpur, in the Kolhāpur State, Bombay Presidency. An imperfect account of its contents, with a kind of facsimile of the text, will be found in Major Graham's Statistical Report

1 The words (āgam) bhāvanyā kāv′andakih correspond to the stereotyped expression appānam kāv′andakih bhāvanyā (kāv′anem kāv′andakih kāv′anyā), and the words vyarjitaḥ āgama are a paraphrase of kāv′osargam akarot, i.e., he practised the kāv′osar-character of the observance of which five methods (kāv′and) are distinguished. The following two verses contain the names of the five kāv′andas or tulsand, and the places in which the five subdivisions of the second kāv′anda are practised:—


2 The tulsand (or kāv′and) of one who follows the Jina-kalpa, is declared to be five-fold, viz. 1. tapast, 2. sattva, 3. sūtra, 4. śatara, and 5. balāna. The first (sattva-kāv′anda) is practised in a convent or other residence (upāṭaya), the second, outside (bakhīth), the third, on a chaunk (chaunkbha), the fourth, in a solitary house (śṛṅga-phara), and the fifth, on a cemetery (śatara).—E. L.

3 Literally, 'he whose mind had become a bee at the divine lotus-foot of.'

4 The three rasnas are īdham, dārāma, and cāḍastra or dharama; see Dr. Bhandarkar's Report on Skt. MS 1883-84, p. 100.

5 The words kāv′osaraḥ appear to be incorrectly used in the sense of kāv′osaraḥ.

6 The words kāv′osaraḥ appear to stand for bhāvayam kāv′osaraḥ.
of the Principality of Kolhapur, p. 358. I now edit the inscription from an excellent impression, supplied to me by Dr. Fleet.

The inscription contains 31 lines of writing which covers a space of about 2' 3" broad by 2' 1" high, and is in a perfect state of preservation. Above the writing are some sculptures: in the centre, a seated Jaina figure facing full front, on its proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, on the right the moon, and on the left the sun.—The average size of the letters is about ¼".—The characters are Old-Kanarese.—The language, up to the middle of I. 23, is Sanskrit; the remaining lines consist of a verse in Old-Kanarese. The Sanskrit portion is in prose, excepting that lines 1-3 contain two verses in the Anushṭubh metre. In respect of orthography, I need only state that the rules of sanādhī have been frequently disregarded, and that the sign of the upādhi (which does not differ from the sign for ṛ) has been employed in arkaṭaḥ-Purudēvāya, at the commencement of I. 3. As regards the language of the Sanskrit part, I. 15 contains the word ḫapavāyā (denoting perhaps a dependent) which is not Sanskrit, and a few other terms which are not Sanskrit occur in the list of biradās in lines 10-12.

The inscription records a grant of land by the Mahāṃgadāvāra Vijayādityadēvā of the Śilāhāra family.1 Opening with two verses2 which glorify the Jaina faith, it goes in lines 3-15 the following genealogy and description of the donor:—In the Śilāhāra Kshatriya lineage was a prince Jatīga, who had four sons, Gōkala, Gūvāla, Kirtirāja, and Chandrāditya. Of these, the prince Gōkala had a son named Mārasimha. His sons were Gūvāla, Gāgadēvā, Ballālādēvā, Bhōjādēvā, and Gandhādītyadēvā. And Gandhādītyadēvā's son was the Mahāṃgadāvāra, who had attained the five mahāśabdās, the illustrious Vijayādityadēvā, distinguished by such titles as 'the supreme lord of the excellent city of Tagara, the illustrious Śilāhāra prince, surpassing by his innate charms the lord of the gods, begotten in the lineage of Jimūtavāhāna, famous for his heroism, having a golden Gāruḍa in his ensign, a god of love to maidens, the breaker of the pride of hostile rulers of districts, maruśvāka-sarpa,3 ayyana-sīga, prominent in all excellent qualities, terrible to hostile rulers of districts, to those whom he hates what the lion is to elephants, ṛtvardātya, a Vikramaditya of the Kali age, in beauty of form Nārāyaṇa, by his policy surpassing Ĉhāraṇya,4 a conqueror of mountain fortresses, a vituperator of his adversaries, sānīdra-siddhi,5 whose mind is given solely to what is right, who has obtained the favour of a boon from the goddess Mahālakshmi, and who by nature owns the fragrance of music.'

According to lines 15-26, this Vijayādityadēvā, ruling in comfort at his residence of Vājavāśa,—on the occasion of a lunar eclipse on Monday, the full-moon tithi of the month Māgha of the Dundubhi year, when 1096 Śaka years had elapsed,—granted a field, which by the measure of the Kūḍiš,6 country measured one quarter of a novarīana, and a dwelling-house measuring 12 hastas, both belonging to the village of Hāvinā-Hērīlage in the

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1 See Dr. Fleet's *Dynamics of the Kanarese Districts*, p. 98 ff.; Dr. Bhandarkar's *Early History of the Dekkan*, p. 3 ff.; and Dr. Bhagvanil Indraj's *Jour. Bo. As. Soc.* Vol. XIII. p. 15.
2 The first of these verses occurs frequently at the commencement of Jaina inscriptions; the second speaks of the Jaina doctrine as the doctrine of the Arhat Purudēva, a name which I have not met with elsewhere.
3 According to Dr. Fleet, either 'as venomous as a snake in its place of shelter,' or 'as venomous as a snake to any one who intrudes on its place of shelter;' see *Archaeological Survey of Western India, Cave-Temple Inscriptions*, p. 103, note.
4 I do not know of any Čhāraṇya who was famous for his polite conduct. The name has been used here simply because it rhymes best with Nārāyaṇa. An inscription in which the same arrangement of the biradās has been carried to excess, will be found in Mr. Rice's *Inscriptions at Śravanagga-Belgoa*, pp. 36-37 (No. 65).
5 This has been translated by 'he whose desires (or wishes) are accomplished on Saturdays;' see *Ind. Ant. Vol. II*. p. 303; *Jour. Bo. As. Soc.* Vol. XIII. p. 6; Mr. Rice, *loc. cit.*, p. 91. A deity called Santīvasiddhiśēvā is mentioned several times in a fragmentary inscription at Kolhapur of Sake-Sēhāvat 1161.
district of Ájuragekholla, for the eightfold worship of Pārvanāthadēva at a shrine which had been established at the said village by a certain Vāsudēva, a dependent (? haṭapavāla) of the Sāmanta Kāmadēva and disciple of Māghanandaśiddhāntadēva, the head of the Pustaka gachchha of the Dēśiya gūna of the Mūla saṅgha and priest of the Jain temple of the holy Rūpanārāyaṇa at Kshullakapura, and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Māṅkaryanandaśiḍa (apparently the superintendent of the shrine) who was another disciple of Māghanandaśiddhāntadēva, and exempting the grant from all taxes and molestations. Lines 27-28 contain the usual appeal to future rulers to respect this donation as if it were one of their own. And the inscription ends with the verse 3 (in Old-Kannarese):—

'The lord Jina, himself the abode of the sentiment of quietism, (is) his god; the austere Māghananda, the saṅiddhāntika, the yōga, himself the abode of the virtue of unweariedness, (is) or was) his preceptor; the lord Kāmadēva, the Sāmanta, (is) his ruler (or master); —this (is) the excellence,—this (is) the religious merit,—this (is) the advancement of Vāsudēva!'

As regards the date of this grant, the year Dündubhī is Śaka-Saṅvat 1065 as a current (not, as stated erroneously in the text, as an expired) year; and for Śaka-Saṅvat 1065 current the given day corresponds to Monday, the 1st February, A.D. 1143, when there was a total lunar eclipse 17 h. 23 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, Vajavāda, the place of residence of Vijayādityadēva, had been suggested by Sir W. Elliot to be probably the modern Wāļwa, about sixteen miles to the south of Kōlhāpur; but Dr. Fleet now suggests that it may be in reality the village of Wāļwa (Vāļavēn) on the Kriṇāṁ, about twenty-four miles north by east from Kōlhāpur, which gave the name to the Wāļwa tālukā of the Sēṭārā district. The village of Hāvina-Hērīlā and the place Ájurage, which gave the name to the district in which the village was situated, I am unable to identify. Lastly, Kshullakapura clearly is another name of the town of Kōlhāpur (or Kōlpur) itself, where, as we know from an inscription at Tērdāl and from another inscription at Śravāṇa-Belgola, there was a temple of the holy Rūpanārāyaṇa, the priest of which was the same Māghanandaśiddhāntadēva who is mentioned in this inscription as well as in the next.4

**TEXT.**

1 Šrīmat-parama-gaṅghira-syādvād-amūgha-lāṅchhānaṁ [1*] jyā[ t-*] trailōkyanāthasya śāsanam Jina-śāsanam || || ||

2 Svasti śrīr-jīvaya-śa-āηhṛyadaya-śa || 6Jayasy-āmalā-ṇanārttha-pratiputti-pradarsakān [1*] arhata.-

3 h-Purudēvaya śāsanam mōhā-śāsanam || Svasti [1*] Śrī-Śīlāhara-mahākshatriya-ān váya vitra-

4 st-āsēha-riṇu-pratatir-Jajatīgō nāma narāṇḍrō-bhūt | tasya sūnāvō Goṅkalō Gūvalō

5 Kiritrāja-Śrandītyaś-ḥ-ēti chatvārah | tatra Goṅkala-bhūtaBPatēr- Mārasimhō nāma nandanaḥ | tasya tamjā? Gūvalō

6 Gaṅgādēvaḥ Ballājadevaḥ Bhōjadevaḥ Gaṇḍārādityadē[va]ḥ-ḥ-ēti paṅcha | tēnu dhārmikā-Dhanmājasaya vairi-kā-.

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2. Major Grahm has suggested that the village may probably be the 'Heleke' of the map, about eight miles north-east of the city of Kōlhāpur. I myself have felt inclined to identify Ájurage with Ajjurikā (the modern Ajur), where Sāmanta wrote his Saṅdāsamaṇḍhikā; see Ind. Ant. Vol. X. pp. 75-76.

3. See Ind. Ant. Vol. XIV. p. 18, l. 48; and Mr. Rice's Inscriptions at Śravāṇa-Belgola, pp. 9-10 (No. 40), where we find the Sāmanta Kāmadēva of the present inscription mentioned as a lay-disciple of Māghanandaip.

4. From an impression, supplied to me by Dr. Fleet.


6. Here and in other places below, the rules of saṅīdiśi have not been observed.
7 nta-vaidhavya-dikahā-gurōḥ sakāla-dārṣana-chaktasūkhah śrīmad-Gaṇḍārādityadēvasya priya-tanayaḥ 1
8 svati samadhigatapamechamahāśabda-mahāmandalēśvaram | Tagara-purvar-
9 dhūvīrāvaḥ | śrī-Sīlā-
10 hāra-nāreṇdraḥ nīja-viśāna-viṣita-dāvendraḥ Jīmūtaśvaḥ-anvaya-prasūtaḥ | śaurya-
11 suvarṇa-garudā-dhvajah yuvātiyana-Makara-dhvajah nirddalīta-ripu-maṇḍalika-
12 darpah | maṅguvānak-sarppah |
13 ayyana-sīṃgaḥ | sakāla-gupa-tūngah | ripu-maṇḍalī(ī)ka-bhairavaḥ | vidvisaṭa-
14 gajā-kaṭṭhīravah | 1
15 iḍuvardityaḥ | kalīynga-Vikramādityaḥ | rūpa-Nārāyaṇaḥ | nīti-viṣita-Chā-
16 rāyaṇaḥ | giri-duraga-laṅghanaḥ | viḥita-virodha-vaiṅghanaḥ | śāivara-
17 yādhiḥ | dharm-maika-buddhiḥ | Mahā-
18 lakshmi-dvē-labhidha-varṇaprasādah | sahaja-kastūrik-āmōdaḥ | ēvaṃādi-nāmāvali-
19 virājyāna-śrīmad-Viśayādityadēvah | Vajrayāna-stihu-śibhīr sukha-saṃkathā-
20 vinōdēna rājaṃ ku-
21 rvvānaḥ | Śaka-varahēha panchashaṣṭhy-uttara-sahasra-pramitēśhvaratītēha pravarttamāna-Dum-
22 dubbhi-samvatsara-Maṅga-māṇa-paurṇamāyāṃ Sōma-vārē | sōmagrahaṇa-
23 parvav-nimē-
24 tām-Ājirgekhollī-āṅgata-Hāvīna-Herilag-grāmē | sāmanta-Kāmadēvasya hadapa-
25 vajēla śrī-Maṅga-maṅgha-Dēśyagaṇa-Pustakagachchāh-ādhipatēḥ Kahullakapura-
26 śrī-Rūpānāyana-jī-
27 nālai-āchāryayaśa śrīman-Maṅga-giśtarīdhatēdēvasya priya-chehhā[ṭ]trēṇa | sakāla-
28 guśaratna-patrēṇa | 1
29 Jina-padapadma-bhṛṅgēṇa | viprakula-samuttunqa-raṅgēṇa | svikṛita-
30 sadbhēva | Vāsudēvēna  
31 kāritaḥ vasatēḥ śrī-Pārśvanathadēvasya-āśtavīdh-ārochhan-ārththam | tach-
32 chaiyālāya-khaṇḍā-
33 sphenītā-jirītōdīhār-ārththam | tatrātya-yatināśam-āhāra-dān-ārththam 2 cha |
34 tatrāśva grāmē 2
35 Kāṇḍi-dāṇḍēna nivarttana-chaturththa-hāga-pramitēśam khaḍēram | dvāḍēśa-hast-
36 sammitēna griha-nīvēṣānam | 1
37 cha | tan-Maṅga-giśtarīdhatēdēva-śĪyāṇaṁ Māṇīyakandipāchiditaḥdēvānām | pādu prakāhyāya dhārā-phū-
38 rvvakaṁ sarvva-namasyaṁ sarvva-bādha-parīhāram-aḥ-chandr-ārka-tāraṁ, as-śasanām dattavān ||
39 Tad-āgnihiti-[r-amad-vāṁśya-[r-anayā]cha | rājabhi-[r-āṭma-sukha-punya-yāsas-
40 santi]-vriddham-āhūpibhuh 3 va-
41 datti-nirvīśēsam pratipādātīyam-itī II Śaṅta-rasakke 4 tāne neley-āda
42 Jina-prabhu tanṇa 5 daiva-[m]-āḍranta-gaṇkke tāne neley-āda tapēnidhi Māṇga-handi-saṭiḥdēntaka-
43 yōgī tanna guru 6 tann-adhipaṁ vībhu Kāmadēva-sāmaṁta-tuttamavām-īdu
44 punyam-id-unnati Vāsudēvānā ||

1 This sign of punctuation and all the others which occur in lines 8-25 are superfluous, because the words from tēmā in l. 6 up to dattavāna in l. 26 form a single sentence. The word svasti at the commencement of l. 8 is put in parenthetically to mark, as it were, the proper beginning of the grant.
2 Read -yatamānādhrā-. 3 All the signs of punctuation in this line are superfluous.
4 Mevo: Utpalamālikā. 5 Read dairam-. 6 This sign of punctuation is superfluous.
No. 28.—BAMANI INSCRIPTION OF THE SILAHARA VIJAYADITYA.
SAKA SAMVAT 1073.

By F. Kirchhorn, Ph.D., C.I.E.; Göttingen.

This inscription is on a stone which stands by the door of a Jaina temple at the village of Bāmāṇī, five miles south-west of Kāgal, the chief town of the Kāgal State in the Kolhāpur Territory. An account of its contents and a kind of transcript of the text are given in Major Graham's Statistical Report of the Principality of Kolhapur, p. 381. I edit it now from a good impression, supplied to me by Dr. Fleet.

The inscription contains 44 lines of writing which covers a space of about 2' 10½" high by 1' 4½" broad. At the end of each of the lines 1-3 and 13 one akṣara, which in each case can be easily supplied, is effaced, and one or two akṣaras, which cannot be restored, are broken away at the end of each of the lines 14 and 15; otherwise the writing is well preserved. At the top of the stone are some sculptures: immediately above the writing, in the centre, a seated Jaina figure, facing full front, cross-legged, with the hands joined in the lap, and surmounted by a serpent coiled up behind and displaying seven hoods; to the proper left of this figure, a crooked sword or dagger and a cow with a calf; and above these, again, on the right the sun, and on the left the moon. The average size of the letters is about ½". The characters are Old-Kanarese. The language is Sanskrit, consisting part of line 43 and line 44 which are in Old-Kanarese. The main part of the text is in prose, but nine verses occur in lines 1-2, 26-31, and 34-43. As regards orthography, the sign of the upadānāya (which is like the sign for r) has been employed before the word Puruṣadvaya in l. 1, and before patya in l. 16 and pitra in l. 17; and instead of the conjunct ddh we find ddh in the words sidhdhi in l. 10 and udhādha in l. 19.

This record registers another grant of land by the Mahāmaṇḍalēvara Vijayadityadēva of the Silhāhara family. Opening with a verse glorifying the Jaina faith, which is already known to us from lines 2-3 of the preceding inscription, it goes in lines 2-10 the genealogy and description of the donor as they are given by that other inscription, only omitting the names of six of his more distant relatives (Kirtirāja, Chandrākītya, Gāvra II, Gaṅgaḍēva, Ballāḍēva and Bhōjādēva) and nine of his less important bhrudā. Lines 11-34 then record that Vijayadityadēva, ruling at his residence of Vājakūda, at the request of his maternal uncle, the Sāmanta Lakṣhamana, and for the spiritual benefit of his family, on the occasion of a lunar eclipse on Friday, the full-moon tithi of the month Bhādrapada of the Pramāda year, when 1073 Saka years had elapsed, granted a field which by the measure of the Kūḍi country measured one quarter of a nicațana, a flower-garden measuring 30 stambhas, and a dwelling-house measuring 12 hastas, all belonging to the village of Mādun[1]ūra in the district of naṇu[ka]gogollā, for the eightfold worship of Āraṇvānāthadhēva at a shrine which had been established at the village by Gaṇḍhore-Ṣaṃkāgavuṇḍa (the son of Śaṇagamayya and Chāh[da]-...vra, husband of Punnakabba, and father of Jentagavuṇḍa and Hemmagavuṇḍa), and for the purposes of keeping the shrine in proper repair and of providing food for the ascetics of the shrine,—having washed the feet of Arhamandisiddhāntadēva (probably the superintendent of the shrine), a disciple of Māghanandisiddhāntadēva who, in addition to what is stated of him in the preceding inscription, is described here as a pupil of Kulachandrāmuni and as a son of the

1 The Bhruda which in the preceding inscription is spelt maṇamaṇka-ṣarppab, is here in l. 17 spelt maṇamaṇka-ṣarppab.
2 Literally (in l. 24) 'in order that it might be a gift of his family.'
3 The first part of this name is not clear to me. In l. 16 of a fragmentary inscription at Kolhapur of Saka-Samvat 1161 I find the name Choudhurt-Kidnagadomū. [Gaṇḍuṇa is the same as the Kanarese gaṇḍa, 'the headman of a village.']—E. H.}
Kundakunda lineage; and exempting the grant from all taxes and molestations. Lines 34-41 contain five imprecatory verses; these are followed in lines 42-43 by another well-known verse in praise of the Jaina doctrine; and lines 43-44 add, in Old-Kanarese, that this inscription was engraved by Gōvyōja, the son of the goldsmith Bāmyōja, and lay-disciple of Abhinandadeva.

As regards the date of this grant, the year Prahōda is Śaka-Saṃvat 1073, here too as a current (not, as stated erroneously in the text, as an expired) year; and for Śaka-Saṃvat 1073 current the given day corresponds to Friday, the 8th September, A.D. 1150, when there was a total lunar eclipse 20 h. 6 m. after mean sunrise, which of course was visible in India.

Of the localities mentioned, in addition to those which have already been spoken of in the preceding inscription, I am unable to identify the village of Maḍa[ḷ]ūra; and I can only hesitatingly suggest that the concluding part of the mutilated name of the district, ... ṇav[ū[ka]-gegollaj, may perhaps survive in the name of the town of Kāgal, in the neighbourhood of which the inscription is still preserved.

**TEXT.**

1 Svasti || Jayate-amala-nāṅkṛtha-pratipatti-pradarsakaṁ | arhataḥ=Pur[n]dē[va]-
2 sva śānanaṁ mohō-śānanaṁ || Śrī-Śījāhāra-vaṃśe Jātigō nāma [kshi]-
3 tiṣrasaṃjñātasya-tat-putraṇa Gomkala-Gaṇvala | tatra Gomkalaśa sū[nu]-
4 r̥-Maṅkaśaṁhāpadeva-tad-apattaṁ Gaṇḍārādityadēvas-tasya nandanaṁ [^7]
5 samadhīga-
6 tapaṁchaḥmahāśabda-mahāmandā[ḷ]ēṣvāraṁ | Tagara-pura-
7 var-ādhāśvāraḥ | śrī-Śījāhāra-vaṃśa-sa(na)rēṇḍraḥ | Jimūtavāhan-ā-
8 nava-prasūṭaḥ | suvarṇa-guruṛa-ṛavaṇaḥ | maṛvaka-sarpaaḥ | ayyana-siṁ-
9 gaḥ | ripu-mandalka-ḥaiṁravaḥ | vidviṣa-[gaj]ja-kanthiravaḥ | īḍuvarādiyāḥ |
10 kalyuṃga-Vikramādiyāḥ | ṛupā-Nārāyaṇaḥ | giri-durgag-laingahanaḥ | śa-
11 nivaṁrasidhdhi[dūhi]ḥ | śrī-Mahālakṣmiḥ-labdhā-vaṇprakṣaḍa ityādī-nāmavāla-
12 virājamānaḥ |
13 śrīmad-Vijayādityādevaḥ | Vajāvāda-sthira-sībirē sukha-saṁkathā-vi-
14 nōcēna viṣaya-rājaṁ kurvvaṇa | Śaka-varṣhaṇu trisaptaty-uttara-saha-
15 sra-pramiteśhvat-tītahsuv ankarāpi 1073 pravartamanā-Prahōda-saṇiva[tas]-
16 ra-Bhādrapada-pauṛṇmāsī-Śukravārē somagrahaṇa-parvva-nimittaṁ[ ] |
17 ṇav[ū[ka]-gegollaj-anugata Maḍa[ḷ]ūra-grāme Sanagamaya-Chāni[dha]-
18 vavvōh putṛpaṇa Punnakabbaḥ=patyā Jentagavandel-Hemma-
19 gāvunḍaḥ-ṣīṭrā Chōdhore-Kāmagavundēna kārītyah |
20 śrī-Pārśvanātha-vasatēr-dēddfānam-ashtavi[ ]-ārcohana-nimittam[ ] | vasṭēḥ kha-
21 nōḍa-sphuṭita-jirṛ-ḥdhā(ddha)r-āṛthiḥain | tatrasthitā-yatinām-āhā-
22 ra-dān-āṛthiḥain cha āsminī-ṛvva grāmē Kūmāridēsa-dāṇḍena niv-
23 rittana-chaturthiḥ-bhāga-pramita-kṣāṭrāh | tēnśaiva dāṇḍena trīm-

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[^1]: See Mr. Rice’s *Inscriptions at Śrāvaṇa-Belgola*, p. 9.
[^2]: [The second portion of these two names is the Kanarese ḍa, ‘a stone-cutter’ (Sanderson). The two first components appear to be ḍōjī and Brēhī.—E. H.]
[^4]: From an impression, supplied to me by Dr. Fleet.
[^5]: Metre : Ślōka (Aṇuṁṭūbb).
[^6]: The akāharas in brackets at the end of lines 1-3 are almost entirely effaced.
[^7]: This sign of punctuation and all the others in lines 5-25 are superfluous.
[^8]: Here and in other places in which it is unnecessary to point out separately, the rules of *samākāra* have not been observed.
[^9]: This *akāha* is effaced.
[^10]: Here two *akāharas* are broken away.
[^11]: Here one or two *akāharas* are broken away.
[^12]: Originally *cēkara*- was engraved.
No. 29.—KOLHAPUR INSCRIPTION OF THE SIIAHARA BHOJA II.

Saka-Samvat 1112-1115.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

The stone which contains this inscription, was found built into the wall of the house of Annacharya Paṇḍit, in the enclosure of the temple of Ambābāl, and is now deposited in the town-hall, of the city of Kolhāpur. An account of the contents of the inscription and a kind of facsimile of the text are given in Major Graham’s Statistical Report of the Principalities of Kolhāpur, p. 398. I now edit it from a good impression, supplied to me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 2' 3½" broad by 2½" high. Down to line 14 the writing is on the whole well preserved, but the lower lines

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3. Originally, ācārya was engraved.
4. Metre: Śloka (Anuṣṭubh); and of the next four verses.
5. The akṣara to of ākṣara was originally omitted, and is engraved above the line.
6. The second akṣara (ya) is slightly damaged, but I have no doubt that the actual reading of the original is gayē. I am unable to explain this word.
8. These two signs of punctuation are superfluous.
have suffered considerably, from exposure to the weather or other causes, so that in several places it is impossible to make out the exact wording of the text.\footnote{From the rough facsimile in Major Graham's *Report* it would appear that, when the inscription was first brought to public notice, it was in a better state of preservation than it is now.} At the top of the stone are some sculptures: immediately above the writing, on the proper right a cow with a calf, and on the left a crooked sword or dagger; and above these, again, on the right the moon, and on the left the sun.—The average size of the letters is about \footnote{Śīlī is 'rice,' and khalla denotes, in addition to other things, 'a canal, cut, trench, deep hole,' etc., but the meaning of the whole term I do not know.} \footnote{This measure I have not found elsewhere. [Perhaps the word is connected with edga, on which see *Ep. Ind.* Vol. I. p. 161, note 19.—E. H.]} \footnote{This word occurs several times (in the phrase grihas-ekam khaḍavalkam śka) in an inscription of Śaka-Saṅvat 1161.} \footnote{Dr. Bhandarkar, *Early History of the Dekkan*, p. 95, joins the word Karahḍakaka of the text with the two names preceding it. On the names ending in ghalesa see ibid. and *Ind. Ant.* Vol. XIV. p. 74.} \footnote{The only meaning of this word known to me is 'tax-paying.'} \footnote{This is the name of a plant or tree.} \footnote{See *Jour. Soc. As.* Soc. Vol. XIII. p. 3.}—The characters are Nāgari.—The language is Sanskrit; and the whole inscription is in prose. Both the style and the language are very simple; but this record contains several words which apparently are not Sanskrit, and the exact meaning of which I do not understand. In respect of orthography, it need only be stated that the rules of sanādi are frequently disregarded.

The inscription divides itself into three parts. The first part, from line 1 to the beginning of line 13, records that the Mahāmaṇḍalāvāra Vīra-Bhōjadēva, ruling at his residence of the fort of Pranālaka,—on the occasion of the sun's entrance upon his northern course, on Tuesday, the twelfth lunar day of the dark half of Pushya (or Pausha) of the Sādhārana year, when 1112 years had elapsed since the time of the Śaka king,—granted a śīlīkhaḷa\footnote{Śīlī is 'rice,' and khalla denotes, in addition to other things, 'a canal, cut, trench, deep hole,' etc., but the meaning of the whole term I do not know.} field, which by the Edenaḍa measure measured 550 vayākaks,\footnote{This measure I have not found elsewhere. [Perhaps the word is connected with edga, on which see *Ep. Ind.* Vol. I. p. 161, note 19.—E. H.]} and in connection with it a dwelling-house measuring 12 hastās, and connected with this again a khaḍaṇalaka,\footnote{This word occurs several times (in the phrase grihas-ekam khaḍavalkam śka) in an inscription of Śaka-Saṅvat 1161.} all belonging to, and the field lying on the eastern side of, the village of Kopparavāḍa in Edenaḍa, to the four Brahmānas Ādityabhaṭṭa, Lakshmīkhaṇḍharābhāṭṭa, Prabhākaraṇa-bhaṭṭa, and Viśvavapiṇa-bhaṭṭa, who were settled at a maṇḍa (i.e. a temple or other religious establishment) founded by the Nāgaśa Lokaṇa,—for performing the fivefold worship of the god Umāmāhēśvara, a form of Amṛiteśvara (Śiva), and for the purposes of feeding the Brahmānas dwelling at the maṇḍa, of offering eatables three times a day to the goddess Mahālakṣmi, and of keeping the maṇḍa in proper repair. And the inscription adds that the land so granted lay to the east of a karaṇḍa\footnote{Dr. Bhandarkar, *Early History of the Dekkan*, p. 95, joins the word Karahḍakaka of the text with the two names preceding it. On the names ending in ghalesa see ibid. and *Ind. Ant.* Vol. XIV. p. 74.} field which was to the east of the road from Tiruvāḍaḷa to the fort of Pannāḷa, to the north of the edge of an empty tank marked by a field-deity, to the west of a karaṇḍa\footnote{This word occurs several times (in the phrase grihas-ekam khaḍavalkam śka) in an inscription of Śaka-Saṅvat 1161.} field (or wood), and to the south of two other fields belonging to Dēsilēya and Chenḍi-kēya (?).

On the Mahāmaṇḍalāvāra Vīra-Bhōjadēva, otherwise known to us as Bhōja II. of the Śilāhāra family, it will suffice to refer the reader to Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 105, and Dr. Bhandarkar's *Early History of the Dekkan*, p. 95. The date of this grant of his corresponds, for Śaka-Saṅvat 1112 expired which was the Jovian year Sādhārana, to Tuesday, the 25th December, A.D. 1190, when the uttarāyana-saṃkrānti took place 14 h. 2 m. after mean sunrise, during the 12th sviti of the dark half of Pausha which ended 19 h. 7 m. after mean sunrise of the same day.—Of the localities mentioned, Pranālaka-durga or Pannāḷadurga, the residence of Vīra-Bhōjadēva, is the well-known fort of Pannāḷa (or Panhāla), about 11 miles north-west of Kōlhāpur. The village of Kopparavāḍa I am unable to identify with confidence. The district of Edenaḍa, to which that village belonged, is mentioned also in a copper-plate grant of the Śilāhāra Gandhārādityadēva\footnote{Dr. Bhandarkar, *Early History of the Dekkan*, p. 95, joins the word Karahḍakaka of the text with the two names preceding it. On the names ending in ghalesa see ibid. and *Ind. Ant.* Vol. XIV. p. 74.} of Śaka-Saṅvat 1032, and in an unpublished stone inscription of Śaka-Saṅvat 1161; and the former of these inscriptions states...
that Tiravāda in Edēnāda, which most probably is the Tiravādabīḍa of this inscription,1 was the residence of Gaṇḍārādītīyadāva.

The second part of our inscription (lines 13-19) records that,—on Friday, the first of the bright half of Āsvīja (or Āsvina) of the Paridhāvin year, when 1114 years had elapsed since the time of the Śaka king,—the Nāyaka Kāliyaṇa, a son of the above-mentioned Nāyaka Lōkāna, gave to the same four Brāhmaṇas some land and other property at the agrahāra village of Pauva, situated in Tāluragekholla, for the purpose of feeding the Brāhmaṇas at a sattva or alms-house established by [his mother Pōmākauvā?]. The property so granted is described as ‘one largest (uttama) nivarttana (and) one smallest (kanishṭha) nivarttana, making thus half a vṛtti (of land); connected with it, half of a first-rate (uttama) house and one middle-sized (madhyama) house, and a khaḍavalaka connected with them,’ and, so far as I can make out from the text, this property hr. originally belonged to one Lakhumapaghaśīda,2 who had sold it to the traders of the village, of whom it was afterwards purchased by Kāliyaṇa.

The date of this donation does not work out satisfactorily; for the first of the bright half of Āsvina of Śaka-Saṅvat 1114, which was the year Paridhāvin, corresponds to the 9th September,3 A.D. 1192, which was a Wednesday, not a Friday. The localities I am unable to identify.

Finally, our inscription (in lines 19-23) records that, on Friday, the fifth lunar day of the bright half of Phālguṇa of the Pramādin year, the same Nāyaka Kāliyaṇa gave to the same four Brāhmaṇas some land, which he had purchased of Māyikauvā, the daughter’s daughter of Sūnēvarabhaṭṭa, a student of the Sāmaveda, for the purpose of feeding the pupils at a school4 established for the study of the Vedas.

The year Pramādin of this date should be Śaka-Saṅvat 1115 expired, and for this year the given date corresponds to Friday, the 28th February, A.D. 1194, when the 5th tithi of the bright half ended 21 h. 44 m. after mean sunrise.

TEXT.5

1 Svasti [?] Śrīman-mahāmaṇḍalēśvarō Virā-Bhōjadēvaḥ6 Pranālaka-duṛgga-sibirē suka-saṁkathā-vinōdē-
2 na rājyaṁ kurvāṇaḥ Śakanripa-kālād-ārabhya varshēśhu dvādaśottara-
śatādhika-sahasrēśhu nivṛttēśhu varttamāna-Sē-
3 dhārāna-saṅvatēśar-āntarggata-Pushya-bahula-dvādaśēvām Bhauma-vārē bhānōr-
uttarāyaṇa-samanāma-purvaṇi nīja-rājy-a-
4 bhivṛddhāya sahaṇā-Lōkāna-nāyaḵāṇa kārīkasya maṭhaya7 Amṛti śvaraṃuṛty-
Umāmahāśvaravēṣya paṁcēpaṭhā-
5 ra-puṭ-ārthan̄ sahaṇās-varma-eśhaḥ-ḥoṇjan-ārthan śrī-Mahālakṣmi(kshmī)devyāś-
trikāla-nāvēdyā-par[ca]d-ārthan6 tan-maṭhā-khaṃḍa-sphuṭi-

1 A place ‘Bir’ or ‘Beed’ lies 7½ miles south-west of Kōlpapūr; and, in case this were the Tiravādabīḍa of our inscription, I would identify Kopparavāḍa with the village ‘Koporda’ of the māpas, which is about 2 miles north by west of ‘Bir.’
2 The word khaḍvalaka[?], which in line 16 precedes this name, I do not understand.
3 The first tithi of the bright half ended about 11 h. 12 m. after mean sunrise of this day.
4 The original, in line 21, has the word [kātō?]akē which I do not understand.
5 From an impression, supplied to me by Dr. Fleet. 6 Originally dēvē was engraved.
7 Here and in other places below, the rules of sandhi have not been observed.
8 It is difficult to say whether the last one word of this compound should be read paricchhata or paricchita.
9 I take it to be paricchita, employed in the sense of paricchita, i.e. pujā; compare the use of the word pujā in l. 6.
10 Read -āntarggata. 11 Read -ābhyanantata.
7 nó mārggāt pūrvvātiḥ karadda-kah[tran]1 tat-pūrvvataḥ 2 kahētrapālādeven-
opalakahitayah ṛikta-tatākā-pālāyuh uttaratah
8 [karaṁ] jāva-mālāś-pāchimataḥ 4 Dēśailēya-Cherōdēkēya-vṛtti-kahētra.[karaṁ] jā-
kahetroyōr-ddakahintapāthā 5 āvāni chaṭhū-sim-ābhyanantarē E-
9 ṭad[nā]śad-mānēśa vakyakhēna pancaḥsād-adhikān pancaḥa-sātanām sālikhalla-
kahētraṁ tat-pratibaddham tad-grāma-ābhyanantarē dvādasā
da
10 [ha]ṣṭa-pramāpānī nivāsesāṁ tat-pratibaddham khaḍjavalar'am cha 11 śat-
srvvamī tān-māths-nivāshā-sahāvavyā-Āūityabha-
11 ṭha-Lakshmīdhurabhaṭa-Karahaṭaka-Prabhākaraghaṁśa-Vāśīyānaghaṁśa-āty-āvāni ni-
vāshā-brāhmaṇa-chatuṣṭaya-hastē śī-
12 saṇa-sahitam dhārā-pūrvvakāmī srava-namasyāṁ srava-bādhā-parihāraṁ sravv-āya-
viśuddham rājakalyānāṁ-anāṃguliprēkhaṇīya.9
13 m-ā-chandrārkka-sthiram dattavān || Anyach-cha || Śakaṁrīpas-kāḷād-ārabhyā
varśēkuḥ chaturd初三ottara-śatādikā-sahasrāḥu nivṛtti-
14 śhu varttamāṁa-Paridhāvi-samvatsar-āṁtargga-Āśīva-śuddha-śrīśripadi Śukra-
vārē tasya-āvya sahāvāsi-Lōkāpa-nāya-
brāhmaṇa-pa-ḥojaṇ-ārtham Tāḷuraṅkoll-āṁtarggata-a.12
16 grāhāṛ-Pauvaṃgrāṃ-sim-ābhyanantarē13 pūrva-dīghāhēgē tad-grāma- [ma]hājanair-
dānā-krayēṇa grihita[m]14 khadiya[m]15 Lakhumapaghā-
17 saṣaya vṛttī-madhāyē uttama-nivarta[nam-ēkaṃ] kauṣṭha[na]-ni) vartanam-ēka[ju
. evam-a] ruddhā [vṛttī]ṃ tat-pratibaddham u[ltamā]ṃ-grinasyā-ruddham madhyama-
gri-
18 ham-ēkaṁ tat-pratibaddham khaḍjavalar'am 16 . . . . . jana
sta . . [d]a-kaṇya krayāt grihita pū[ṛvṛv]ka-ṇivāśa-brāhmaṇa-chaṇ-
19 saḥya-yahastē dhārā-pūrvvakāmī sarvva-bādhā[pa]-riḥāraṁ sarvva-āya- viśuddham [ā-
chan]dr-ārka-sthiram dattavān || Anyach-cha || Pramāḍi-samvatsar-aṅtā-
20 rggata-Phālīnguṇa-śuddha-paṁchamyāṃ Śukra-vārē 15 . . . . . [grā]m-ā-stim-ābhyanantarē16 pūrva-dīghāhēgē chhaṁdōga-Sōmēśvarabhaṭṭasya
21 d[au]hiṣṭya Māyūnīkaṇvāyū vṛtti17
[sa ē]va Kāliyana-nāyakāḥ vēdāēbhaya[na]-[kjō]ñ]dakā-
viṣṭā-ṛahmaṇa-chaṇhuṭya-yahastē dhārā-pūrvvakāmī sarvva-bār-
23 dhārā-parihāram sarvva-āya-viśuddham-ā-chandrārkka-sthiram dattavān || chha ||

1 Here a sign of punctuation was originally engraved; but it appears to have been struck out again.
2 This sign of punctuation is superfluous.
3 The first akṣara in these brackets is almost entirely broken away, and of the second it is doubtful whether it should be read raṁ or raṇ or rā.
4 This sign of punctuation is superfluous.
5 Of the akṣaras in these brackets, again, only the two consonants k and r are certain. I believe that originally kūmaṇa was engraved, and that this has been altered to karaṇa.
6 This sign of punctuation is superfluous.
7 This akṣara is quite broken away.
8 This sign of punctuation is superfluous.
9 It is just possible that the two akṣaras pṛkṣaṇa may have been altered to prakṣet and that the akṣara pa (giving prakṣetopa) may have been added between the lines, above the akṣara pa. But anāṃguliprēkhaṇīya also occurs in other inscriptions.
10 The facsimile in Major Graham’s Report has: sva-mātṛa Pūrvvédōgya.
11 Read sātrē.
12 Read anāṁtargat-d-. 11 Read dhāyantarē.
13 The facsimile in Major Graham’s Report has: at-sarvam tad-grōma-mahājaṇa-hastē.
14 Here the facsimile has: tasmiṁmśa apraḥdra-Pōva-. 13 Read dhāyantarē.
15 Here the facsimile apparently has: vṛttī-[uttama]-bhāmēkā nivarteṇamasya-ṛttar-ṛuddham.
No. 30.—GADAG INSCRIPTION OF THE YADAVA BHILLAMA;
SAKA-SAMVAT 1113.

BY F. KIELOHN, Ph.D., C.I.E.; GÖTTINGEN.

This inscription is on a stone at the temple of Trikūṭēsvara (Śiva) at Gadag, the chief town of the Gadag tālvā in the Dhārwar district of the Bombay Presidency. Its existence was indicated, twenty years ago, by Dr. Fleet in the Indian Antiquary, Vol. II. p. 298, and I now edit it from an excellent impression, supplied to me by the same scholar.

The inscription contains 21 lines of writing which covers a space of about 1' 7" broad by 1' 11" high. Excepting that in line 12 three akṣaras have been intentionally effaced, lines 1-19 are in a fair state of preservation and may be read with confidence throughout; but the greater part of lines 20 and 21 is broken away, and so is the end of the inscription, probably one or two more lines, of no particular importance. At the top of the stone are, in the centre, a nāga and a priest; to the right, a cow and calf with the sun or moon above them; and to the left, a bull with the moon or sun above it.—The size of the letters is between ½" and ⅔".—The characters are Nāgari.—The language is Sanskrit. Speaking generally, lines 1-9 are in verse, and lines 10-20 in prose; and the inscription apparently ended with other (benedictive and imprecatory) verses.—The orthography calls for no remarks.

The inscription records a grant of land by the Yadava king Bhillamaḍēva (of Dēvagiri). Opening with a verse which invokes the protection of ‘Kansa’s foe’ (Vishṇu), it gives in seven verses the following genealogy of the donor:—In Yadu’s family there was a king named Sēvanapadēva. His son was the prince Mallūtagidēva. His son, again, was the prince Amaragāna. After him his younger brother Karpadēva became king. And his son was the king Bhillamaḍēva, an incarnation as it were of Brahmā, who, conquering many countries and acquiring much wealth, rendered the rule of the family of king Sēvāṇa (or of the Sēvāṇa kings) highly prosperous. After this, the inscription in another verse (in line 9) states that Bhillamaḍēva had a minister, named Jaitasimha, who was endowed with the three constituent elements of regal power, whose prowess was surpassing thought, and who was a very scourge to rulers of districts.

Lines 10-19 then record that, at the representation of this Jaitasimha, His Majesty Bhillamaḍēva, adorned with such titles as ‘the refuge of the whole world, the illustrious favourite of the earth, Mahārājādhirāja, Paramāśevara, Paramabhaṭṭāraka, the ornament of Yadu’s family, born in the holy Vishṇu’s lineage,’ while his camp of victory was located at Hērūrā,—at a solar eclipse on Sunday, the new-moon tithi of Jyaishṭha of the Virūdhakṣīr year, when 1113 years had elapsed of the era of the Śaka king,—after having washed the feet of the holy chief of ascetics Siddhāntichandrabhūṣaṇapanditadēva, also called Satyavākya, the disciple of Vidyābharaṇapadēva who in turn was a disciple of Śomēśvaradēva, and superintendent (or chief priest) of the shrine of the god Śvayambhū-Trikūṭēsvara at Kratuka, granted the village of Hiriya-Handigōla in the Beluvals Three-hundred, free from tolls, taxes and molestation, with every kind of income, with its boundaries as they were known before, not to be pointed at with the finger by the king’s officials, and together with the trikhōda,⁵ making it a sarva-namasya grant and dividing it into two parts, one of which, according to line 19, was destined for the god Trikūṭēsvara.—From here the text becomes mutilated or is entirely broken away; and what remains of lines 20 and 21, only shows that the

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¹ viz. prabhāṣa, mantra, and stādha.
² See Ind. Ant. Vol. XIX. p. 271; I do not feel sure that the explanation, there given of trikhōda, is correct, but am unable to explain the term myself.
inscription ended with an appeal to future rulers to respect this grant, and with one or more of the customary benedictive and imprecatory verses.

According to the above, the genealogy, furnished by this record of Bhillama, is this:—

1. Sêvânadêva.


3. Amaragânga, son of 2.


Of these princes or kings, Sêvânadêva clearly is the Sêruja or Sênumachandra of whom we possess two inscriptions of Śaka-Saṅvat 991, and Amaragânga is the Amaragângâya who in Hêmâdri's Vrata-khandâ3 also is stated to have been born from Mallugi, while in the Harâjâhâli copper-plates4 of Singhâla II. of Śaka-Saṅvat 1160 his name is given before that of Mallugi, his exact relationship to this prince being left undefined. Quite new to us are the name of Karuqâva and the statement that he was Bhillama's father. The Païthan copper-plates5 of Râmachandra of Śaka-Saṅvat 1193 only record in a general way that Bhillama came after Mallugi; but the Harâjâhâli plates distinctly assert that Bhillama was born from Mallugi, and this, too, is the conclusion which Professor Bhandarkar has drawn from the account of the Yâdava family given by Hêmâdri.—To reconcile these different statements is impossible, and, obliged to choose between them, I would unhesitatingly adopt the account given by the present inscription, because I do not believe that its author could have made a mistake about the name of the father of the sovereign whose grant he was recording.

The name of the minister at whose representation this grant was made, according to our text, was Jaitasâinha. He of course is the Jaitrasâinha who, in line 30 of the Gadag inscription6 of the Hoysâla Vira-Ballâla of Śaka-Saṅvat 1114, is described as the right arm of Bhillama, and whose defeat by Vira-Ballâla is spoken of in that inscription. With great probability it has been suggested that this Jaitasâinha or Jaitrasâinha must be identical with Bhillama's son and successor, Jaitugi or Jaitrapâla; but it is somewhat strange that our inscription should be silent about the close relationship of both.

The prose part of this inscription has much in common with the corresponding portion of the inscription of Vira-Ballâla which has just been mentioned. It records a grant made in favour of the same temple, and mentions the same ascetic as the personage whose feet are supposed to have been washed by the donor. The date of our inscription corresponds, for Śaka-Saṅvat 1113 expired which was the Virûdhakṣīt year, to Sunday, the 23rd June, A. D. 1191, when there was a solar eclipse which was visible in India, 10 h. 29 m. after mean sunrise; and the date of Vira-Ballâla's inscription is Saturday, the 21st November, A.D. 1192. Between these two dates, therefore, Jaitasâinha must have been defeated by Vira-Ballâla, and must the country about Gadag have passed from the possession of Bhillama into that of the Hoysâla prince, a circumstance which undoubtedly caused somebody to efface Bhillama's name in line 12 of this record.

1 Compare Dr. Fleet's Dynasties of the Kanara Districts, p. 72, and Dr. Bhandarkar's Early History of the Deccan, p. 81.
TEXT.

1 [Oṃ] | Oṃ svasti || Avatā² sa vaḥ Kaṃsāriḥ kumuda-ruchīr-bhāti yata-karē śaṅkhaḥ || kshirābdhi-mathana-sanābhrama-sanākrantaḥ

2 phāna-puniya iva || [1 ||]² Asti³ kshatirya-sīṁhasya Yādu-nāmaṁ kulaṁ bhuvi || lilā-krīt-āvatāreṇa Hariṇā


5 py-Amaragāṃ-ākhyas-tanayō ṣhūn-maṇipatiḥ || pratapa-pāvaka-pluṣṭa-pratyaarthi-nṛpi-kānaṇaḥ || [5 ||³] Tatas-tad-anuṇaḥ

6 śūmān-Karṇadevō nṛpiḥ ṣhavat || saṁadāṇa-prabhā-sūbhra-yaśō-dhavalit-ākhiṇaḥ || [6 ||³] Tasya cha ||

7 Jāto Vṛūdāvāna-krādā-kantukti śaṅkha-lāśe-chhā-chhā (chha) naḥ || rājā Bhilamadev-ākhyāḥ sutañḥ Kriṣṇa

8 ashna ivyaparāṇa || [7 ||³] Ākramya vividhān-dēśān-arjayaiv dhananah bahuḥ || yena Śeṇa-hūpāla

9 kula-rājyaṁ vivardhitam || [8 ||³] Tasya-asti Jaitasmē-ākhyāḥ śakti-traya-samanvitaḥ || stakryā-vikramo maṇi

10 trī maṇidāla-vrīḍhikhaṇaḥ || [9 ||³] Tasya viṣḍāpanena ||² tena cha saṁstabhavanāśaya-śrīprīthvivalabha-mahāra

11 jādhirāja-paramēva-paramabhaṭṭāraka-śadukulatilaka-śrīVishvānāmśodbh vē tē yād i-samasta-nāmā

12 van-virājamānena śrīmat-pratapachakravarttin[ā] || || || dévēna Hērūrā-saṁsāvita-vījayaśaṁdhamā

13 vāreśa ṣakāṇrapakāl-ātita-saṁvatsara-satēsthū trayōdaś-adhikēsvēkādaśasvāt|vamī-Vīrōdhakrit-saṁvatsa|

14 rāṁtargata-Jyeṣṭha-āpaṁvāsyāyām-Āditya-vāre sūrya-grahaṇē śrīmat-Krātukā-Svayovahā-Trīkūṭṭevaramad-sthānēchhā

15 rasya Sōmēvarēvē-sāhya-Vidhyābharanēvē-sīshyasa Satyavāky-āpara-nāmābhāyāsa śrīmat-parama-

16 tāpasāchhārya-Siddhyāntichanda-brāhmanapāṇidita-vēsvasya pāda-prakshālanān kṛtvā Beluvolatriśā-āṁtargata-

17 Hiriya-Hamdigōla-nāma-grāmaḥ sa-sūlka-kara-bādha-parīhāraḥ samast-ādēya-saṁajiḥ pūrva-prasiddha-

18 śmā-samanvito rājakyānām-anaṅgulgripēkshaṁyās-trībhōga-yuktāḥ sarva-namasīkrtya dvēdhā

19 viśhajya dhārā-pūrvaṁ sa-sāsānā dattāḥ || Tatr-āṅkō bhāgaṁ tasya-sīva bhagavatās-Śrīkūṭṭevaramādēvasyā-ā

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¹ From an impression, supplied to me by Dr. Fleet.
² Metre: Āryā.
³ Metre of verses 2-9: Śloka (Anuṣṭhābha).
⁴ This sign of punctuation is superfluous.
⁵ Here about three aksaras are intentionally effaced; but these aksaras must have been Bhillama, and I believe that the traces which remain of them, fully justify this reading.

2 2 2
20. dharmas=tad-vahyair=anya=cha bhūmipālīḥ pālanīḥ || Uktam cha pālanī
dhūṁbhiḥ Sagar-adibhiḥ | yasya yasya [yadā]

No. 31.—PARLA-KIMEDI PLATES OF THE TIME OF VAJRAHASTA.

By F. Kielhorn, Ph.D., C.I.E.; Göttingen.

These plates were first brought to Dr. Hultsch's notice by Mr. G. V. Ramamurti of Parla-Kimedi, the chief town of the Parla-Kimedi Zamindāri in the Gañjām district of the Madras Presidency, and were afterwards sent to him for examination by the Collector of Gañjām. They have now been presented to the Madras Museum by Sri Padmanabha Deo, brother of the Zamindār of Parla-Kimedi. I edit the inscription which they contain from excellent impressions, supplied to me by Dr. Hultsch.

These are three well preserved copper-plates, each of which measures 9" long by from 2\(\frac{1}{2}\)" to 2\(\frac{3}{4}\)" broad. About 1\(\frac{1}{2}\)" from the proper right margin, each plate has a round hole, about 1\(\frac{1}{4}\)" in diameter. The ring which passes through these holes had not been cut when the plates were received by Dr. Hultsch. It is 3\(\frac{1}{2}\)" in diameter and \(\frac{3}{4}\)" thick, and has its ends secured in a slightly oval seal which measures about 1\(\frac{1}{4}\)" by 1\(\frac{1}{2}\)" in diameter. This seal bears in relief a bull couchant, facing the proper left, with the moon's crescent above it, and placed on a plain pedestal which is supported by a lotus flower. Between this flower and the pedestal is the Nāgarī legend ेर-८[४]rapurapā. Each of the three plates is inscribed on both sides, but the writing which we now find on the first side of the first plate, and, with the exception of four aksharas, all the writing on the second side of the third plate, are apparently later additions, and the inscription proper which these plates contain begins therefore on the second side of the first plate and ends at the top of the second side of the third plate. Of the writing within these limits the average size of the letters is about \(\frac{1}{4}\)". The characters, perhaps the most interesting feature of this inscription, present a curious mixture of the Nāgarī alphabet, as written in Southern India, and of several southern alphabets, properly so called. Speaking generally, of about 730 aksharas which the inscription contains, 320 are written in Nāgarī and 410 in southern characters; and the writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters. To show this, it will suffice to draw attention to the manner in which he has written, e.g., the word parammaṁśīvāraḥ in l. 7, and the same word in l. 9; Gaṅgāmalakulakalakō in l. 8, and Gaṅgāmalakulakalakaḥ in l. 9; sūtradhāra in l. 3, and the same word in l. 28; guṇa and gana in lines 10 and 11; vahubhir in l. 25, and bavahubhiḥ in lines 25-26; yasya yasya and tasva tasva in l. 26, etc.

As regards the southern alphabets put under contribution by him, the majority of the characters used is found in the Chāṇa copper-plates of which a photo-lithograph is published in the Indian Antiquary, Vol. V. p. 138; but some of the characters employed are peculiar to what Dr. Burnell has called the Western Chāṇa alphabet of A.D. 608, the Eastern (Kalinga) Chāṇa alphabets, and even the Chōja-Grantha alphabet. It thus happens that, excepting the letters े (in Erayamardāji in l. 13), ी (in Chōja in l. 10), ी (in Śāntīśālāpaṇī in l. 18, and jūkka in l. 20), and a few others which would not be expected to occur frequently, every letter

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1 At the commencement of this line, about twelve aksharas are almost entirely broken away.
2 More than half of this line is broken away.
3 A similar mixture of different alphabets we find in the Chickase plate of the Gaṅga Mahārāja Satyavarman; Ind. Ant. Vol. XIV. p. 10.
appears in at least two forms, and that for some we have no less than four (or even more) different forms. To give a few examples, we have two forms for the initial ə, e.g. in ən[ṭ]̄ka, l. 13, and əṣṣa, l. 16; for k, in Kul̄ā, l. 2, and tilakā, l. 8; for kh, in sukha, l. 1, and iṣkhitā, l. 28; for g, in grāmā, l. 15, and grāmasya, l. 16; for ch, in achala, l. 2, and ḍhārya, l. 28; for q, in chāṭāmasa, l. 3, and chāṭaṃsa, l. 6; three forms for dh, in dharmasya, l. 27, āṛthādhāraśya, l. 3, and adhīrā, l. 8; for m, in amara, l. 1, mahārāja, l. 8, and parama, l. 9; for v, in dēvaḥ, l. 9, bhūvāna, l. 3, and vara, l. 6; for r, in roṣty, l. 1, sarva, l. 1, and sakala, l. 10; four or even more forms for j, in rāja, l. 13, janita, l. 5, rāja, l. 8, vāja, l. 11, and maṇjarī, l. 6; for y, in anukṛta, l. 1, ramāya, l. 1, guṇa, l. 10, anukṛtā, l. 17, and guṇa, l. 11; for t, in vijayatā, l. 1, pratīkhaṇḍā, l. 2, tasya, l. 9, adhīṣṭa, l. 10, and ittham, l. 12; for h, in Mahēndrā, l. 2, dhava, l. 5, mahārāja, l. 8, and parīhāra, l. 15. And equally great is the variety of the signs for the medial vowels, especially in the case of u, ū, e, and o, which are written in four, five, or even six different ways.— The language of the inscription is Sanskrit, and, excepting two benedictory and imprecatory verses in lines 24-26, and another verse giving the name of the dātaka (here called dāsapti) in lines 7-13, the whole is in prose.—In respect of orthography I have only to state that the consonant b is four times denoted by the sign for v (by the Nāgari sign for this letter in labha, l. 13, Kadamva, l. 22, and vakubhir, l. 25, and by a southern sign in labha, l. 5), and twice by its own proper sign (in kuṭambikā, l. 11, and vakubhīti, l. 23-26, where both times the same southern sign has been employed).

The inscription is of the reign of a Ganga king Vajrāhasta, and it begins, similarly to the grants of the Gangas Mahārāja Indravarman, Devendravarman, and Satyavarman, just as if it were meant to record a grant by that king himself, thus:—

"Om! Hail! From his victorious residence of Kaliningāgara which, charming with the delights of all seasons, resembles the town of the immortals,— the devout worshipper of Mahēvāra (Śiva), who meditates on the feet of his parents, the ornament of the spotless family of the Gangas, the Mahārāja Paramēśvara, the illustrious Vajrāhastadēva, who is freed from the stains of the Kali age by his obeisance to the two lotus-feet of the holy Gokarṇavāmin, the parent of the moveable and immovable, the unique architect who has constructed the whole world, (the god) with the moon for his crest-jewel who is installed on the spotless summit of mount Mahēndra; who by his onslaught in many battles has roused the shouts of victory; whose blessed feet are tinged with thick clusters of the lustre of the crest-jewels of the circle of all chieftains, bowed down by his prowess; and whose name is pure like the white water-lily, the jasmine, and the moon, and diffused in all quarters". . . . . . Then, instead of recording some command of the king so described, the inscription in lines 9-15 tells us that "in the reign of this (Vajrāhastadēva), the devout worshipper of Mahēvāra, the ornament of the spotless family of the Gangas, the regent of five districts (paścha-niṣhaya), the illustrious Dārapāraja, a dear son of the illustrious Chōla-Kāmadīraja and a home of all excellent qualities, issued the following command to all cultivators or householders (kuṭambin) inhabiting Lalākākāna.— Be it known to you that, on the occasion of giving (our?) daughter (to him) in marriage, we have given the village named Hossaṇḍi, exempting it from all taxes, to the ornament of the Nāgari-Salākā family, the son of the illustrious Esayāmaraja, the Rājabutiya marked with the name of (i.e., probably, named after) the illustrious Kāmādi, who has illumined the quarters of the compass with the banner of the renown which he has gained by his victories in many battles.

Lines 16-21 then give an account of the boundaries of the village of Hossaṇḍi, which clearly contains the names of a fairly large number of other villages, but which,— owing partly to

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2 [This appears to be a corruption of the word Chalukya.— E. H.]
my inability of identifying any of the localities mentioned,—I do not fully understand. To the east of Hessanath was Gulaḍḍa, and to the south-east Kuravāgarḍa, apparently two villages. To the south and south-west were a water-pond and the triangular (?) boundary-line of (the villages?) Vāpatṛa, Chitraṃgumli, and Hommaṇḍi. To the west lay (the village?) Śeḷuṣeḷagaddi, the Palaṅga hill, and two boulders described as arāṅga-pattihara and bhadavāl-pattihara.1 On the north-western corner was the Kaurā river and a sullīd (?) rock as far as (the village?) Asuravāli. To the north lay the village of Nanuṇiccaṛa, and a rock in the middle of a valley,2 and to the north-east (the village?) Khaṇḍadā as far as Gulaḍḍa, which must be the Gulaḍḍa previously mentioned.—This account of the boundaries is followed, in lines 21-22, by the statement that the official in charge or headman (?) pāḷaka of the village, so granted, (at the time) was the illustrious Ugrakheṭirāja,3 born in the Nīlasantī clan, and called the ornament of the spotless family of the Kadambas.

Lines 23-26 contain the usual admonition not to interfere with this donation, and cite two of the ordinary imprecatory verses, here ascribed to Vyāsa. Line 27 records, in another verse, that the Ājānapati4 (or dātaka) of this grant (dharma) was Vachchhapayya of the Kāyashtā family, a minister of Dāraparāja. And the inscription ends with the statement that it was written by the Mahāsena bhaktivigrāhī Drōgahāra, and engraved by the artizan Naukaśetvēmāchaṛi.

The inscription contains no date, but it would in my opinion, on mere palaeographical grounds, have to be assigned to about the 11th century A.D. Now the Vizagapatam copper-plate grants of Anantavarma-Chōḍaganga-deva5 mention five Ganga kings named Vajrayasta; and since the latest of them, Vajrayastadēva V, the grandffather of Anantavarma-Chōḍaganga who was anointed king on the 17th February, A.D. 1078, must have ruled about A.D. 1035-1070, it does not seem to me at all improbable that he may be the Vajrayastadēva in whose reign was made the donation which is recorded in our inscription.

Of the localities mentioned in this inscription, the town Kaliṅgānagara (or Kaliṅganagara)6 and the mountain Mahēndra are often spoken of in other inscriptions of the same family, and well known to us. The other localities referred to I have not been able to identify.

I have already stated that these copper-plates contain some additional writing, apparently of a later date, on the first side of the first plate and on the second side of the third plate. On the proper left half of the second side of the third plate there are four lines of incorrect Sanskrit, in southern Nāgarī characters, which evidently have not been written by the writer of the inscription described above. The exact meaning of these lines I cannot make out, but it would seem to me that they record a donation, by means of a copper-plate grant, of the village Hommaṇḍi (called Hommaṇḍi in l. 17 of the preceding inscription) by a Rāṣaka Udayakheḍin. A transcript of the four lines would be as follows:—

Rāṣaka-ṛṣi-Udya(?a)khēdi kem[a Ṛk]a[kā Ṛk]a-
maṇḍi yā(?v)ad(?v) credits grāma Hommaṇḍi
pravēsā tāṃvra-sāsana(?) dataḥ chatur-śa-
ghaṭa-aimāsandhi-prayāntaḥ.

Regarding the endorsement of four lines on the first side of the first plate, nothing can be said but that it is not in Sanskrit and that, in line 3, it refers to Hommaṇḍi.

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1 Patthara would of course be the Sanskrit prastara, 'a stone, rock.'
2 [According to Brown's Telugu Dictionary, lokka means 'a dell.'—E. H.]
3 Compare the name Dharmaṇkhēdin in Ind. Ant. Vol. XVIII. p. 145, l. 12.
4 For the employment of this term compare Ind. Ant. Vol. VII. p. 17, l. 63; XII. p. 93, l. 6 o, 13, p. 56, l. 26; p. 138, l. 29; p. 250, l. 35; XIV. p. 55, l. 112; XIX. p. 438, l. 114; XX. p. 17, l. 20; p. 106, l. 29; p. 471, l. 51.
6 See page 131 above, note 1.
TEXT.

First Plate; Second Side.

1. Ōm² svasty-Amarapūra-āṅkuśaṁpaṇaḥ³ sarvastva-sukha-ramāṇyaḥ-vijayavātaḥ
2. Kalīnāṅgara-vāsakā-Mhāndrāchāla-āmāla-sīkhar-pratishthasya sācharchanaṁ
gurṣa-sakṣa-bhuvana-nirmāṇa-sīkha-sūtraśāhāsya saśānta-chūḍāmaṇī-prabhavāya
3. tō Gokaraṇasavāminakka-(a)-chaya maṇamala-yurgala-prapāmād-vigata-kalikalakhaṁ
kō-nēk-āhav-saṅkāshbhaṁ-janaṅa-jayaśvāda-(bda)ḥ pratāp-āvānata-samasta-sāman-
4. nta-chakra-chūḍāmaṇī-prabhā-mañjari-pūja-ruṣṭi[n]āṃ [i]svara-charanāḥ⁴ sita-kumuda-
kund-[ē[ū]n]⁴
5. dv-a(a) vādāna-dīdāsa-viñigata-yaśāḥ paramamāhēśvarāḥ mātāpiṣṭa-pāda-

Second Plate; First Side.

8. nundhyāṣṭo Gaṅg-āmala-kula-tīlaṁ mahārāja[ā] dhirāja-paramēśvarā sri-va-
jrhasadāvakā⁵ taṣa rāṣṭā paramamāhēśvarā Gaṅg-āmala-kula-tīlakaṁ pañchāvishi-
9. y-āḍhipatiṁ sri-Chōja-Kāmādīrājaṁ sriya-śaṇaṁ saṅkula-guṇa-
10. gaṇ-āga[ē]n raḥ Āśrī-ānud-Dārapeṇō Ṛamkākōpa-nivāsinaḥ kuta-kuninaḥ
12. sarvva-nīthāṁ-ājñāpyati [ī] Viditam-astu vō Naggar-Saluki-kula-tīla-
13. kāya sri-Ṛṣyavāharāja-sūnaṁ⁶ an[ē]ksaṁgrāma-vijaya śrīchā[ṇ]aṁ-kiṁti-pata-
14. k-āvabhaṁśita-digantaraṁga Ṛājī-Ṭamādī-ramaṁ-āmkita-rajasputraṁ kanyā-

Second Plate; Second Side.

15. dana-nimitte Ḍoṣaṇḍi-ṇama grāmo-mānbhaṅ-gadatta iti⁸ sarvva-kara-pāma(ri)hahāra kri-
16. tvā [ī] Asya grāmasya śīmā-sandhaṁya⁹ pūrṇvakaṁ Gulaḍḍaṁ¹¹ āgnayataḥ
Kuravaguḍḍaḥ
17. dakapataḥ sōdāsa-tatākaḥ Vapavāṣa-Chitravām-mil-Hommuṇḍi-trikōla(na)-
18. sandhaṁ nairītīti(ī)ṁ yāvata(t) paschimataḥ Śeṭuvājaṇaḍḍi Palaṅca-pa-
19. rrvaṁṣa arāngam-paṭṭharaḥ bhāduvala-paṭṭhara-cha vāyaṇa-enko Kaurav-vēṇ!
20. sulīya-sīlā Asuravālmī yāvata(t) utarataḥ Naṇūnichāṇḍa-grāmaṁ jōnka-
21. madhye paṭṭhara-sīlā śiṣṭāṇaḥ Kuṇḍadā Gulaḍḍaṁ yāvata(t) [ī] Asya
grāmasya pa-

Third Plate; First Side.

22. lākaḥ¹² Kadam(m)b-āmala-kula-tīlakaḥ¹² sri-Ugṛkṛṣṇaṃ[ī]jīrājāḥ¹⁴ Nidānaṁ-variṇa-śa-
23. samudbhava-¹⁶
29 māchāriṇā [Ⅱ*]

No. 32.—ALAMPUNDI PLATE OF VIRUPAKSHA;
SAKA-SAMVAT 1305.

BY V. VENKATYA, M.A.

A tentative English translation of the subjoined inscription was published in 1878 in the Manual of the South Arcot District (page 2, note *), and Mr. Sewell has drawn attention to this translation in his Lists of Antiquities, Volume I, page 207. The original consists of a single plate which is now in the possession of Nārāyaṇa Śaṅkrti of Ālampūndi, a village in the Śanūji (Ginge) division of the Tīndivīsam tālukā of the South Arcot district, and was obtained by Dr. Hultzsch on loan through the kind offices of the Collector of the district. The plate measures about 11½" in height and 6½" in breadth, and is rounded at the top. Both sides of the plate have raised rims to protect the writing, which is in fairly good preservation. There is a hole at the top of the plate; but the ring for which the hole was made, and the seal which that ring may have carried, are not forthcoming.

With the exception of the colophon Śrī-Harihara, which is in Kanaresc characters, the alphabet employed in the inscription is Grantha, which differs very little from its modern form. As in other Grantha and Tamil inscriptions,—if a group consisting of a consonant and of the secondary form of a vowel stands at the end of a line, the secondary element of the group is occasionally placed at the beginning of the next following line if no room is left for it at the end of the preceding line. Thus, of dē of deśyam (1. 9 f.), the d is at the end of line 9 and the d at the beginning of line 10. Similar instances occur in saḥ (1. 12 f.) and bhūḥ (1. 20 f.). Again, of mayā (1. 21 f.) the y is found in line 21 and the ṭ in the following line. Another instance of the same peculiarity occurs in kāḥ (1. 15 f.). Such a separation is impossible in the Telugu or Kanaresc alphabets, because the secondary form of a vowel is therer attached to the consonant itself and constitutes along with it a single complex symbol. In the Grantha, Tamil, and Malayalam alphabets, the secondary vowel forms are distinct symbols which are written either before or after the consonant. Irregularities similar to those pointed out above are thus

1 Metre: Śūktā (Anuḥtubh); and of the following verses.
2 Read shasbṭiṁ vasaṁkaṁ.
3 Read mauṁkṛiṁ.
4 Originally sātrañḍhari- was engraved, but the sign for ṭ has been struck out.
5 No. 85 on the Tīndivīsam Telugu Map.
rendered possible in these alphabets, and are of frequent occurrence in Grantha and Tamil inscriptions. Another graphical peculiarity of the Álampúndi plate deserves to be noted. The consonant group șr of the Tamil names Pālakēra (l. 15) and idēri (l. 23) is, in the absence of Grantha letters to represent it, denoted by the group șr, as it would be vulgarly pronounced even now. The language of the subjoined inscription is incorrect Sanskrit, verse (ll. 1 to 22, and 26 to 33) and prose (ll. 1, 22 to 26, and 34).

The first and second verses of the inscription contain invocations addressed to the Boar-incarnation of Vishnu and to the goddess of the Earth, respectively. The third verse refers to Bukkarāja (I.), who belonged to the race of the Moon, and who was the son of Sāṅgama (I.) by Kāmākṣhī. Bukka's son was king Harīhara (II.) who, as in other inscriptions, is said to have performed “the sixteen great gifts” (verse 4). Harīhara (II.) married Mallādēvi, who belonged to the family of Rāmadēva; and their son was Virūpākṣha (v. 5), who conquered the kings of Tuṇḍira, Chōla and Pāṇḍya, and the Śimhalas, and presented the booty of his wars to his father (v. 6). On the day of the Puṣya-saṁkrānti of the year Raktākṣhin (v. 8), which corresponded to the Śaka year 1305, king Virūpākṣa (v. 7) granted to certain unnamed Brāhmaṇas of various gotras the village of Álampūndi (v. 9). This village had been the object of a previous grant by Harīhara (II.) (v. 9) and had then received the surname Jannāmbikābḍhi (v. 10). The pronouns nāma and maṇḍ in lines 17 and 21 show that both Harīhara's previous grant and the present donation of Virūpākṣha were made at the instance of a princess who was the sister of Harīhara (II.) (v. 9) and, consequently, the paternal aunt of Virūpākṣha, and whose name must have been Jannāmbikā, because the village of Álampūndi received the surname Jannāmbikābḍhi (i.e. Jannāmbikā-saṁdrum) after her own name. The description of the boundaries of the granted village is contained in lines 22 to 26. Then follow three of the customary imprecatory verses. The inscription ends with the name Śrī-Harihara.

The Álampūndi plate would add considerably to our knowledge of the history of the first Vijayanagara dynasty, if we could be quite sure of the genuineness of the plate. As in other inscriptions of this dynasty, the first historical person is said to have been Sāṅgama (I.). The Álampūndi plate is the only inscription which informs us of the name of Sāṅgama's queen, viz. Kāmākṣhī. According to the same plate the queen of Harīhara II. was Mallādēvi. The Satyamangalam plates of Dévarāya II. give the name of Harīhara's queen as Mallāmbikā. As the two names Mallādēvi and Mallāmbikā are very similar, we may, for the present, consider them as identical. The Álampūndi plate adds that Mallādēvi belonged to the family of Rāmadēva. It is not impossible that Mallādēvi was related to the Yādava king Rāmachandra, who was also called Rāmadēva, and who reigned from Śaka-Saṁvat 1193 to 1230. It is from the present inscription that we first learn that Harīhara II. had a sister called Jannāmbikā and a son called Virūpākṣha, who is reported to have made extensive conquests in the south, and whom his father appears to have placed in charge of at least a portion of the South Arcot district. The date of the grant of Virūpākṣha (Śaka-Saṁvat 1305 for 1307, the Raktākṣhin saṁvatsara) is a few years later than the accession of Harīhara II. In referring to a previous grant of the village of Álampūndi by Harīhara II. himself, the inscription implies that the latter was ruling over a portion of the modern South Arcot district even before Śaka-Saṁvat

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1 In the Tamil inscriptions contained in Volume I. of Dr. Hultzsch's Soutk-Indian Inscriptions, especially in the comparatively modern ones among them, several instances of this peculiarity occur on each page; see, e.g., page 72, where there are not less than nine cases.
2 ante, p. 116. 3 On this name see ante, p. 118, note 6.
4 The Raktākṣhin year does not correspond to Śaka-Saṁvat 1305, but to 1307 current.
5 Abdhi is a more poetical synonym of saṁdrä, a frequent ending of village names; hence the actual surname was probably Jannāmbikā-saṁdrum.
6 ante, p. 37, verse 9. 7 Dr. Fleet's Kanarese Dynasties, p. 71.
8 Harīhara II. must have ascended the throne between Śaka-Saṁvat 1293 and 1301; ante, p. 115, note 11.
1307. We do not know from other sources that, at this time, he had already extended his dominions to that part of the country. The earliest inscriptions of Harihara II. that have hitherto been discovered in the south, are dated in Śaka-Saṅvat 1315. Consequently, it is at least doubtful if the date of the Ālampūṇḍi plate can be looked upon as genuine. If the week-day were mentioned in the date, it could be verified by an expert, and the result of such verification would help considerably in deciding whether the grant is genuine or not. The omission of the week-day and of the names of the donees may also be urged against the genuineness of the document. The orthographical as well as calligraphical mistakes in which this small inscription abounds, and the uncouth language and construction which, to a casual reader, render it difficult to say who the actual donor was,—Harihara, Virūpāksha, or Janāmikā,—are other facts which may be urged against the genuineness of the plate. On the other hand, we cannot definitely pronounce the inscription to be a forgery, because the date, Śaka-Saṅvat 1305 (for 1307), actually falls into the reign of Harihara II., who, in verse 4, is spoken of as if he was living at the time of the grant. In spite of the doubts which may thus be reasonably entertained as to its genuineness, the grant is interesting as the first known copper-plate inscription in Grantha characters, professing to belong to the Vijayanagara dynasty.

The object of the grant, Ālampūṇḍi, is identical with the village in which the plate is still preserved. Ālampūṇḍi was situated in the district of Chešchi, which formed part of the country of Palakunrakkottam, which was also called after Chinkapura (v. 9). According to Mr. Cbole’s Chingleput Manual, page 434, Palakunrakkottam was situated in the North Arcot district. But the present inscription shows that a portion of the South Arcot district was also included in this kōṭam. Chinkapura is probably the same as Śitgavaram near Gingee in the Tindivanam taluk (No. 146 of the Taluk Map), and Chešchi is a Sanskritised form of Śeṇji, vulgo Gingee, the site of a well-known hill-fort. The boundaries of Ālampūṇḍi were:—In the east, Tāṇri-entala; in the north, the Vēganaḍi (river); in the west, Śaktimāṅgal; and in the south, Mābhuvilliēntala. Of these, Śaktimāṅgal has to be identified with Sattiyamaṅgalam (No. 84 on the Taluk Map), which is situated to the south-west of Ālampūṇḍi. The northern boundary, the Vēganaḍi, does not retain its old name. On the Tindivanam Taluk Map there is a river marked as flowing to the north of Ālampūṇḍi, but its name is given as Varāhanadi. The same river is mentioned in the Manual of the South Arcot District, where another name of the river is also given, viz. the Gingee, which is evidently derived from the town of Gingee, close to which the river flows in its lower course. Consequently, the Vēganaḍi of the inscription has to be identified with the Varāhanadi of the Taluk Map. Tāṇri-entala is a Sanskritised form of the Tamil name Tāṇri-ēndal, which means ‘a hill on which tāṇri trees grow.’ The last portion of the name of the southern boundary, ēntala, is also a corruption of the Tamil word ēndal, ‘a hill.’ But neither Tāṇri-ēndal nor Mābhuvilli-ēndal can be traced on the Taluk Map.

In the Manual of the South Arcot District, the colophon Śri-Harihara is explained as the signature of king Harihara II. As, however, all other Vijayanagara grants conclude with the name of some god as Virūpāksha, Vēkhaṭṭēs or Rōma, it is preferable to explain the colophon Śri-Harihara as denoting the tutelar deity of king Virūpāksha, who made the grant.

TEXT.3

First Side.

1 शमशल्ल [II*] चौकम[II*]कारदिया कोडवी रूतिपलकः
2 कु [I*] विरामभरवे शङ्खिम् नम् प्रयाजप्राचिणे [II 1*]

1 ante, p. 116.
2 The earliest date hitherto discovered for Harihara II. is Śaka-Saṅvat 1301, and the latest 1321; ante. pp. 115 and 117.
3 From ink-impressions, received from the Editor. 4 Read शङ्खिम्.
3 श्रवणः विशवया । विश्वः श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
4 नूड़ड़ा समस्तमः । [नूड़ड़ा] । नूड़ड़ा नूड़ड़ा [नूड़ड़ा] । नूड़ड़ा नूड़ड़ा [नूड़ड़ा] ।
5 मायाराजः । नूड़ड़ा नूड़ड़ा [नूड़ड़ा] । नूड़ड़ा नूड़ड़ा [नूड़ड़ा] ।
6 धीररामः । [धीररामः] । धीररामः । धीररामः [धीररामः] ।
7 शिवली शिवली । [शिवली] । शिवली शिवली [शिवली] ।
8 नमस्ते नमस्ते । [नमस्ते] । नमस्ते नमस्ते [नमस्ते] ।
9 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
10 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
11 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
12 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
13 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
14 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
15 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
16 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
17 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
18 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
19 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
20 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
21 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
22 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
23 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
24 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
25 श्रवणः । श्रवणः । श्रवणः [श्रवणः] । श्रवणः श्रवणः [श्रवणः] ।
TRANSLATION.

(Line 1.) Let there be prosperity!

(Verse 1.) Adoration to the primeval Bear, whose (pair of) tusks have the shape of the syllable Īm, who is sporting in the pond (which is) the Śruti (Veda), (and) who possesses firm power (or, who carries the constant goddess of Fortune)!

(V. 2.) I perpetually bow to (the goddess of) the whole Earth, who is the consort of Hari (Vishnu), who is one of the (eight) bodies of Śiva who bears the lovely moon on his crest, (and) who has the seven oceans for her girdle!

(V. 3.) There was a king called Bukkanāja, whose might was unbounded, who was an ornament of the race of the Moon, (and) who was the son of Kāmakshi and Saṅgama.

(V. 4.) His son is king Harihara, who equals Sutrāman (Indra) in power (and) who, being devoted to (the performance of) the sixteen great gifts, has destroyed (the sins of) the Kali (age).

(V. 5.) This famous (king) begat prince Virūpāksha on Mallādēva, (who arose) from the race of Rāmadēva, as Kamalā (Lakshmi) from the ocean.

(V. 6.) Having conquered the kings of Tunḍira, Chōla and Pāṇḍya, (and) the Sūthihājas, he (i.e., Virūpāksha) presented crystals and other jewels to (his) father.

1 Read पञ्चसेत्रीना शामसिहः.
2 Read दिशिप्रसोमा.
3 In the original the space between ध and श is larger than usual; this is probably due to an erasure. Close to the left of श and below the line there seems to be an indistinct symbol which may be read as च or धी.
4 Read पदि वशस्मारित.
5 The engraver has entered only the श of श and omitted the symbol त.
6 Read परदापः; the engraver has, by mistake, written an ष instead of the second ष of the group षष, and the symbol should, strictly speaking, be transcribed as षी.
7 Read शतः; the engraver has here repeated the mistake mentioned in the preceding note, and thus, though he meant dattāṁ, has put down dattom.
8 Read चेन्द्रसेत्रीपाण्यात.
9 Read सवालित.
10 In Kanarese characters.
11 Śaṅkarasākha is synonymous with śiva-prīya, which, according to the Sanskrit dictionaries, means 'a crystal.' According to the Tamil dictionaries, śiva is used in the sense of 'cat's-eye.'
(V. 7.) This prince Virūpākṣha,¹ who was regarded as the foremost of the virtuous,—in the Saka year one thousand three hundred and five;—

(V. 8.) On the lucky day of the auspicious time of the Pūshya-samkrānti in the Baktākhaṁ (year),,—in the country (dēsa) called Palakunprakkōṭṭa, which is (also) called (after) Chitākapura;—

(V. 9.) In the district (ṣiferī) of Cheṇḍi,—the excellent village called Ālāmpūṇḍī, which had been previously granted by (my) brother Harihara (and called) after my (i.e. Jannāmbikā’s?) name;—

(V. 10.) The excellent village,—which was claimed by the best of the Brāhmaṇas of that village (and) which was (also) called Jannāmbikābādhi,—up to the four boundaries;—

(V. 11.) The wise (Virūpākṣha) gave, for the enjoyment of those Brāhmaṇas of various gōtras, (the above) village, which had been given by me (i.e. Jannāmbikā?), free of taxes, for as long as the moon and the sun (shall endure).

(Line 22.) The eastern boundary of this village (extends) as far as Tāpriṇṭala; the northern boundary as far as the Vēganādi; the western [boundary] as far as the boundary of Saktimaṅgala; the southern [boundary] as far as the boundary of Mābhuvilliṇṇatās.

[Lines 26 to 33 contain three imprecatory verses.]

(L. 34.) Śrī-Harihara.

POSTSCRIPT.

I take advantage of this opportunity to publish a short inscription of Harihara II. in Grantha characters, which is engraved at the entrance into the inner prākāra of the Kāmakalī temple at Kānchhipuram, and which is dated in Saka-Saṁvat 1315 expired, the Śrīmukha saṁvaṭara.² It consists of a single Sanskrit verse, which records that king Harihara (II.) provided a copper-door for the central shrine of the Kāmakalī temple.

TEXT.³

1 शक्राकथरक मन्वके परिषभ[[त]] श्रवि सर्वासा-
2 वा[ढ]मय्ये खेव पचे द्राय्यं रविहतद्विधे सिह-
3 भे जैवन्तिज् ॥ वादाः क्रमाथारविभी हरिहरः
4 नथित[.] प्राणवास[.] प्रजानां कामाक्षाःक्रुशाविशां [आ]तुत
5 शु[क]तामुत्तिनिनिहठान्वपत्यं ॥

TRANSLATION.

On (the day of) the star Mitra (i.e. the nakṣatra Anurādha), on the day of the son of the sun (i.e. on Saturday), on the tenth tiṣṭhī of the bright fortnight of the month of Aśāṅga of the Śrīmukha (saṁvaṭara), (which was current) after the auspicious Saka year (expressed by the chronogram) śaktyāloka (i.e. 1315) had expired,—king Harihara, whose might was

¹ The verb follows in verse 11.
² Dr. Hultzsch’s Progress Report for February to April 1890, p. 4, No. 29 of 1890; see ante, p. 116, where reference is made to this inscription.
³ From an inked estampage, received from the Editor.
⁴ Read ः।
⁵ Instead of परिषभ[त] one would expect परिषभे.
victorious, who was resplendent with good fortune, who was a relative (as dear as) life to (his) subjects, (and) who was an ocean of good deeds, provided the sacred shrine (vimāna) of (the goddess) Kāmākṣī at Kāfchī with a copper-door.

No. 33.—A STONE INSCRIPTION OF THE SINDA FAMILY AT BHAIRANMATTI.

BY J. F. FLEET, I.C.S., Ph.D., C.I.E.

Bhairanmatṭi1 is a village ten miles east of Bāgalkot, the chief town of the Bāgalkot talukā in the Bijapur district, Bombay Presidency. The inscription is on a stone tablet, 7' 11½" high, which stands near a modern and insignificant shrine of the god Hanumanta, outside the village and towards the south.

The writing covers a space of about 2' 0½" broad by 5' 6" high near the top of the tablet, and, except towards the end, is in an excellent state of preservation.—The sculptures above it, at the top of the tablet, are—in the centre, a liṅga; on the proper right, a seated figure, and a cobra standing on the tip of its tail, and, above them, a cobra coiled in a spiral, and the sun; and on the proper left, the bull Nandī, and, above it, a cow and calf, a crooked sword or dagger, and the moon.—The characters are Old-Kanarese; and, as may be seen from the photograph of this record, from an estampage, published in my Pāli, Sanskrit, and Old-Kanarese Inscriptions, No. 86, they furnish a fine specimen of rather ornate writing of the eleventh century A.D. The average size of the letters ranges from ½" to ¾".—The language is Old-Kanarese. There are two invocatory verses in the first two lines, and an imprecatory verse in line 56–57; and the record itself is in verse from line 10 to line 29.—In respect of orthography, the following points may be noticed: (1) the vowel ri is represented by ri almost throughout; (2) the visarga has become sh, by saṅgha, in śrī-nāmaṁśā, line 27–28, and śrīvadgī, line 32; (3) bh is wrongly doubled, after r, by bh, instead of by b, in garbhaśī, line 11; and (4) there is much confusion between the sibilants,—s is constantly used for ś; ś occurs for sh in viśā-śāśāśā, l. 35; and sh occurs for ś in śaśāśāśā, line 1, and in two other words in lines 8, 13.

The inscription is a record of a branch of the feudatory Sinda family, the members of which are called in it the Sindas of Bāgācāga, i.e. of Bāgalkot;2 evidently, just before the time of the Sinda Mahāmaṇḍalāśvara of Erumbarage, i.e. Yelburga, some of whose records have already been published,3 they held the subordinate government of much the same tract of country. The inscription was plainly written all at one and the same time. But it divides itself naturally into two parts.

As regards historical names, the first part, lines 1 to 50, tells us that in the time of the Western Chālukya king Taila II.,4 and in the Vikrīta saṅgātsara, = A.D. 990-91, coupled with

1 Indian Atlas, Sheet No. 58.—Pyramunuttej.
2 For this identification, see Ep. Ind. Vol. II. p. 170.
4 I take this opportunity of publishing a revised table of the Western Chālukya dynasty of Kalyāṇapura, i.e. of the modern Kalyani in the Nizam's Dominions. The numerals prefixed to some of the names indicate the members of the family who actually reigned, and the order in which they succeeded each other.
SINDA INSCRIPTION AT BHAIRANMATTI.

Śaka-Saṁvat 911 by mistake for 912 (expired), there was a Sinda prince named Pulikāla, son of Kammarā or Kammayaraṁ and Sagarabharasī; to Pulikāla and Ñēvakabbe there was born the Mahādāmanta Nāgādītya, Nāgātya, or Nāgāṭiyarasa; to Nāgādītya and Polayabharasī there was born Polasinda; and to Polasinda and Bījjasādvēti, daughter of the Khaṇḍava Maṇḍalēvāra, there was born the Mahādāmanta Nāgādītya Sēvārana. This latter person is mentioned as a vassal of the Western Chālukya king Sōmēvara II. And this fixes the period A.D. 1068 to 1076 as the time when the inscription was put on the stone. But the antique expression vāyya-geyye, in line 4, shows that the opening part of it was taken from some record which had been drawn up more or less synchronously with the date that is given in connection with Taila II. and Pulikāla. This part of the record registers the fact that in some unspecified year, on a Sunday combining the uttārdāyana-saṁkrānti or winter solstice with the Vīyatipta yōga, the Mahādāmanta Nāgādītya had granted to a priest named Paratrya-Sēmharāśibhaṭṭa a field, measuring one thousand vattara by the measuring-rod of Pattiyam-Mattāmra, at the village of Kiriya-Sirīri, and that the arucasa, or tax on the field, was twelve gadyāsas.

The second part of the inscription, from line 50 to the end, registers a grant, at a village named Puradākērī, which the same Mahādāmanta Nāgādītya had made to a priest named Tējorāśipāḍita in the time of the Western Chālukya king Jayasimha II., when the latter was reigning at Kollēpaka, in the Śrīmnaka saṁvatsara, Śaka-Saṁvat 955 (expired), = A.D. 1033-34; and it adds that this priest, who was the Ācārya of the god Sindēvāra, effected some repair to that god.

A special point of interest in this record is the legendary account as to the origin of the Sinda family, and of its name. These Sindas claimed to belong to the Nāgasāma or race of hooded serpents,—to carry the nāga-āvaya or phani-patāka, i.e. the banner which line 41 of the text explains as bearing representations of the Nāga kings Ananta, Vāsuki (more properly Vāsuki), and Takshaka,—to use the vyāghra-lāṅkhaṇa or tiger-crest,—and to have the hereditary title of "lord of Bhōgavati, the best of towns," which place, in Hindū mythology, was the capital of the Nāga king Vāsuki in Raṣṭala, one of the seven divisions of Pātāla or the subterranean regions. And, by way of accounting for all these attributes, and for the family-name, the record tells us that the eponymous founder of the family was a certain "long-armed" Sinda, a human son of the serpent-king Dharanēndra, born at Ahichchhatra in the region of the river Sindhu, i.e. the Indus, and reared by a tiger. This Sinda is said to have married the daughter of a Kaṭambar princes, and to have had by her three sons, who established the family of the kings of the Sinda race. They appear to have been the first of a line of thirty-one successive rulers. And after them, at unspecified intervals, there came another prince named Sinda, and then Kammarā or Kammayaraṁ, the father of Pulikāla.

The eponymous "long-armed Sinda" figures in records of also another branch of the Sinda family; for instance, in an inscription of about A.D. 1165 at Harihar (Pāli, Sanskrit, and Old-

1 By the mean-sun system of the cycle, the Vikrito or Vikriti saṁvatsara began on the 18th April, A.D. 988, in Śaka-Saṁvat 911 current, and ended on the 16th April, A.D. 998, in Śaka-Saṁvat 912 current (= 911 expired). But that system had then gone out of use in the part of the country to which this record belongs, and had been superseded by the southern lunisolar system, according to which the saṁvatsara in question coincided with Śaka-Saṁvat 913 current (= 912 expired).—Further details of the date,—the month, etc.—are not given.

2 This name seems to represent the Kanarese keli, 'tiger,' and ḍēḷa, 'foot or leg.'

3 This seems to be a family or territorial designation, rather than a personal name. And, in fact, the dictionary gives the word ḍēḷagarva as the name of a region.

4 This must be the modern Hattī-Mattārī in the Kāriṭī tāṅkā, Dharāwā district.

5 This must have been a village, now non-existent, somewhere in the neighbourhood of Bhairamnaṭṭi,—possibly a hamlet of, or offshoot from, the modern Šīrā, which is about seven miles to the south-west.

6 The maps do not show any village of this name anywhere in the neighbourhood of Bhairamnaṭṭi.

7 In this date, again, no further details are given.

8 The passage gives one of the few instances of the word kadoshā being written with the ligual d.
Canarese Inscriptions, No. 119, and Mysore Inscriptions, p. 60), which describes him as born from the union of the god Śiva with the river Sindhu, and brought up by the king of serpents on tiger's milk, and says that, being told that Karahāṭa, the modern Karāk in the Śatāra district, was to be his residence, he went there, drove out the kings, acquired the earth for himself by the strength of his own arm, and so came to rule over many districts in the Karahāṭa Four-thousand province.

TEXT.1

2 vishvērīka[3*] Vishnūr-vvārahaṁ kshobhit-ārpamānaṁ daksin-ōnāta-damahṭ-āgra-viśrā(ārā)nta-bhūvānaṁ vāpa[3*] || Ōm  
3 Ōm Śīrīkri(ṃ)ṇiśvīvallabha mahārājādhirāja paramēsava(āva)ra: paramabhaṭṭāraṇaṁ  
uttarottaraṁ-āgo Tailapa-  
4 yyaṁ rājyaṁ-geya[3*] Sa(ā)jña-varaḥa 911 Vikri(kri)tan-embā  
5 sāntvātara pravārtiṣe[3*] Ari-niri(ni)pati-kari-  
6 kunbhim-kunbhasthaṁ-viśinggata-karavāḷa-viṃukti(kta)-muktāphal-ōcchhī (c bh i) t a-  
7 samara-samīkṣṭāṁ-labdha-vra-va-  
8 jaya-rājya-lakṣḥum-vaksha[3*] ṭīṭhalā di(dri)ṣṭiṣvāṣa-kuḷa-ṭilaka phaṣā-manī-  
9 kīrṇa-vibhāṣa-ṇāgavāna[2*]ōdha.  
10 va nāgadhvaja-pratāpa viśaya-paraṇghāṣaṇa vyāghra-lāṇḍha-ōchha(ṇa)ma  
11 Bhogavati-purā-paramēsava(āva)ra nanni-  
12 g-āhara(ārā)ya ranamāṅga-kēsari viśaṭṭha-jana-priya śārita-jana-kalpavri(vṛ)kašha  
13 pusig-enippa sarā-kri(kri)ta-  
14 majimāmat-ānyaja-Manōja Śinda-Nārāyaṇa nallagga-nalla daṃara-malla ākāniya-  
15 Śūdrakaś śrī.  
16 Pulikāla || Ōm [1*] Dharanōmśdr[2*]-āhīśvaram[3*] mānavaṁbhaṅa-nuta-bhūlōkaṁ  
17 nōrppen-end-ādārāndi ta-  
18 t-sainyamaṁ pūṇtṛirāi vaniṛṛvāṁ tānum-ād-akkaṇḍam barē garbhēṅa(ṛbhēṅa)ṁ  
19 tōro tad-vallabhēṅ paṇḍō-Āhīchehha-  
20 trādojā puṭṭidāṁ bhiṣṣura-tēj-ōdbhāsi Śindhū-nādiya kuṛvadolù Śindin-  
21 embā[2*]kūraṁ ||  
22 Paṇḍō[2*] vimōhaṁmaṁ pūṣīṅ-āhīśvaran-1 śiṣu(ṇ)vaṁ sukaḥtāṁ naḍap-enē  
23 panne(nna)g-ādhipatiyoḷu bēsā-ve-  
24 ttn mahā-mahīśamaṇaṁ naḍap-enē kumāraṁ 10 baḷed-il-ādhikā-sau(ṇa)ryyada  
25 dirggāhā-bāvūmaṇ paṇḍē-  
26 dano sandā Śinda-vīṣhayādhipan-unnata-vira-sā(ṇa)ma || Bharadindan[1*]niṇdun-  
27 dō(ḍō)la Śinda-vībhu kay[2*]jān

1 From the original stone.— There is a transcription of this record in Sir Walter Elliot's Carāṭaka-Dēla Inscriptions, Vol. I. p. 26.  
2 Represented here, at the end of line 2, and at the beginning of line 3, by an ornate symbol; elsewhere, by a plain symbol.— At the end of line 2, in the photograph, the symbol has been spolt, in mistake only trying to make the stammapa clearer for reproduction.  
3 Metre : Śūṭaka (Aṇuḥau荸ḥ); and in the next verse.  
4 Read Jayasy.  
5 This aḷkha, ra, was at first omitted, and then was inserted above the line.  
6 Read ēkāḍa-Śūṭaka.  
7 Metre : Mahāraṅgāhārā.  
8 Read "āhīśvaram.  
9 Metre : Čhimpūka.  
10 In naḍap-enē kumāraṁ the metre is faulty; there is one short syllable too many.  
11 Metre : Mattōbhavrīkṣita.
16 muchche kaṇṇam Kaḍambar=adhīśa priyadīṁ tanābhavayan=īyalu komūṇa tāṁ=ā manō-
17 hari(rey)oḷu kriśiṣuṭ(t)-ippinam tane(na)yar=ādār=mūvar=ā mūvarim pared= at[y]*Junna-
18 ta-Sindavaṁśa-mahībhri(hṛṣi)t-sanijātar=ā lōkadoḷa || Antā=ā mūvatt-onda
   nīśchintade Bāga-
19 dago-ṇāḍan=āḷalu sēvyam Kantu-sāmānaṁ pūṭṣid=ānanta-guṇam negardda
   Sindan*[mi]*ba kumā-
20 [ra] || Niṅu-dōḷa Sindaniṁ tāṁ=e-dev-arīyade baṅdha Sindar-āṅvāyaṁ
   Bāgadageya
21 Simdarin-eseddu podāvivoy-ene negarddan=alte Kammaraṇ=embha || Dhare
   pogaḷe nega-
22 [da] Kammavy-araśāngam=āṁuṇa-vidita-guṇa-gaṇa-si(si)l-lābharaṇa-[ā]*bhūṣhita-
   Sagarabb-araśīga
23 [m=a]sam-esēye pūṭṣidaṁ Pulikāla || Pulikāla-ṇri(ṇri)patiga*[mi]* Šrī-lalanege
   dorey-enipa
24 Rēvakabbgogam=ādāṁ [sae]* sad-guṇade sn.-putra*[mi]* kula-dipakan=enisi
   pūṭṣida1 Nāgāṭya-ṇri(ṇri)pa ||
25 Kali-Nāgādītya2-ṇri(ṇri)pamāṅga Puloyabbarasigam=āṁuṇa-guṇa-gaṇa-nīlayam
   kūlam=eš-
26 e(y)e pūṭṣidaṁ Šrī-Polaśinda*[mi]* Sindavaṁsa(śu)-ṭilaṅkaṁ dhareyoyu ||
   Khāṇḍava[mi]-maṇḍalēsva(śva)ra-tanū-
27 bhave Bijjaladevi tāyi jagan[mi]-maṇḍa*[na]*n-ādi-rāja-ḥaratiṣm phaṇi-
   kōtana*[na]**nya-rāja-vedana-si(si)raah-ka-
28 maṇḍan[mi]-avamukta-bhūpane taṁde Simḍa-mārttaṇdmānt-enal-idambhaya[mi]-paska-
   visu(śu)dhēdhanō Še-
29 vya-bhūbhuiya || Svasti Saṃadhīgatapanāchamabāṣaṃda-mahāmaṇḍalēśvara Bhogā-
   vati-puravar-ā-
30 dīśavaraṇ=Āhīcchhatrapura-dharmaraṇa-rakṣaṃ-dakṣaṃ-dakṣaṃ-bhujādaṃḍa Simda-
   mārttaṇḍan-anē-
31 ka-sastraśastra-pārāvāra-pārāyaṇam mūrtti-Nārā[ya]*na Hara-charaṇa-śmarana-pari-
32 ṃ-aṃtāśkaṇaṇa paraṃa-māḥēśvaram phaṇipatāk-ēśvaram ripu-maṇḍalikā-daiyā-
   viḷya-kara-
33 uṇa-parināṭ-Opēndra nara-saṃvarōṇa-nāgēndra sakāla-kalā-kalita-vā... lanā-liḷā-lalā-
34 ma bhūja-bāja-bhūma Bhuvna[nika]maddēva-charaṇa-kēḷ-durlaṭita-kalahamaṇa Simda-
   māṃś-ōttama-
35 sa aḥkiṭya-viḍyā-vivēka-Virīmchana vyaṅghra-lāmchana Simda-viṣa[(sha)]y-ādhiḥraja
   sahasa-rupa-
36 Manōja traṇjōkya-vartita-kirttī Pāṭāla-chakravartti vidha(da)gda-vibudha-jana-
   stutyan-ahībhav-va-Vi-
37 kramādītya karavāḷa-viḍyā-Sahadēva kaṭakada-gōvaṁ śrīman-mahāmaṇḍalēśvara
   prabhū-Sēvy-a-
38 rasara || Svasti Saṃadhīgatapa*[mi]*chamahāśabda-mahāśāmaṇṭa ripu-ṇri(ṇri)pati-
   kari-kuṃbhhi-kuṃ-

1 Metro : Kanda ; and in the next four verses.
2 In the second syllable, the short a has been lengthened for the sake of the metre.
3 Here, again, the metre is faulty ; this word, or the preceding one, introduces one short syllable too many.
4 The metre requires Nāgāṭya, as in the preceding line.
5 Metro : Utpalamālikā. 6 The metre requires ṛghaṇa.
7 Read "karāṇan.
8 Read "id-ṇa-ubhayam."
39 kumbhasthalal-vidāru(ṛa)n-āruṇita-karavāla-sō(ḥo)bhita-dakshina-dōrraddanōja n = b h a y a-
balas-gaṇa-
40 ḍa arī-nri(nṛ)pasamhāra-kāraṇa-Kuḷika dri(dṛ)ahṭivisha-kula-tilaka suvarṇa-
chchhātra-traya-bhū-
41 shaṇa vijayapareghoḥṣaṇa Bhūgovati-putravārṢa(ṃva)(ṛa)n=A[nā*]nta-व[sa*]gī-
Takshaka-pani-patāk-śaṃva(ṃva)[rā]va vyā-
42 ghra-lāmchhāna-Maṇijā Simādhu-vishay-adhirāja sakalā-bhuvana-bhavana-pa[rā]-
nri(nṛ)pa-vanijāna-kāhada-
43 n-a-kāla-devī-Simā Simā-kula-tilaka Śrī-Nāgādityā Śvasti Yama-nyama-
svadhyāya-mō[man]n-adhyān-ānū-
44 sṛṭhāna(na)-parāyaṇar-appa Paratrāy-Simāhāravi(bī)bhṛṭaraggeuttarāyaṇa-
saṅkrānti-ya(ṃvya)tipāta-
45 Ādityavān-admu Pattiya-Mattuṛada daṃḍinulu Kiśīra-Siriūrada sāyira-
mattar-polla-
46 na[ṃ*] Simēkāvā(ṃvya)rā-devagge Nāgāyarrasa Paratrāy-Simāhāravi(bī)-
gala kālā[ṃ*] karchchi koṭṭa [ṃ*] ant-ā sāyī-
47 ra mattariṅg(e*) aruṇa gadiṅka hanneradu [b]rahmač[ā*]ryamṇ[ṃ]lavaru
sthāman-āvaru [ṃ*] 1 dha-
48 rnmamāni kaḍāntāṅge Gaṇe Gaṇe Varaṇāsi[ṃ]sāyira kavileya koṃṇ
kolagamāni poh-
49 nol=kaṭṭiṣai sāśirvaa[r*]ttapādhanar[ṛgaṇ]i chat[ṛuvvedā-pārāya]parigau koṭṭa
phala [ṃ*] 1 dharmamanaś puṇḍ-ālīdāvaṅge sa-
50 hasra-kavileya mana[t]pōḍha[na][r]umāna[ṃ vadhā]sida paṇeṣa-mahāpataka [ṃ*
Śvasti Samastabhuvanāsāra(śra)yaṃ-
51 Śrī[pṛ*]thīvivallabham mahārājaḥdīrājaḥ [paramēṣvaraṃ paramabhaṭṭā]ra[kā[ṃ]
Chālukya-āharaṇaṁ śrīmājagadēka-
52 mallaṛēvār Koliṣapēya bhū[ṃ]*nol[ṃ] su[kha-saṅka[že-vinī]dadiṃ māyāṃ-goy-
ye [ṃ*] Sa(śa)ka-varsha 856[ṃv*]ya
53 Śrīmuṭh-aśaṃvatsara pravarttise [ṃ*] Śrīman-mahāsāma[ṃ*]ta-Nāgātiy-
a[ra]sāṁ śrī[ṛa]n-tējōrāsi(bī)-panidētara
54 kālān kachchhi Purādaṅkāriya podēde . . . . . . . . . vargge
biṭṭa paṇisūṭrād[ḍa]da maṃḍa-dō-
55 su mu devagge [ṃ*] 1 dharmmaṃsa-aruṇa-ga[ṃḍu]gaḷu pratipaḷi[ṃ]uvrān [ṃ*]
idān-ālīdavaṅge kapileya ta-
56 pōḍhanarumah vadhisi[ṃ paṭakam-akku] [ṃ*] [Sva]*dattāṃ para-dattāṃ va ṣo
harēti(ṛa) vasundharin saṃśṛv-vaṣṇa[ṃ]-haṃsāraḥ
57 visṭhaṇyām jāyatē krimiḥ Śrī-Simēsvara-deva-ṣaṃcārya [Tējōrāsi-pa]ṇḍitara
jṛnu(rūm)-b-
58 dhāḥ(ṛdāh)[ṛva][ṃ] puna[h*]-pratiṣṭhē-māḍidara [ṃ*] Maṅgala-mahā-śrī-śrī-
śrī [ṃ*]

ABSTRACT OF CONTENTS.

After a standard invocation of Śiva under the name of Śambhu, and another of Vishnu as the Boar, the inscription commences: — While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Paramabhaṭṭāraka, Tailapayya (II.) (line 3-4) was reigning, and when the Vikrita saṅvatsara, which was the Śaka year 911, was current (l. 4), (there was) the illustrious Pulikāla (l. 10), who was the ornament of the family of the

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1 In this word, the syllable ṛkas has been repeated by mistake in passing from line 38 to line 39.
2 Read ṛkṣṭāyagge.
3 Metre: Śīka (Anushṭubh).
4 Read ṛkṣṭāyagge.
serpents (lit. 'the family of those who have poison in their glances,' — *dṛṣṭīvīsha-kūla*, l. 6); who was born in the Nāgavamśa, which is resplendent with the rays of the jewels in the hoods of the members of it; who had the dignity of the nāga-banner (l. 7); who had the crest of a tiger; who was the supreme lord of the town Bhōgavatī; who was a very Nārāyaṇa among the Sindas (l. 9); and who, even unaided, was a very Śūdraka.

There is then introduced Pulikāla’s genealogy: — Saying: "I will behold the region of the earth which is so belauded by the sons of men," there came (from the lower regions) Dharaṇendrā, the serpent-king (l. 10), leaving his army behind him out of respect,— both he and his wife, through the affection that existed between them; and then, on her becoming pregnant, there was born to his lady, at Ahichchhatra (l. 11-12) in the region of the river Sindhū, a prince named Sindā (l. 12), resplendent with lustrous glory. Being much perplexed (at the birth of a son in human form), the serpent-king said to a tiger:— "Carefully preserve this child in safety" (l. 13). Thereupon the tiger, preferring in turn his own request to the lord of snakes, said:— "Cause him to become a great lord of the earth" (l. 14). And so the boy was nourished, and, becoming the lord of the Sindā country (l. 15) and practising exalted and brave precepts, developed long arms of prowess which surpassed everything else on the earth. When the long-armed lord Sindā joined his hands and closed his eyes (in respectful request), the lord of the Kadambas (l. 16) through affection gave him his daughter; and, he having taken her, during the time that he lived in dalliance with that charming woman, there were born three sons (l. 17), from whom there sprang those who were born as kings in the most exalted race of the Sindas (l. 18).

While they, thirty-one (in succession),¹ were governing the Bāgadāge district with freedom from anxiety, there was born (another) prince named Sindā (l. 19).

Glorious on the earth, through the Sindas of Bāgadāge (l. 20), is the lineage of the Sindas, which came without a break from the long-armed Sindā; and famous was he who was named Kammara (l. 21). Amidst the praises of the world, to Kammayyaraṇa and to his wife Sagaraabbarasi (l. 22) there was born Pulikāla (l. 23). To the king Pulikāla and to Revakabbe (l. 24) there was born king Nāgāyana (l. 24). To the brave king Nāgāyana and to Poleyaabbarasi (l. 25) there was born Polasind (l. 25), an ornament of the Sindā race. (And his son is) king Sāvy (l. 28-29), pure by both lines of descent; for, his mother was Bijjaladevi (l. 27), daughter of the Khädava Manḍalēśvara (l. 26), and his father was that son of the Sindās, who had the banner of the hooded serpents.

Hail! A Mahāmāṇḍalēśvara who has attained the paṇḍakamahāśabda; the supreme lord of Bhōgavatī, the best of towns (l. 29); he whose right arm is skilful in protecting the Brāhmaṇas of the town of Ahichchhatra (l. 30); the son of the Sindas; a most devout worshipper of the god Mahēśvāra (l. 32); the lord of the banner of hooded serpents; a very king of Nāgas in human form (l. 33); a kākājakha-bird whose feathers are ruffled by the play of the feet of Bhuvanasikamalladeva-(Sūmēṣvara II.) (l. 34); the ornament of the Sindavamśa; the owner of the tiger-banner (l. 35); the king of the Sindō country; the emperor of Pāthila (l. 36); a very Vikramāditya in a new form; a very Sahādēva in the art of using the sword,— (such is) the illustrious Mahāmāṇḍalēśvara, the lord Sāvyaraṇa (l. 37).

Hail! A Mahāśānta who had attained the paṇḍakamahāśabda (l. 38); a very Kulikā in effecting the destruction of hostile kings (l. 40); an ornament of the family of the serpents (*dṛṣṭīvīsha-kūla*); decorated with three golden umbrellas; the lord of Bhōgavatī, the best of towns (l. 41); the lord of the banner of the hooded serpents Ananta and Vāsugi and

¹ This seems to be the meaning of the text. But it is not clear why the neuter form of the numeral is used, instead of the masculine.
Takshaka; a very Kamadeva with his tiger-crest; the king of the Sindhu country (l. 42); the spotless Sinda (l. 43); the ornament of the Sindakula,—(such was) the illustrious Nagatitya.

Hail! To Paratraya-Sinharaksita (l. 44), on a Sunday which combined the Uttarayana-samkranti and the Vyastipta (yoga), having washed the feet of Paratraya-Sinharasi, Nagatityara gave, for the god Sindesvara, a field, of the measure of one thousand mattsars by the staff of Patiya-Mattaura (l. 45), of (the village of) Kiriya-Siriura. The arwana on these thousand mattsars is twelve gadyanas. And those who are in the state of being Brahmacaris shall manage the property.

Hail! While the asylum of the universe (l. 50), the favourite of fortune and of the earth, the Maharradjadhari, the Paramesvara, the Paramabhadrasa, the ornament of the Chalukyas, the glorious Jagadekamalladeva-(Jayasimha II.) (l. 51-52) was ruling, with the delight of pleasing conversations, at the camp of Kollipake; and when the Shrimekha samvatsara (l. 55), which was the 955th Saka year, was current; the illustrious Mahasamanta Nagatityara, having washed the feet of the holy Tejorasipaditta, allotted to the god six Gavunos shall protect this act of piety.

Tejorasipaditta (l. 57), the Acharya of the god Sindesvara, restored such (parts of the temple) as had fallen into ruin.

No. 34.—KUNIYUR PLATES OF THE TIME OF VENKATA II.;

SAKA-SAMVAT 1556.

BY H. KRISHNA SATRI; BANGALORE.

The copper-plates which bear this inscription, belong to a Brahmana resident of the village of Kuniyur in the Ambasamudram taluk of the Tinnevelly district, and were sent to Dr. Hultsch for examination by Mr. T. Varada Rao, Acting Head Assistant Collector of Tinnevelly, in December 1890. I edit the inscription from two sets of ink-impressions, which were kindly made over to me by Dr. Hultsch, who has already noticed it briefly in his Progress Report for October 1890 to March 1891.

The original consists of seven plates, measuring 8½ inches in height from the middle of the bottom to the middle of the semi-circular top, and 6½ inches in breadth between the two parallel sides, the height of which approaches to 5½ inches. The ring-hole, which is a little more than ¼" in diameter, is bored just ⅛" below the rounded top. "The plates are strung on a ring with the seal which contains the figure of a boar facing the left, the legend Shr-Venkata, and representations of the sun and the moon" (loc. cit.). The first and last of the seven plates bear writing only on the inner side, while the rest are written on both sides. The second side of the first plate, where the inscription begins, is marked with the Telugu numeral 'one' to the proper right of the ring-hole, while the remaining plates are similarly and regularly numbered on their first sides. From the appearance of the impressions I infer that the original plates have raised rims, and that those letters at the beginning and end of lines, which are indistinct on the impressions, may be quite clear in the original.

1 'Sindhu' is possibly a mistake for 'Sinda.'
2 Here we have bêga, 'a temporary residence, a halting-place.' It seems to have not so strong a meaning as nelte, of which of course it is a component.
As other grants of the third Vijayanagara dynasty, the present grant is written in the Nandinagari alphabet. The writer has been very careless and quick, so much so, that the letters ya, va, da and ta assume various forms and that, in conjunct consonants, the several parts are often not easily distinguishable. Several erasures and insertions are made, the most important of which are pointed out in the foot-notes. The writing on the whole of the first side of the sixth plate and on the latter part of the seventh is very small, evidently owing to want of space. A graphical peculiarity which I have noticed in this and in the Vilâpâka grant of Venkaṭa I., an impression of which Dr. Hultsch has kindly given me, is that the group rya is expressed by combining the full form of r with the secondary form of ya; but in four cases (in lines 9 and 15, and twice in line 255), the r is, as usual, written over the line. Other consonants following r are written in the usual style, with the exception of rma in line 170, where the secondary form of m is affixed to the full form of r. The vowel ri is never used at the beginning of words, but is then expressed by ri, ru, and even r² (lines 176, 182, 184 and 241). Jâa is written as gjâa in two cases (lines 11 and 143). The prefixing of y and v to certain vowels, the interchange of the dental and palatal sibilants, the insertion of superfluous anusvāras, visarga, and punctuation-marks, the assimilation of consonant-groups, and similar vulgarisms are not uncommon in this and other grants of the third Vijayanagara dynasty. Comparatively speaking, the present inscription is on the whole correct.

The language is Sanskrit verse in various metres. The poetry is of the poorest possible kind and deserves that name only because it conforms to the laws of metrics. Line 249, which is in Telugu prose, is engraved on the upper margin of plate vii. and was evidently inserted after the engraving of the whole grant had been finished.

The composer of this inscription and of the Vilâpâka, Kûṇḍyâta, and Kâllakurâ grants of Venkaṭa I., Venkaṭa II., and Raṅga VI. is stated to have been one and the same person, viz. Râma, the son of Kāmakoti and grandson of Saukâpati; while the engravers of these four grants were Kāmâyâchârya (the son of Gaṇapaya and younger brother of Viraṇa), Achyutârya (the son of Gaṇapârya and grandson of Viraṇâchârya), and Sûmanâthârya (the son of Kâmaya and grandson of Gaṇapârya). It thus appears that Achyutârya, Viraṇa and Kâmâyâchârya were brothers. The engraver of the Dēvânâhâlī grant of Raṅga II. was Gaṇapârya, the son of Viraṇa. Evidently the descendents of Viraṇâchârya were the hereditary engravers of the grants of the kings of the third Vijayanagara dynasty. Their relations are shown in the following table.

\[
\begin{align*}
\text{Viraṇâchârya} & \\
\text{Gaṇapârya} & \\
\text{Achyutârya} & \\
& \text{(Dēvânâhâlī grant of Śaka 1506.)} \\
\text{Viraṇa} & \\
& \text{(Vilâpâka grant of Śaka 1523.)} \\
\text{Kâmaya} & \\
& \text{(Kâllakurâ grant of Śaka 1566.)} \\
\text{Sûmanâthârya} & \\
& \text{(Kûṇḍyâta grant of Śaka 1556 and 1569.)}
\end{align*}
\]

The inscription may be divided into four parts:—I. a genealogy of king Venkaṭa II. of the third Vijayanagara dynasty (vv. 1-37); II. the date of the grant and the description of the granted village (vv. 38-48); III. a genealogy of Tirumala of the Nâyaka dynasty (of

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2 In line 206 the same symbol is used for the final r.  
4 ibid. p. 138 ff.  
5 Myseor Inscriptions, p. 252 ff.
Madhurā (vv. 49 to 54); and IV. the information that the previously mentioned village was granted by Viṅkaṭa II. at the request of Tirumala to a number of Brāhmaṇas, and a list of their names, etc. (vv. 55-118). The inscription ends with some additional clauses regarding the grant, three verses (124-126) referring to Viṅkaṭa II., the composer and the engraver, five of the usual imprecatory verses, and the name of the god Śrī-Viṅkaṭaṭā.¹

The first part of the inscription opens with invocations of the god Viṅkaṭaṭā (line 1), the feet of Rāma (verse 1), and the god Viśvakarman (verse 2). The genealogy begins with the Moon (verse 3) and some of his mythical descendants (verse 4). The next verse contains a number of royal names which the composer appears to have introduced in order to connect his patron with certain well-known ancient dynasties. Thus Nanda is the representative of the dynasty which was subverted by the Mauryas; Chajjika and Rājanaṇḍara, of the Chaḷukyas; and Bījajanaṇḍra, of the Kaḷachuris. Viṇā-Hemjajiráya, the lord of Māyāpurī, is probably identical with the Kaḷachuri king Pṛmāṇī (Śaka-Sainvat 1050).² The fourth after Hemālī is reported to have been Tāta-Pinnama (verse 6), with whom the regular genealogy begins. The only difficult point in this long list of kings is the relation of Rāṇga, the father of Viṅkaṭa II., to his predecessors. Dr. Hultsch has conclusively shown³ that the word pārṇam, 'formerly,' in verse 24 of the subjoined inscription refers to Rāma II., and that Dr. Oppert's arrangement of the third Viṣayana dynasty⁴ is opposed to fact. One alteration has to be made in Dr. Hultsch's table;⁵ as recognised by Dr. Oppert,⁶ Rāṇga VI. was not the son of Gopāla, but the son of China- or Pina-Viṅkaṭa, and the adopted son of Gopāla.⁷ In the annexed genealogical table, the Arabic figures prefixed to names show the order in which the latter are mentioned in the copper-plate grants.

The second of the kings of the accompanying table, Sōmidēva, is said to have taken seven forts in a single day from an unnamed enemy (verse 6). Pinnama II. is styled the ‘lord of the city of Aravīṭa’ (verse 7). His son, Bukka, is said to have ‘firmly established even the kingdom of Sāluva-Nrisimha.’⁸ From this statement we may conclude that he was the minister of the third king of the second Viṣayana dynasty, Nrisimha or Narasimha, whose inscriptions are dated in Śaka-Sainvat 1404 and 1418,⁹ and who bore the surname Sāluva.⁸ Regarding Bukka's son, Rāma I., we learn from two other grants¹⁰ that he took the fort of Avanigiri from Sapāda or Sapāta, whose army consisted of seventy thousand horse, drove away Kāsappodaya or Kāsapupadaya, and captured the fort of Kandānavoli. Both Muhammaḍan historians and European travellers inform us that Rāma II. was the powerful minister of the puppet king Sādāśiva, the last representative of the second Viṣayana dynasty, whose sister he took in marriage as we learn from an inscription of Sādāśiva.¹¹ Rāma II. and his youngest brother Viṅkaṭādri lost their lives in the famous battle of Tālikōṭa on the 23rd January, A.D. 1565. The second brother, Tirumala I., continues to acknowledge the nominal authority of Sādāśiva in four inscriptions near Velūr in the North Arcot district, which are dated on the 5th February, A.D. 1567.¹² He is said to have transferred the seat of government to Ponnakoṇḍa in that very

¹ This is the name of the image of Viśṇu on the hill of Tirumalai near Tirupati in the Chandragiri tālukā of the North Arcot district.
² See Dr. Fleet's Kamarśa Dynasties, p. 88 f.
⁴ Madras Journal of Literature and Science for the year 1881, p. 277, and Ne Sutor Ultra Crepidam, pp. 28 and 81.
⁶ See the two first quotations in note 4.
⁷ The words धर्मसीतारसुदशु in Ind. Ant. Vol. XIII. p. 158, plate iii. b, line 10 f. must be written as such.
THE THIRD VIJAYANAGARA DYNASTY.

1. Tâla-Pinama I.

2. Somatica.

3. Râghadéva.

4. Pinama II.

5. Bukka,
   m. Ballâ or Ballâmâ.

6. Râma I.
   m. Lakhâ or Lakkâ.

7. Rânga I.
   m. Tirumâlâ.

8. Râma II.
   m. a sister of Sadâsiva.
   († A.D. 1568.)

9. Tirumâlâ I.
   m. Veâjalâ.
   (A. D. 1567.)

10. Veakatâdârí
    († A.D. 1585.)

11. Râghunâtha.

12. Rânga II.
    (Saka 1567-1568.)

13. Râma III.

14. Veakatâ I.
    married Veakatâ
    and four others.¹
    (Saka 1568-1586.)

15. Tirumâlâ II.

16. Rânga III.

17. Râma IV.
    one of several brothers.

18. Rânga IV.
    one of five brothers.

19. Pedâ-Veâkâta II.
    m. Râghrâmâ.²
    (Saka 1568-1588.)

20. Pinâ-Veâkâta
    or Chena-Veâkâta III.

21. Rânga V.

22. Gópâlâs,
    adopted 23. Rânga VI.

23. Rânga VI.
    (Saka 1581)

¹ These were Râghvâ, Vâstupâna, Krishrâmâ and Koârâ according to the Vîlêpâha grant.
² See verse 91 of the present inscription.
year. His second son, Raṅga II., is actually called king of Peṇugonda (verse 19). The same town was the residence of Veṅkata II., to whose time the subjoined inscription belongs (verse 32).

The description of the reign of Veṅkata II. and the list of his birudas (verses 33-37) are altogether devoid of historical value, because they have been copied over from the inscriptions of his predecessors. Thus, verse 33 of the Kuniyur grant (= verse 36 of the Kondyāta grant), which records that Veṅkata II. was anointed by his family preceptor Tāṭāyāra and that he destroyed the Yavanas (i.e. the Muḥammadans), is already applied to Veṅkata I. in the Viṭāppāka grant.

The third part of the inscription (verses 49-54) supplies the following genealogy of Tīrūmala Nāyaka (of Madhūra), who is well-known on account of the magnificent buildings with which he adorned his capital.

The Nāyakas of Madhūra.

Nāga of the Kāśyapa (gōtra).

Visvanātha.

Kṛishṇapa Nāyaka.

Vīrāpa.

Viśvapa Nāyaka.

Muddukrīṣṇa.

Mudduvira. Tīrūmala.

"This pedigree agrees almost completely with that of the Nāyakas of Madhūra given by Mr. Sewell, with the only difference that the present inscription makes Muddukrīṣṇa the son of Viśvapa, while, according to Mr. Sewell, he was the son of Viśvapa’s elder brother." A copper coin of Muddukrīṣṇa, the father of Tīrūmala, and three copper coins of Visvanātha, the second in the pedigree, have been published by Dr. Hultsch. The two first Nāyakas of Madhūra were originally generals of the king of Vijayanagara. Having been despatched by their sovereign against the king of Tāḷināvūr, they seized Madhūra and founded an independent dynasty. The present grant shows that they continued, at least nominally, to acknowledge the kings of the third Vijayanagara dynasty as their sovereigns.

The second and fourth parts of the inscription (verses 33-48; and verse 55 to the end) contain the grant itself. The date of the grant was the full-moon tithi of Vaisākha in Saka-Saṅvat 1556 (expired), the Bhāva Saṃvatādāra (A.D. 1684) (verse 38 f.). Veṅkata II. issued the grant in the presence of the god Veṅkataṭēsā (verse 39), who is also invoked at the beginning and end of the inscription (lines 1 and 260). The object of the grant was the

1 Dr. Burdell’s South-Indian Palaeography, p. 55, note.
3 See page 238 above, note 3.
5 Mr. Sewell’s Lists of Antiquities, Vol. II. p 200 f.
village of Kuniyur (verse 46), which was surnamed Muddukrishnapuram (verse 45) evidently after Muddukrishna, the father of the donor, Tirumala. The village was situated in the Viravanallur-mahānī, in Muli-nādu, in Tirvaḍī-rājya (verse 41), to the south of the Tamraparṇi river and of Bhrāntamāṅgaḷa, to the east of Kārukurohi, and to the west of Śīravanmahādēvi (verse 42 f.). According to verse 119, it was situated on the bank of the Kurṇaṭaka (i.e. Kārṇaṭaka) canal, and according to verse 122, "on the western bank of the canal which flows to the south." The Map which accompanies the Timucelly Manual, shows two of the boundaries of Kuniyur, viz. Śērmādevī (Śīravanmahādēvi) and, to the west of it, Kāraikurihi (i.e. Kārākurihi), both situated in the Ambasamudram tālukā and to the south of the Tamraparṇi river. The māṅgāna in which Kuniyur is stated to have been situated, was evidently named after Viravanallur, a village to the west of Kāraikurihi. The term Ttirvaḍī-rājya is perhaps derived from the Tamil tiruvaḍi, "the sacred feet" (of the king). The Kārṇaṭaka canal on which Kuniyur was situated, reminds of the "Kannadiyan channel; " but the two can hardly be identical as the "Kannadiya channel" does not appear to extend as far east as Kāraikurihi and Śērmādevī.

In the list of donees occur many names of Tamil origin. Most of these are derived from the designations of certain temples of Viṣṇu and Śiva in Southern India. Thus, Alagādri is called after the sacred hill of Aḷagar in the Madura district; Venkuṭāḍri, Venkaṭapati, Vēṅgaṇjatt-appa, Timm-arasu, Tirumala, Tiruvēṅgaḍa, Vaṭamala and Śēśadri are derived from different names of the temple on the hill at Tirupati in the North Arcot district; Varadabhaṭṭa owes his name to the Varadārja (Aruḷa-Perumāl) temple at Little Kāṭchi in the Chingleput district; Raṅga and Raṅgarājya refer to the temple at Śrīramgām in the Trichinopoly district; and Aḥōba is the name of a village in the Karval district, which contains a famous shrine of Narasiṃha. Among the names connected with Śiva temples, Arūra is derived from Tiruvādri in the Tanjore district, and is commonly applied in Tamil literature to Sundaramūrti, one of the sixty-three Tiruttonḍar or Śaiva devotees; Kanakasabhapati is a name of the god at Chidambaram in the South Arcot district, and Chidambāravadhānīn is called after the same place; Chokkanāthamakhin and Chokkaṉavadāhānīn are derived from Chokkanāṭhasvāmin, one of the names of the god at Madura; Kāḷahasti is the name of a famous place of pilgrimage in the North Arcot district; and Arunagiri and Arunadēri are Sanskrit names of Tiruvānāmalai in the South Arcot district. Among the remaining Tamil names, Periyatiruvadhi is synonymous with Periyāḷvar, the name of one of the twelve principal saints of the Viṣṇuṇavas. Āḷvār (i.e. Āḷvār in Tamil) is an epithet which the Viṣṇuṇavas add to the names of their gurus; and nāyakār, the first member of Nāṁbhaṭṭa, is an honorific title prefixed to the names of Śaiva devotees.

**TEXT.**

*First Plate.*

1 श्रीवानालुर नामः । यथा संपर्क्ष्यः-
2 न नारिकुरमभूमिकला । यदुपास्य समस्या
3 तदस्तुतिहार्योऽ[१२५] यथा हिरदवक्षाया: पारितः-
4 या: परशुः भविष्यति संजयाः विषये

1 Timucelly Manual, p. 41, and No. 3 on the Map.
2 The vowel of the first syllable of the word Vēṅgaṇjatt is long in the original Tamil, but shortened in the Kanarese derivative Venkaṭa; see Ind. Ant. Vol. XX. p. 308, note 10.
3 From two sets of ink-impressions, received from the Editor.
4 Read शङ्किर्या.
5 तामालये । [२०] जयति चौरजवृजाणां संथेश्वरे ॥
6 रेषये धारयनाम चक्राश्वासमराधुक्ष्य सह । [१८] योगसह ॥
7 ध्व धारयनाम चक्राश्वासयुक्तकालस्य ।
8 [२०] नानदिक सत्यातिः सङ्कालः पूर्वस्त्त: । तदंशे
9 चप्पो वमुखं जयतिसङ्कालं शंतनु: । (१) चप्पों विज्ञ
10 वीभिमथुबुध्मृकाः यथाविरीरिन्ति । [४*] नंदस्तवाद ॥
11 सोभुसमजानि नवस्मरस्य राजाविक्षरापह ॥
12 कालमः ॥ चौरजस्विरिस्वाध्याज पुरूषेः मरः । तमालये
13 चित्रीको दशम चित्त ॥ द्रोही चौरजः साध्वासयां
14 हृदानी सुरारी कतन्तिसङ्कालस्य साध्वासयां । [४*] त
15 सुवीरस्निः नातिविवाचस्मीपालो निजातीकस्य ।
16 त्वेन चतुर्भाषास्तिरीणि सरः दुष्प्रेय वसाधितात् । चने
17 चैति सस्तिवेदविपत्तेश्व जसे चुः (१) वीरो राजन ॥
18 वचनेदवातिः ततः चौरजवोधुः ॥ [५*] चारावी
19 चिनगविवास्वापुरं वुधरापः चौरजस्विरिन्ति ॥
20 एतः साज्जुत्रस्य हस्तायमृष्टज्ञानपत्त्वसमामहाः ॥

Second Plate: First Side.

21 निर्विकृतस्त ॥ [६*] नन्दुकामिनीः सरः दुव्यकादनिनिः
22 रेष्यां वलसा युक्तिपालप्रवृत्त । तुष्कविशः
23 ध्व द्रोही अमी ममजनाम "वानिष्कृतनाम । (४) वानिष
24 बालसुदक्षाद्युक्तमविशेषोऽ ॥ [८*] सुतव कमाणुवधे
25 खुरभिनेशयमः (१) माकवाक्यमार्गवत शणकालसः
26 धीरतेन कमान् । जयितसङ्कालं प्रवृत्ते बुधः
27 निर्षाठ नातिः जगती बमालभत रामाराज सुखः । [४*] यो
28 रामाराजचित्तिपत्स्य तस्य चित्तान्यादिपिंदकमिन्या
29 नाति लक्ष्मीराशिक्षलीचनन्दः लक्ष्मीविभासुः [५*] विशः
30 चैति यों ॥ [१०*] तत्तालिकायकामवस्तनायस्परसः [५*] बीषे

1 Read निर्विकृतस्त ॥
2 Read नन्दुकामिनीः.
3 Read रेष्यां
4 Read चित्रीको दशम चित्त ॥
5 Read चित्रीको दशम चित्त ॥
6 Read संस्कृतमः.
7 Read नन्दुकादनिनिः.
8 Read राजाविक्षरापह ॥
9 Read त्वेन
10 Read त्वेन
11 Read त्वेन
12 Read त्वेन
13 Read त्वेन
14 Read त्वेन
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25 Read त्वेन
26 Read त्वेन
27 Read त्वेन
28 Read त्वेन
29 Read त्वेन
30 Read त्वेन
31 रंगराजनवपतिमिविवश्येष्द्रीतः। शासन् समुजः
32 सति धामनीं यथा चिंतं नेवः नैरैरेवूषां च निर्यः
33 जनानि। [१२९] सति तिश्वमलांबकोरं चर्यनिवर्तकांशः
34 तीयावासुपति। तिरिच्चया बुधभूतियांशी संवंधितीं। हि-
35 मांसृतिरोस्तरिणीं बुद्धगर्भारिणीं सहु प्रेमसीदत
36 [म] चम्मीममभवनावेदीराजी। [१२९] रचितनयः
37 विखार रामराजं च धीरे वर्तिष्कलरायं वि-
38 'क्षाठीविचारीं। धजनयत स यतानानवुभवा जु
39 मारा(!) निन्दतिश्वमदेवाम्बित राजा महीजाः। [१२९] सक-
40 कभुनकं कानारातीनं समिति निक्षब स राम-

Second Plate; Second Side.

41 राजवीरः। भरतमुदगीर्यामहराजपति
42 तयागः। प्रशक्तम चक्तुवः। [१३९] चि० श्रीगंगाग्रा
43 धर्म कुमारनर्गर्यं विजयावरिक्षापानुः
44 तिश्वमलारायतपति। महौजायाभागिष्यते सु
45 सान्तिरिष्क्षानी निव[प]ः। प्रशक्तयां सर्वभूषणि
46 नित्यवः मूतितिशिव विरः। [१२९] 'यशशिनामपपरस्य
47 यथा शाकसिमके शतिः पारिवर्तः। दानांवुभू
48 रैसरभिवयमानाः देविपर्य सुमित्रियं वर्त्तात व [१२९]
49 सामादयो विश्वपुष्करिकिः सब्जाव। सामायुपाः
50 विविध विविध क्रिया। सांतुगिनात्रू। रामादवी दयावादं
51 व राजमिली। तस्मादिव्यायस्तो बुधः। [१२९] रा-
52 ततोमुदगुनानायमा हीरराजः।[१२९] चित्तपरि
53 जातः। हीरराजः। [१२९] शिरसुर्यस्रव्रः। शिशः[१२९] तिमानु
54 वेंकटदेवरायः। [१२९] हीरराजायशेष्वेः नेषु पारेः

1 Read धामिन।
2 Read सुभूमा।
3 Read तिश्वमलापिनी।
4 Read चित्रायामपिनी।
5 The whole of this pāsāda seems to have been erased and written afresh; and the भी of यथाशी is written above the line.
6 Read "टारिकतारिक।" श्रीगंगाग्राम।
7 Read एकताः।
8 Read चुँकाः।
9 The झ of परिष्क्रमः seems to be an imperfect correction from झ।
10 The म of मा runs into the म of मा at the end of the next line.
11 Read नित्यवः।
12 Read नित्यवः।
13 Read शमाजा।
14 Read अपांविष्टाः।
15 Read शूला।
16 Read शिलरायः।
34. KUNIYUR PLATES OF VENKATA II. 243

55 गाती नीतिपयमयीतः: षट्टायु हिवु प्रविनज्ञ मे[भिः]
56 पदातिभवेकं पूज्यंगररक्षेः | [२८४] च चविषेकपशिनि-१
57 देवरायो नवीखः | [२८५] भवानीभिरपकीलः हृ[भी] द-
58 श्व विशिष्यन्ति | [२८६] तज्याधुसकुपनसुमकसाविश्रच्छ।व-३
59 रत्नाराजराजविवर्णः: | जातिक्रियमाराजः[४] य्यातः[६]
60 श्रीरामारायपि | [२८७] तयोः[४] श्रीरामाराय तन्त्रय[्य] वि-

Third Plate: First Side.

61 नवाधिका: । चायामण्डयावत[५] यतवतीः
62 बलसिन्ध: | [२८८] श्रीरामरायकर्तवं सन्तवेयु तेषु
63 पार्व निरामिष्टत: काश्यपगवानाः | रश्यु कोः
64 सूभ द्वांसुविंधस्वंवेयु श्रीरामरायपतिसुचिर्वत्
65 [र] व्यास्तेषीत | [२८९] पूर्वः "विश्वतत्रामराजस्वुते: श्रीरामः
66 भद्राकस्नः: (१) काश्यणोदयालालिनस्वत्वः[६] पंच प्रणाशः
67 वने । दुषा नीतिपयातुसमस्मभवन् श्रीरामागाकामिः
68 श्री (१) गीताञ्चिखयुक्तः हि दुष्थेशवीदानामुकः: | [२८०] भ्र-
69 [च] विनिष्टपरिवर्तिता: (१) प्राद्यावनरायणः: " [२८१] विद्यार्थय-र
70 श्री न केशु तेषु श्री[र]गराजशिशिरागश्च| विभाषा-
71 वचे "विश्वत्कीर्तिरासीत । श्रीराधु शालेविव पारि-
72 अतः । [२८२] यद्वरीवनमानातिवर्यतः श्रीवा महालः
73 रणी| (१) प्रवाहिचिषयः: पलायणपरेःँ मुको लु[ठ]ः-
74 तृतीया: । काव्यारम्भपरमोभितां कालान्तः|-
75 [च] काव्यिका (१) मुहार्जेलविभुपदानिः तदतत्वज्ञा-
76 [स] क्रिया किं कः चाय | [२८३] श्रीरामराय तपीविषयः: [सं]-
77 "शौर्योपास्वरीकरसखः । कालान्तः भुक्त|नी-
78 यद्यान्ते पुजायन्तः । पुजायन्तेमोः | [२८४] मेदविकः[७]-
79 द्रप्तेव काराविदानामको प्राकृतिपालनो-
80 शृंवकः । ख्यातूवाचार्यविदिर्दिकामुकि" ददत: प्रमो-

1 Read पप्ति.
2 Read निेवनवी.
3 Read न्यायवाची.
4 Read विद्वानवी.
5 The inscription omits the following half verse: — सुरे ते विहुरायाय मृणे स्वितिरबिषयः: [२८५].
6 Read पवित्रच.
7 Read जय
8 Read जाय.
9 Read पस्वाय.
10 Read तीव्रस्वि.
11 Read पुरावास्तु.
12 Read द्विपास्य.
13 Read द्विपास्य.
14 Read द्विपास्य.
Third Plate; Second Side.

81 दबिव रामालकाके। [२८] ब्रवा्यकी ब्रह्मेकहो।
82 द्रुकपतिर्धी। वयोसिस्तो। (२१) शैवङ्गाद्वीपमी।
83 राज्यातिकार।(२४) पूण्डर्षवन। श्रेष्ठवृः। (१) यहारातिन।
84 पानवेन्द्रकलायकका। सेनारजुपैरूङ्कलाख।
85 संैवधितिः दृष्टिरखे। ध्वनि सितिः। [२०] ब्राह्मणराज्य।[ख]-
86 दृष्टियुक्ताः।(३) वंगारामानसरहस्यन स्मित। (४) विभागः।
87 की ब्रेकमुखिपाल। श्रीव्य श्रीकृ श्रीदेव। [३१] श्री-
88 रंगाराज्यकुमारेश्वरिन्न। कीर्तिकम वेंकटेश्वराः।
89 शे। पञ्चामिष्ये। पञ्चगोर्गारभे। तदारमिष्का।[१३] चुरियो।
90 पि चेन्ना। [४२] यथा रूकुलीकाः।[६४] खल्मन्विचलतोजातिनः।[१]
91 स्वाभिस्भुभण्ड स्वाभिस्मल्लात्याययं या। (१) यहारिव।
92 पि गङ्गिना विरिचिताभिषेकः।[६] चचण्ड[१]विभव्य यवना।
93 शारीरिन्ययते। प्राप्तसमाः। [१३] "वाराषिर्गाभीर्विभयः।
94 बाधुवीयसर्ववर्तेश्वरिस्म।" (१) परार्द्धिकः।[३]
95 वनः। मृदामभयरः। "शार्कवार्तारः। [३४] शार्कः।[४]
96 रसरसा समस्सरसः।" बाराष्टिपूर्वकारायः।[१]
97 कुंकूटेश्वररिसुभुकः। यवन्। सं॰ "सं॰ श्रेवस्वर्णप्रकाशरकः।
98 तां। [१५] शार्वेयीषाजानानामप्रकः भूमयासुदारः।
99 शा। [१५] [३६] सोये। नीतिन्तिरिति्भुपूपितिः। श्रषष्का।
100 कुमी(३५) कायच्छ। सुषुधिवनन। खम्यूण्ड। बन्हित[४१]।
101 क्रान्त। था शंदेरपिः। चारिभाष्य वितमन्न सं॰ बन्हित[ख]

Fourth Plate; First Side.

102 शाक्यवर्ता। (३) सर्वविष्ट। प्रश्नकारिस। वेंकटपतिनी।
103 देवरायाधीरी। [३७] "सर्वार्षकुङ्कुरुमजिते। श्रक।"
Fourth Plate; Second Side.

126 तिमानूँ, वग मित्र "कृष्णनायकवेशः" || [४५८] तदेवाजिनिषत
127 तत्वातिश्राविषमित: (१) चिवरेन्द्रनार्यानीतम[शी]-
128 तस्मात्: । चा[शी]दशनूँ । कुंवरवर्ष तथा वुपानामलाय-
129 वन शिविरितारितिनिविनिविनोऽद: । [४५८] तद्योद्भविहितवना-
130 यदेषः: (१) प्रतिपुरूपायतस्मावशः: । चिवुद्धरिषयः

1. Read माधवभाषके.
2. Read चिवेशमार्गः.
3. Read तद्दशनामार्गः.
4. Read तद्दशनामार्गः.
5. Read सुधिवर्षः.
6. Read चिवुद्धरिषयः.
7. Read चिवरेन्द्रनार्यानीतम[शी]-
8. Read शिविरितारितिनिविनोऽद:.
9. Read तद्योद्भविहितवना-.
10. Read चाश्रीकालयामः.
11. Read चाश्रीकालयामः.
12. Read चाश्रीकालयामः.
13. To the ल of श both शि and शि are attached in the original.


Fifth Plate; First Side.

131 सुरसः जने प्रतापवानः मेधसमानवि:। [५२] तमः धर्मान्
132 'सुधीप्रभुमात्रमवृक्षा मने श्री श्री मोचनाची
133 सुदरशनरासरकुरुः सुदरशना नान। चार्यकै
134 वां केशरयुग्मकी ययो उषा। चार्यकै।
135 श्री महाशिवरामासपुर ब्रजवल्लभे। [५४] वर्षम
136 तिमलमुः मंचसाधारिणि:। (१) सकुतुकमभिविषा
137 अंजनरामाची श्री समाधिकुपपवासी सुदरशनः
138 उप्रि घर्षियलमणि राज्ये महुः। [५४] वर्षम पर-
139 दुर्विसुधस्वकमभाणाः। भोगी भूक्षोककुर्वताैः
140 भूमिका भूमिका। [५५] कर्मण्रहामिक्षा गिरिराशित:विविषयैः।
141 लक्ष्मी नगः जे तु 'लक्षितानवैवैरिणः। [५६] कक्षाकै
142 गृहस्थे गृहस्थे। कालोपे मितविषयै:। जयंतवंतककरणः
143 जयविहारिणाः। [५७] वीरविशेषकंदक्षा विषयंसिद्धाः।
144 निपुलायाः। चीरविहारकपथसमाराजयमचिन्तित:। [५८]
145 [स]हिरस्य्योपारुस्वरुपिः दत्वाः सुदा॥ विविषयः
146 मंत्रीक हियतः॥ विवाह चैतंतपराः। [५८] वेंकटदेवः[ह]॥
147 तनयी भारदाजीः च याचुः। चैतं च लम्बवाने[क]

Fifth Plate; First Side.

148 रुक्मिणीवामिवै:॥ [५०] लक्ष्मीकंस्तिधिविषयः।
149 त(त)सत:॥ जीवमलांच्छ।। वर्जीनरामष्टीविविषय:।
150 स्वर्गविद्याविमागमा। [६१] गोवे देवसे जात्यका। ब्राह्मण:।
151 भरसानां। वेंकटद्रिविजयेः दृष्टि याचुः कित्वा।[६२]
152 बालबिन्दूः॥ संभवियात्मक्लियास्यविन्दुः। विदासिद्धा:।
153 तुत: सैव उपाय धुमबिन्द:। [६३] चीरस्याराजः। कन- कालापानिर्दितां भिशायी। ११सः कौमिकमुक्तिगृहः[१३]।
155 दृशतिश्रवणः युज्यविदे। [६४] प्रतीतिकौमिकाण्वयसितुष्टयांचुः।
156 द्रमाचिरं भराते विषां दुरंधरः स वंभुमान् । चरणः
157 तमतनं[इन्द्रं]पिण् वारभमहामुरलक्षिपाददुष्टि
158 पंचंक समेद्र शीतते । [४५] काश्यानवयः नीमनासपं
159 वी क तहवान् । तिष्ठलायुस्ती महुभशे हिसं स पू
160 विका । [४६] मासमदुरी भारहाषी याजुयिनिःसम् । बैकी
161 ठाटकीर्ति । वीमानोत्सिमकां समुक्ते । [४७] क्षणशात्रिसुती भार
162 र्हाजी बिख्यदवान्यः यक्षरसुरः । वेंवें प्रासवानघे
163 सम्र तु । [४८] काश्यानवयः लक्ष्यत यज्ञवदी विराजते । भूर्तीक
164 रि महान्यसिद्धायमपलयामभुः । [४८] भाष्यायनमजुरी
165 यं भारहाजांवः चतुः । तीवरकपरिकां हिसं नागः
166 कोलुते । [४०] भारहाजुकुलितसोपवः याजुयिनिःसम् । चे
167 चं दसुपते । चक्रग्रामनिर्धारयुते । [४२] जीर्णाविगिःगिः
168 दसुतो चलायणिः । 'बिख्यदवान्यः पात्य चिपाद्यं हिसं
169 मिचे । [७२] पार्श्वगोरोजोधषाममेवदायिणिः । चे
170 निवायानवे हलितव्र(१) नरशिवाणः । [७३] चारायमवचः
171 सोभनावी याजुयिनिःसम् । नरसम्भापुरीयं चेंचे

Fifth Plate; Second Side.

172 सांतः राजते । [७४] चरंतभद्वृशी जीविनवाशी
173 तिधाम्भः । 'वौसिकान्योपाधक(१)चेंचे याजुयिनिः
174 रहितः । [७५] काश्यानवयम्भुप्रायसंवं नीमायः
175 वेंजायुतः । चेंचे 'सिध्यायम(३)चुसः । [७६] वसवायाः
176 नीनः पुत्रो नागान्तरत्वंखरः । भारहाजी च कक्कुर्भी चे
177 वचरं प्रपदिवन च । [७७] जातो हिसंसे वंशी यज्ञवदी सभवसः
178 स वालसरसुतः । चेंचे चिपाद । युवमंग्यः । [७८] वस्काच
179 भावः सवायदवानघुकं प्रेकां । चीनाज्यमस्मभसुतः
180 राहुः चेंचे । [७८] संजात । कापये । जीवान्य यज्ञाशा
181 खी समीवाचः । 'नारसिन्हालकः । चेंचे पाद्यहीणोः

1 Read 'चाना। 2 Read 'दृष्टवः।
3 Read 'छराणे। 4 Read 'धारणे। 5 Read 'बर्म। 6 Read 'धारणे। 7 Read 'धारणे। 8 Read 'धारणे। 9 Read 'धारणे। 10 Read 'धारणे। 11 Read 'धारणे। 12 Read 'धारणे। 13 Read 'धारणे। 14 Read 'धारणे। 15 Read 'धारणे। 16 Read 'धारणे। 17 Read 'धारणे। 18 Read 'धारणे।
Sixth Plate; First Side.

198 भागवतीसमः। केदारेण निवासपदुः कुमेर ॥
199 य राजाते। [१६] लिंगावधानिनः। युधी भाराजी च यानः
200 शुपः।। रामलिंगावधानीः। ब्रजाकामिनाः। [१२]
201 भारायक्ष्यो। मनार्कश्वालाजीः। युधिष्ठिरे वी.
202 निमावशालिः। केदारस्तिः। [८] ध्रुवानिनठसंसारकाः
203 नी याजुरीसमः।। भाराज्ञुरी। आतिकापादि हरिमस्तुयः
204 ति। [८] याजुरवस्तु।। कबीरकरिविश्वुधोप्रेष्टः। भापस्यः
205 भी।। महाराजे।। कबीरेच्छविविश्व्वर्ससूतः। [४]॥
Sixth Plate; Second Side.

224 वेंकटाठिवर: चेत्तय मण्डलेनाट:। [१००*] रघुन-
225 शास्त्री [शा] भरभवभुजुङ्गे। डीसुमकां साम-
226 वेळी भारभवाजुङ्गे। [१०२*] नारायणीतमस्त: स- 
227 अतिग्राह:। लवावान्धरयेत। "जीवायानन्दवानः। [१०५*] 
228 घर्माराजी वल्क्क्की पादप्रेमस्थायेत। [१००*] नारायणी 
229 राचव्यक बुटी भागिनीग्राह:। प्रासादः। [ङ्ग:वेशेार घी-
230 मानः१३ जीवायानन्दवानः। [१९१*] भापस्वी मरहवानः। १३ माशा- 
231 रथणा:। सुखानवाराणीयं हल्लिमकां समुद:। [१९२*] 
232 [म] दिगरेणुनदीकावानी यातुमीतम:। गोरिता- 

1 Read बीज अभिकोः। 
2 Read ज्ञान बच्चाचारी। 
3 Read ज्ञान बच्चाचारी। 
4 Read परिमा। 
5 Read ज्ञान बच्चाचारी। 
6 Read परिमा। 
7 Read ज्ञान बच्चाचारी। 
8 Read संकीर्णां। 
9 Read परिमाण। 
10 Read वर्ताविकरणः। 
11 The शह of वीरयाम is written below the line. 
12 Read लंाणी। 
13 Read वीरयामां।
233 न्यायमुखि हस्तिमासाय बचौः || [११३] किंवदंपत्राधानि च
234 श्रीमान् ’परदुधर्। कौरिकान्यायान्यायपात्रः[वि] ॥ हवा- 235 चंचलति || [११४] भाषेयकर्त्ते रामायानानि याजुपीतसः [१०]
236 जगवायकुशलोपयत्व चेष्टेष्टिहासवान् || [११५] कौरिकान् 237 न्यायो रामायानामब्रह्मलोकसह. || कौरिकान्यायपात्रः[कृ]
238 चतुर्यायान्यायपात्रः || [११६] श्रीमान्यायान्यायपात्रः 239 कोकिकासह. || कौरिकान्यायपात्रः[कृ]
240 श्रीमान् कौरिकासहेऽति || [११७] भाषेयकर्त्ते रामायानानि याजुपीतसः || च[ध]
241 हतिः समायाय कपाले प्रतायते || [११८] श्रीमान् किंवदंपत्राधानि [वि] 243 चंचलति || [११४] किंवदंपत्राधानि चंचलति || च[ध]
244 तंत्रमभिः तथाते || [११५] समायाय कपाले प्रतायते ॥ क-245 लिपियः तथाते || [११६] लिपियः तथाते ॥ क-246 नयं तथाते || [११७] नयं तथाते ॥ क-247 नयं तथाते || [११८] नयं तथाते ॥ क-248 तथाते || [११९] तथाते ॥ क-

**Seventh Plate.**

249 नयं तथाते || कन्या विनिधिवन चेवं चार्गे ॥ 250 कन्या विनिधिवन चेवं चार्गे ॥
251 कन्या विनिधिवन चेवं चार्गे ॥ कन्या विनिधिवन चेवं चार्गे ॥
252 नयं तथाते || [१२४] नयं तथाते || कन्या विनिधिवन चेवं चार्गे ॥
253 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥
254 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥
255 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥
256 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥
257 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥
258 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥
259 नयं तथाते ॥ कन्या विनिधिवन चेवं चार्गे ॥

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1 Read श्रीमान्
2 Read श्रीमान्
3 The five letters श्रीमान् are written on an erasure. Read श्रीमान्.
4 The five letters श्रीमान् are written on an erasure. Read श्रीमान्.
5 Read कार्यकर्ता.
6 Read पौष्प.
7 Read रामायान.
8 Read रामायान.
9 Read रामायान.
10 Read रामायान.
11 Read रामायान.
12 Read रामायान.
13 Read रामायान.
14 Read रामायान.
TRANSLATION.

(Liner 1.) Obeisance to the blessed Visnukṣetana!

(Verse 1.) I take refuge to that pair of objects which is to be worshipped by the gods, (and) at whose meritorious touch a stone became the best of women.⁹

(V. 2.) I take refuge to that Vishvaksena whose more than hundred attendants, the elephant-headed (Ganapāsa) etc., remove the obstacles (in the way of) (his) devotees.¹⁰

(V. 3.) Victorious is the luminary (viz. the Moon) which rose from the milk-sea, (which is) the left eye of Hari (Vishṇu), (which is) the support of the chakrā (birds), (and) which sustains the life of the gods.

(V. 4.) The grandson of him (viz. the Moon) (was) Budhā’s son Purāṇaras; his (son was) Ayuṣ; his son was Nahnasa; from him was born Yāyāti; (and) from him Puru. In his race was born king Bharata; in his lineage Śāṅkum; the fourth from him was Vījaya; from him was born Abhimanyu; (and) from him Parikshita.

(V. 5.) The eighth (in descent) from him was Nandā; the ninth from this king was king Chālukka; the seventh from him was Narēṇdra (whose name was) preceded by Rāja (i.e. Rājarēṇdra), (and) who was devoted to Śrīpati (Vishṇu); the tenth from him in this (world) was king Bījjalēṇdra; (and) the third from him was Vīra-Hemāmājīra, the lord of Māyāpurī, who prostrated himself before Murāri (Vishṇu).

(V. 6.) The fourth from him was king Tāta-Pinnama, at whose sight the crowd of enemies trembled; from him was born that king Sōmīdeva who took from the enemy seven forts in a

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¹ Read रहित गरें.
² Read विषया.
³ Read सुवज्जसु.
⁴ Read ४००प्रायां.
⁵ Read पारिवर्तनस्य.
⁶ The two objects referred to in this verse are the two feet of Rāma. It is said of him that, while he was on his way to Janaka’s town with his brother Lakṣmana and his preceptor Visvāmitra, he trod upon a stone, which immediately turned into the body of a woman. This was Ashītā who had formerly been cursed by her husband, Gauśama, for her misconduct, to remain a stone until the time when Rāma should tread upon it; see the Padmapurāṇa, Mahābhārata, Jānakīparīkhya, and Champādāyaka. The two white lines which form part of the Viṣṇuva’s sectarian mark, are also intended for the feet of Rāma and are consequently represented in pictures along with marks of royalty and high birth, such as pitchers, chauris, flags, etc. It is but natural that an inscription of a Viṣṇuva king should begin with an invocation of the feet of Rāma, as it is even now usual to insert wood-cuts of Rāma’s feet at the beginning of Viṣṇuva books.
⁷ Among Viṣṇuvas the god Vishvaksena is worshipped at the beginning of every ceremony, just as among the Śāivas the god Gauśama, who is here represented as one of Vishvaksena’s attendants.
single day; his heroic son was king Bāghavādeva; (and) from him was born the glorious king Pinnama.

(V. 7.) The son of this lord of the city of Āraviṭṭi was king Bukka, whose power was (continually) rising, (and) who firmly established even the kingdom of Sālava-Nārisīma.

(V. 8.) Just as Vishnu (married) Lakshmi,—Bukka, the ornament of kings (and) the kalpa tree to scholars, married the prosperous Ballāmbikā, who surpassed the celestial nymphs by her personal beauty, (and) whose virtue was highly respected.

(V. 9.) As Lakshmi (bore) Kāma from Mādhava, as Pārvati (bore) Kumāra from Śaṅkara, and as Śachi (bore) Jayanta from Indra, so did Ballāma bear a son, Bāmarāja, who was renowned in the world, from the lord Bukka.

(V. 10.) As Lakshmi to Vishnu, so to this glorious king Bāmarāja, who fulfilled the desires of all supplicants, Lakāmbikā was the queen.

(V. 11.) In consequence of (his) great austerities, there was born to him a son, king Śrīraṅgarāja, the light of the race of the Moon, at whose brilliant splendour—O wonder!—the eyes even of the wives of (his) enemies became bright.1

(V. 12.) Having wedded (his) legal wife the virtuous Tirumalāmbikā, who resembled Arundhati in good conduct, who at the same time surpassed the fame of the earth in patience, (and) who captivated (all) hearts by (her) good qualities,—that foremost among heroes felt as happy as the Moon (by the possession of) Rōhini.2

(V. 13.) This powerful king bested by that Tirumaladēvi the following (three) sons in succession,—the wise Bāmarāja, who was conversant with politics; the excellent Tirumalārājya; (and) king Venkaṭādēvi.

(V. 14.) Having killed in battle all dangerous enemies in the world, this heroic Bāmarāja, who resembled by his great fame Bharata, Manu, Bhagiratha and other kings, ruled the circle of the earth.

(V. 15.) Among the three sons of king Śrīraṅga, the wise (and) powerful king Tirumalāmabhārāya, as Hari among the trinity, having conquered hostile kings in battle (and) having been anointed to the matchless sovereignty, ruled the whole earth.

(V. 16.) At the coronation of this moon among kings (and) foremost among the famous, this earth, being sprinkled with floods of water (poured out) at donations, occupied (as it were) the place of queen.3

(V. 17.) Just as the Śkman and the other (three Vēdas were produced) from the mouth of the Creator, as peace and the other (three) expediets from the brave Satyavāch (?), (and) as Rāma and (his three brothers) from Daśaratha,—(thus) from that excellent king were born (four) sons of great fame:—

(V. 18.) From him were born a king called Raghunātha; Śrīraṅgarāya, (who was) a pārājika (tree) to supplicante; the glorious Bāmarāja, the moon of the earth; (and) the famous Venkaṭādēvarāya.

(V. 19.) Among these brothers, Śrīraṅgarāya, who had crossed the milk-ocean of policy (and) who was renowned in the eight regions, was crowned to the kingdom of Pānuṃgaṇa.

(V. 20.) After (him) the wise (and) glorious Venkaṭapatiśrīvarāya ruled the earth, illumining the ten regions by (his) fame.

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1 i.e. he killed his enemies. As widows are not permitted to use collyrium, the eyes of the relicts of his deceased enemies had a bright appearance, though filled with tears. Hence the wonder.

2 In this verse a nirdhātādēva eleśkāra, which does not admit of a literal translation, is hinted in the antithetic words Arundhati and venkaṭatādēvi.

3 It is usual at a coronation ceremony to bathe both the king and the queen with water brought from various śrīvatsas.
(V. 21.) To his elder brother, the lord Rāmarāja, whose deeds put to shame the celestial trees, were born Tirumalāraja and the famous Śrīraṅgarāya.

(V. 22.) Of these two, Śrīraṅgarāya begat sons who possessed great modesty, were full of compassion, learned (and) famous.

(V. 23.) Among these sons of king Śrīraṅgarāya, the glorious king Rāmarāya, who was beyond the reach of the eloquence of the best poets, shone for a very long time, as the kaustubha among the gems produced from the sea.

(V. 24.) Formerly, from the famous king Rāmarāya, who resembled the holy Rāma-hadra, were born,—as the (five) celestial trees from the milk-ocean,—five sons who were eager to gratify the desires of all scholars, who followed the path of policy, who were able to protect the world, (and) who possessed rising prosperity.

(V. 25.) [All these] excelled Sugriva in (the effectiveness of their) commands, were stubborn (only) in pleasing wise men, [were to be respected by the learned on account of (their) virtues, (and) had beautiful forms].

(V. 26.) Among these kings of famous deeds, Śrīraṅgarāja, a moon on earth, was celebrated in the three worlds, as the pārjot tree among the celestial trees.

(V. 27.) The horses which are abandoned in battle by hostile kings who have taken to flight in great terror on hearing the loud roar of his drams, are wallowing (on the ground) through fatigue. Is it through fear of their (the kings') being pursued that (these horses) are (thus) wiping away the foot-prints of (their) masters, which bear the (royal) marks of pitchers, parasols and flags, (and) which (now) adorn (only) the jungle?

(V. 28.) Through the great mercy of the lord of Śesagiri, who was pleased with the great austerities of Śrīraṅgarāja, there were born to (him) two beautiful sons who were as happy as Indra.

(V. 29.) Fond of protecting (their) subjects, (and) expert in slaying the cruel (krāta) and the wicked (dūshaṇa), (these) two (princes), named Peda-Veṅkaṭendra and the lord Panda-Veṅkaṭa, gave delight (to the world), as Rāma and Lakṣmaṇa (who slew the demons Khara and Dūshaṇa).

(V. 30.) Of these two, the elder by years, prowess, liberality, profundity, firmness, scholarship and all other virtues (sees) the glorious king Peda-Veṅkaṭendra, in whose heart Hari (Viṣṇu) takes up (his) abode (because he is afraid) that (his proper abode) the ocean might become land by the clouds of the dust of (his) army during his expeditions (in which he practiced) the art of destroying hostile kings.

(V. 31.) United with (his) queen Bṛgāramāmbā, whose heavenly form is the abode of the kingdom of love, this king Veṅkaṭa shines like Śakra (Indra) with Sachi, (and) like Śauri (Viṣṇu) with Ramā (Lakṣmaṇ).

(V. 32.) When this son of king Śrīraṅgarāja,—Veṅkaṭadīvara, the best of heroes,—was anointed to the kingdom of Purugonda, then were also the learned anointed (i.e. abundantly presented) with gold.

(V. 33.) Having been anointed according to the rule by his family preceptor, the famous Ṭattāyāya, the ornament of the learned, just as (Rāma) the descendant of the race of Raghu himself by (Vasistha) the husband of Arunadatti, (and) having destroyed in an instant the Yavanas, (just as Rāma) the demons,² he rules the earth victoriously.

¹ This is another name of Tirumalai, on which see page 238 above, note 1. The synonym Veṅkaṭapāṇa occurs in verse 54 of the Kaliyaśrī grant.
² For the word dārā in the sense of 'demon' see the Amarakosā, i. 1, 63:—कारास्पदादो शप चाच।
(V. 34.) He who resembles the ocean in great profundity; the only excellent conqueror of the fort (dūrga) of Chaurāśi; he who terrifies vehemently the hearts of the hostile kings of the eight directions; the favourite of Śrāngadāhara (Vaiśṇu);

(V. 35.) He who is sporting with the powerful goddess of heroes; the lord (or, the central gem) of the necklace (which is) the town of Āravīti; he whose arm is as strong as (Śēha) the lord of serpents; he who is obtaining the title Māṇḍalikadharasvarādhaśa (i.e. the boar on earth among provincial chiefs);

(V. 36.) The foremost of the kings born from the Ātrēya gōtra; he whose fame is great;

(V. 37.) Bringing the throne of Kārṇa (into his power by the strength of (his) arm, (and) joyfully ruling the whole earth after (he) has destroyed (all) enemies from (Rāma’s) bridge up to the snowy mountain,— this glorious prince, Veṇkaṭapati, the foremost among kings, who surpasses all ancient kings in wisdom, (and) who is Sutrāmāna’s (Indra’s) tree to (i.e. fulfils the desires of) the crowds of wise men, is resplendent.

(V. 38.) In the Śaka year reckoned by the seasons (6), the arrows (5), the arrows (5), and the moon (1), (i.e. 1556), in the (cyclic) year called Bhāva, in the month named Vaśākha,—

(V. 39.) In the bright fortnight, under an auspicious star, on the sacred full-moon titi, in the blissful presence of the lotus-feet of the blessed Veṇkaṭēśa,—

(V. 40.) (The king gave)² to excellent Brahmānas of various ādhās, names, gōtras and sūtras, who were celebrated for learning in the Śāstras (and) deeply versed in the Vēdas,—

(V. 41.) Situated in the prosperous Tirvaḍi-rāja, in Mūlli-nāḍu, in the prosperous Viravannallōrā-māghāṇi,—

(V. 42.) Situated to the south of the great river Tāmraparṇī, and to the east of the great village Kārukuruchi,—

(V. 43.) To the south of the boundary of Bhṛantamaṅgala, to the west of the prosperous village of Sēranamahādevi,—

(V. 44.) (And) to the north of a high road (which is) to the north of a hill,— comprising (?) two fields (kañēṭha) on the fifteenth (?) canal at Kārukuruchi.

(V. 49.) (The son) of the glorious prince Nāga,— who was a descendant of the Kāśyapa (gōtra), the object of the spontaneous favour of (the god) Viśvēśvarā who was pleased by (his) severe austerities, a treasury of virtues, (and) the best of those who grant the object of (their) desires to the crowd of scholars,— was Viśvānātha, a Saṅkṛikādāna (Indra) on earth, who was honoured on earth as the foremost of great heroes.

(V. 50.) From him was born a chief of Nāyakas, Kṛṣṇapīpa, who was renowned in the world, who seized the diadems of hostile kings in conformity with (his) name,³ who governed the inhabitants of the earth with justice, (and) whose (liberal) disposition resembled that of (Kubera) the lord of wealth.

(V. 51.) To him was born a moon on earth, the glorious prince Viśrava, who was surrounded by the splendour of spreading fame, who delighted the circle of the earth (or the night-lotus),

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¹ The title Dūrgadarśana had been previously borne by Imād-ji-Nrisinha (of Vijayangara); see Sūdrā-Indian Inscriptions, Vol. I. p. 137, No. 118.
² The name of the king and the verb follow in verse 68 f.
³ i.e. who was a worthy namesake of the ancient Kṛṣṇa.
who was the support of scholars (or of gods), (and) who destroyed the inward pleasure of (his) enemies (or of beasts). 1

(V. 52.) To him was born a chief of Nāyakas, Viśvapa, a moon to the darkness (which were) hostile kings. To him was born the brave (and) glorious lord Muddukrishṇa, who resembled (the mountain) Mēru in firmness.

(V. 53.) He had two sons, the lord Mudduvira and prince Tirumala, who were the receptacles of the continuous stream of the deep compassion of (the goddess) Mīnākṣi and (the god) Sundarēśa, 2 who were resplendent with their fame which spread from the Kailaśa mountain to (Rāma’s) bridge, and whose respected command (resembled) an ornament of splendid jewels in the diadem of kings.

(V. 54.) Then, having been eagerly anointed to the sovereignty over the whole kingdom by many chiefs of ministers, (and) having obtained the whole surface of the earth through the great compassion of (the god) Sundarēśa, prince Tirumala shines (like) an Indra on earth.

(Vv. 55-59.)Sanctioning the request of this glorious prince Tirumala,—the strength of whose arm was hard to be resisted by the enemies, who was a Sutrāman (Indra) on earth in happiness, who was a kalpa tree on earth in liberality, whose enemies ascended high mountains as soon as he ascended (his) mighty elephant, who surpassed the enemy of the ocean (i.e. the submarine fire) in attacking a town for conquest, who spent the time in gifts of brides, food, gold and land, (and) who beauty surpassed that of Jayanta, the Moon, and Cupid,—the glorious king Vira-Venkatapatimahārāya joyfully made (the above) grant with libations of water (poured) over gold. 3 The names of) the Brāhmaṇas, deeply versed in the Vedas, who received shares of this (grant), are written (here) :

(Vv. 60-118.) List of donees.

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<tr>
<td>Raghunātha</td>
<td>Son of Venkataḍri</td>
<td>Yajus</td>
<td>Bhāradvāja.</td>
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<td>Lakhunamahari</td>
<td>“ Lakhunmishitaḥ</td>
<td>Ṣrīvatsa</td>
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<td>“ Timmanasa</td>
<td>Yajus</td>
<td>Haritaśa 4</td>
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<td>Īśvara</td>
<td>“ Sadaśiva</td>
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<td>Āṭrīya</td>
<td>Āśvalayana</td>
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<td>Kanzaśahṣapati</td>
<td>“ Śrīrāgāraja</td>
<td>Yajus</td>
<td>Kuśika</td>
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<td>Ayamabhaṭṭa</td>
<td>“ Anantabhaṭṭa</td>
<td>Rīch</td>
<td>Do.</td>
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<td>5½</td>
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1 The letters ra and la or ja are interchangeable in such såkanāras; see the commentary on Subandhu’s Vāsaradattā, verse 1:—उद्धोधामो बशोपारदो सब्वारसेनोभव.
2 These are the names of the god at the Madhura temple and of his consort.
3 The Hīndu śāstras consider a charity inefficient, if not accompanied by a dākaśīpa; see the Bhasagāraṇḍḥā, xvii. 18, and the Chandākaṇṭikā. Gold is invariably chosen for this purpose; for at every gift the following anavā ṣūddha verse is recited:—

विरा-वेंकातास्माः श्रव श्रीस स्वा बक्स्नी:।
चक्राशास्त्रपतिमहारायण प्रयच्छ श्री।।

Accordingly, during the performance of the sixteen great dānas, people who can afford it, keep a piece of gold generally a jāna, in their hand, pour water over it into the donee’s hand, and then offer the piece as dākaśīpa. In the case of poor people, a silver or copper coin takes the place of the gold piece.

4 This erroneous form is developed from the expression Harita-tapaśūra, ‘a member of the gōtra of the Haritaśa.’ Similar cases of popular etymology are sura, parāsya, Pramaḍāḍha and Praṇaḍāḍha (South-Indian Inscriptions, Vol. I. p. 109, note 2), and yavara (ibid. Vol. II. p. 251, note 3).—K. H.]
### List of donees—continued.

<table>
<thead>
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<th>Gātra</th>
<th>Śāistra</th>
<th>Number of sharers</th>
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<tr>
<td>Mallubhaṭṭa</td>
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<td></td>
<td>Kāṣyapa</td>
<td>Āpastamba</td>
<td>1</td>
</tr>
<tr>
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<td>Yallapa</td>
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<tr>
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<td></td>
<td>Do</td>
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<td></td>
<td>Do</td>
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<td></td>
<td>Do</td>
<td></td>
<td>2</td>
</tr>
<tr>
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<td></td>
<td>Do</td>
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<td>Śāhādri</td>
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<td>Do</td>
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<tr>
<td>Śrīnīvāsaśāstrī</td>
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<td>Dobhāradhāraṣṭrī</td>
<td>Āṭrēya</td>
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<td>Lakṣmīnaraśāṅha</td>
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<td></td>
<td>Do</td>
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<td>Rich</td>
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<td>4</td>
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</table>
List of donors—concluded.

<table>
<thead>
<tr>
<th>Donor's name</th>
<th>Relation</th>
<th>Śākhā</th>
<th>Gōtra</th>
<th>Sātra</th>
<th>Number of shares</th>
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<td>Rich</td>
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<td>Ayyaṣa</td>
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<td>Do.</td>
<td>Viśvāmitra</td>
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<td>Chokkanāthaṃkarhaṇa</td>
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<td>Dhananāya</td>
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<td>Do.</td>
<td>Ātriya</td>
<td></td>
<td>1</td>
</tr>
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<td>Bhāradvāja</td>
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<td>4</td>
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<td>Girīyappa</td>
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<td>Ātriya</td>
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<td>Do.</td>
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<td>Younger brothers of Vaḍamala</td>
<td>Do.</td>
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<td>Veṣṇu</td>
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<td>Do.</td>
<td>Do.</td>
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<td>Rāmābhāṣṭa</td>
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<td>Kaṇḍinya</td>
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<td>Bāghaṇa</td>
<td>Brother of Rāmābhāṣṭa</td>
<td>Do.</td>
<td>Do.</td>
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<td>Bādhayana</td>
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<td>Vatśa</td>
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<td>Bhārgava</td>
<td>Jalini</td>
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<td>Bhrādavāja</td>
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<td>Yajus</td>
<td>Lōhita</td>
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<td>Chidambaraṇaḍāhaṇa</td>
<td>Varadabhaṭṭa</td>
<td>Yajus</td>
<td>Ātriya</td>
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<td>Jagannātha</td>
<td>Yajus</td>
<td>Kaṇāka</td>
<td>Āpastamba</td>
<td>4</td>
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<tr>
<td>Śrīraṇivēṇa</td>
<td>Rāmabhadrabhaṭṭa</td>
<td>Do.</td>
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<td></td>
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</tr>
<tr>
<td>Rāmalīnga of Kopaṭaṭi</td>
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<td>4</td>
</tr>
<tr>
<td>Servanātha</td>
<td></td>
<td>Rich</td>
<td>Ātriya</td>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>

[Total: 614]

1 i.e. Kondavtīḍ in the Kistna district; see page 60 above, line 2 from top.

2 This total, if added to the half of a field mentioned in line 249, agrees with the statement made in verse 45, that the village of Kuniyur was divided into sixty-two shares.
(Vv. 119-123.) Let them all be victorious as long as the moon and the stars (exist), those chiefs of the twice-born who obtained as a tax-free gift (saramāṇya) the above-mentioned excellent village, adorned by trees growing on the bank of the prosperous Karnāṭaka canal, excluding the shares of learned Brāhmaṇas (Bhatta), including all the gifts to temples (devadāya), with the kopaṭā-jīle, with the śrīvala, with the mahāṭappara, with the hīlekhaṭiyappala, with five and a half vadeus in Kārūkurchi, with its boundary (stones) on all sides marked with (the image of) the blessed Vāmana (asūṭrā), situated on the western bank of the canal which flows to the south, and to the east of a small garden which is on the east of Kārūkurchi.

(Line 249.) Half a field (kabēṭa) was purchased and given to the village deity (grāma-deva).

(V. 124.) This (is) an edict of the best of kings, the famous (and) glorious Veṅkaṭapati-raja, who is a moon to the lotuses (which are) learned men, (and) a Mahendrā on earth.

(V. 125.) At the command of Vira-Veṅkaṭarāja, the poet Rāma, the son of Kāmakoti (and) grandson of Sabhapati, composed the text of (this) edict.

(V. 126.) The excellent Achyutārya, the son of Gaṇapārya (and) grandson of the illustrious (and) excellent Viraṇāchārya, correctly wrote the fine verses of the edict of Veṅkaṭa, the diadem of kings.

[Verses 127-131 contain the usual imprecations.]

(Line 266.) Śri-Veṅkaṭēṣa.

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No. 35.—DUDIA PLATES OF PRAVARASENA II.

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

These plates were sent to Dr. Hultzsch by Mr. H. Cousens, Superintendent of the Archaeological Survey of Western India, who had received them from Mr. W. Montgomery, Settlement Officer, Chhindwara, Central Provinces. They belong to "Bharatā and others, Gonds, at Dudia in the Aser pargana of the Chhindwara district." I edit the inscription which they contain from excellent impressions, supplied by Mr. Cousens and Dr. Hultsch.

These are four well preserved copper-plates, each of which measures 7\(\frac{1}{4}\)" long by 3\(\frac{3}{8}\)" broad. The second and third plates are inscribed on both sides, the first plate is so on one side only, and the fourth is blank and merely serves to protect the writing on the second side of the third plate. The plates are quite smooth, their edges having been neither fashioned thicker nor raised into rims; but the writing, nevertheless, is in an excellent state of preservation throughout. About 1\(\frac{1}{4}\)" distant from the middle of the proper right margin, each plate has a hole, about \(\frac{\pi}{8}\)" in diameter, for a ring on which the plates were strung. This ring is between \(\frac{1}{4}\) and \(\frac{3}{8}\)" thick, and 3\(\frac{3}{8}\)" in diameter. The two ends of the piece of copper of which it is formed are flattened off, and contain holes for a rivet, which has been lost. On the ring slides a copper band, \(\frac{3}{4}\)" broad, which is bent into a ring of \(\frac{3}{4}\) by 1\(\frac{3}{8}\)" in diameter, and the two ends of which are soldered together. Through the soldered part a hole is drilled, which corresponds to a hole in the centre of a circular seal; and a rivet, which also is lost now, must have held the copper band and the seal together. Owing to the loss of the two rivets,—the ring, the copper band and the seal are now quite loose. The seal is 3\(\frac{1}{4}\)" in diameter, and has across its surface a legend in four lines, which will be given below.—The weight of the four plates is 3\(\frac{1}{4}\) lb.,

1 The Tamil word madra or mad means 'one twentieth (of the land-measure called rāku).

2 Compare Dr. Fleet's description of the Siwani plates; Gupτa Inscriptions, p. 264.
that of the ring, the copper band and the seal, \( \frac{1}{2} \) lb.; total, \( 3\frac{1}{2} \) lbs.—The size of the letters is about \( \frac{1}{2} \). The characters belong to the southern class of alphabets, and furnish another good illustration of the ‘box-headed’ variety of the Central-Indian alphabet, of which we find several specimens in Dr. Fleet’s Gupta Inscriptions. They are, in fact, almost identical with the characters of the Siwani grant, in Plate xxxv. of Dr. Fleet’s volume, and the only letter, the form of which essentially differs in both inscriptions, is \( t \), as may be seen, e.g., from the representation of the words \( amalaka-jala \) in line 5 of both grants. As regards the present plates, it may be mentioned that we have here two forms of \( n \) (e.g. in \( suññim \) \( suññim \), l. 3), of \( b \) (e.g. in \( bhāsapti \), l. 1, and \( Darbhāmalakṣa \), l. 16), and of the superscript \( i \) (e.g. in \( vedmi \), l. 3, and \( Namidda \), l. 29; \( balivareśa \), l. 19, and \( bhītān \), l. 29); and that the inscription offers instances of the signs for final \( t \), \( n \), and \( m \) (e.g. in \( drīṣṭam \) and \( Pravarapura[ḍ]t \), l. 1, and \( vasamūḍras \), l. 27).—The language is Sanskrit, and, excepting the legend on the seal which is in the Aurnagbhih metre, and one of the ordinary imprecatory verses, here ascribed to Vyāsa, in lines 27-28, the inscription is in prose. As regards orthography, what will probably strike the reader most, are the frequent non-observance of the rules of external \( sāndhi \), and the equally frequent employment of short vowels (particularly \( a \)) instead of long ones. Of changes permitted in grammar, I would specially point out the doubling of \( k \) before \( r \), e.g. in \( padābrahva \), l. 4 and 25, and \( satīn-kārīyadeha \), l. 22; the similar doubling of \( th \) and \( dh \) before \( y \) in \( Bhādiyātāk-amalaka \), l. 5, and \( satīn[ḍ]dhoṭiyakṣa \), l. 13; the doubling of \( v \) after \( amśāva \) in \( parvattā[ḍ]i \) ved, l. 27, and \( satīnvaścara \), l. 29; and the use of the \( upādhyānāya \) in \( bhāsā-paṇcika \), l. 16, and \( rājikā-Pravarapura \), l. 3 of the seal.—The text contains several compounds which cannot be justified by the rules of grammar, and also a number of wrong forms, for some of which the official who drew up the grant may be held responsible, while others undoubtedly are due to carelessness on the part of the writer or engraver. The phraseology of the formal part of this charter, as well as of the others issued by the same donor, in some respects\(^1\) differs considerably from that of other copper-plate inscriptions, and exhibits (in lines 19-21) some revenue-terms which have not been met with elsewhere, and of which no satisfactory explanation can as yet be offered.

The inscription is one of the \( Vākāṭaka Mahārāja Pravarasena II. \) It has been written by one Gādāśa (l. 29); and is dated (in ll. 29-29) on the tenth day of the fourth fortnight of the rainy season in the twenty-third year (of the Mahārāja’s reign), while Namidda was the \( Sāṅgopati \). And its object is, (in ll. 13-18) to record the grant, in the Ārammi province or district (rājya),\(^2\) of 25 \( bhūmis \) (of land) at \( Darbhāmalaka \), in the \( Chandrapura saṅgamaikā \),\(^4\) to one \( Yakkārya \) of the \( Kaṇakī gōtra \), and of 60 \( bhūmis \) (of land) at the village of \( Karmakāra \), in the \( Hiranyapura bhāga \),\(^5\) to one \( Kālīśāman \) of the \( Kaṇḍīrīya gōtra \). Beyond this, the inscription yields no information whatever that has not already been furnished already by the Chammak and Siwani grants,\(^6\) which were issued by the same Pravarasena II. in the 18th year of his reign. Like those other inscriptions, it opens with the word \( drīṣṭam \), which I take to be employed simply as a term of good omen,\(^7\) the more so because it is not accompanied here by any other word of auspicious import; and, as is the case with the Chammak grant, this charter also professes to be issued from \( Pravarapura \). The inscription then, up to line 12,
gives the genealogy of Pravarasena II, exactly as it is given in the two other inscriptions, only omitting some insignificant epithets. The following lines, up to the word kirtitayam[ā] in line 25, in which the donor issues his orders regarding the grant to the officials of the Arammi district, specifies the time-hallowed conditions under which the land, given by him, is granted, threatens with punishment those who might molest the donees, etc., agrees with lines 21-35 of the Chammak grant, except that they contain some various readings, the most important of which will be pointed out below. Then follow, in line 25, an order apparently addressed to feudatories or subordinates, and a request to future rulers, to respect this donation, followed by an imprecatory verse. And the inscription ends with the date and the name of the writer, given above. The legend on the seal also is the same as in the other inscriptions, but worded less correctly.

The date of this inscription does not admit of verification, and all I can say about it is, that in accordance with Dr. Fleet's identification of the Mahārājādhīrāja Dēvagupta, who is mentioned in line 11 as the father of the mother of Pravarasena II, this record would have to be assigned to about the beginning of the 8th century A.D. Compared with the dates of the Chammak and Siwani grants, which cite the bright fortnights of the lunar months Jyaiśthha and Phālāguna, the present date is remarkable in being referred to the fourth fortnight of the rainy season, equivalent, in all probability, to the bright half of the month Bhādrapada.

The localities mentioned in this inscription I am unable to identify. Chandrapura may perhaps be the modern Chandpur, which lies to the south of Siwani and to the west of the Wān-Gangā river; but none of the maps at my disposal shows in its neighbourhood any of the other places referred to in this inscription.

TEXT.

First Plate.

2 sava-sādyakara-chetura-svāmēdha-yājinaḥ 6Vishnu-priddha-sagōtrasya samrāṭah
Vākāṭakaśām-ma-
3 hārāja-āri-Pravarasēnasya[ā] sūnōḥ sūnōḥ atyanta-Svāmi-Mahābhairava-bhaktasya
āmsa-bhāra-as-
4 nivēśita-Śiva[n]a[va]-śivā-vahana-Śiva-saṃpratyaḥ-śalā[va]-vahana-rājāvahānām-parākṣa-rā-
5 m-ādīgata-Śiva[ga]m-thy-amala-jala-mūrddhābhāshikānanām-dāssāvāmēdh-[ā va bh ri-
6 ta] (th)-a[n]a[va]-Śiva-
Vākata-
8 kānām-mah[ā*]rāja-āri-Rudrasēnasya sūnōḥ atyanta-māheśvarasya saty-[ā*]ṛjavā-
9 kānasya-

1 See Gupta Inscriptions, Introduction, p. 18.
2 [Hirapspura might be the modern "Hirapur," S. S. K. of Sāgar.—K. H.]
3 From impressions, supplied by Mr. Cawse and Dr. Hultsch.
4 Here and frequently below, the rules of sāndhi have not been observed.
5 Originally -atiṛṣṭra- was engraved, but it has been altered to atiṛṣṭra.
6 The first aksara of this word is really more like ā in the original.
7 Read sarvdhāṣ, for sarvāṣṭa; the Chammak plates have sarvāṣṭa, the Siwani plates sarvbhāṣ.
8 Read -sṛt-, which may be the reading of the original.
9 Of the aksara on, in brackets, either only a small portion was actually engraved, or the aksara has been almost completely affaced.
10 Read sṛt-.
Second Plate; First Side.

8 sauryya-vikkrama-naya-vinaya-mahâtmya-dhimatra-pâtragatabhaktiva-dharmamava y itva-manôsmarmalya-[Â] di-gu-
9 nai-[h] samuditasya varsha-dânam-abhivardhamâna-kâla-dapça-sâdhana-santâna-putra-pastrivâya Yudhishthira-vrittrâ-Vvâ-
10 kâtakân-[â]rjum-mahârâja-ârê Frâthishâna(s)aya sūnôh bhagavatas- Chakkrapâñê[-h] praśad-ôpâ(-) jîjita-ârê-samâda-
11 yasya Vâkâtakânâm-mahârâja-ârê-Rudrasenasya sūnôh mahârâjâdhirâja-
Dêvagnûta-
12 suâjayâh Prabhâvâtiguptâyâm-unpannyaaya Vâk[-â]âkânâm-mah[-â]râja-ârê-
Pravarsenasya-
13 vachanât Ārammi-râjê samasatâkás-sarvat[-â]ddhyaksha-niyâga-niyuktâh âjñâsaâchâri-kula-

Second Plate; Second Side.

14 putr[-â] bhâtâsâ-chitrâsâscha vyahatapûrvarvamay-âjñâyajâsâ-payitvâ [-â] Viśdram-nâ tu va(vô) yathâvâh-āmâkhi-
15 r-âtmama dharmm-âyur-bhalam-âsîvâraya-yirvîdhiyâ[2] ib-âmuntra hit-ârththam-âtm-anubhâvatâ vâjyânikê dharmma-asthânê Chandrapuras-
16 sangamikyâ[ê] Darbhamâlikê bhûmê-paçchisân[ê] Kauṣika-sagôtrâ[-]ya Yâkshâryâya Hiranyapura-bhûgô-
19 tad-yathâ akuraâdîyana[ê] abhaṭachchhathraprâvâya apâramparâgôbalivarda apushpakâra-

1 Read -dhammatena-pâtragatabhaktate.- Instead of pâtragata the Chammak plates actually have dhamgata, while the Siwa role plates, too, read pâtragata.
2 The actual reading of the original may perhaps be -hâtâsâ-.
3 Read -ôtê.
4 Read -nakshÔdâs, which is the reading in the Chammak plates. Before Dhâmagata- one misses the word ôtê which the other plates have.
5 Read châditte-ccha vîtrata-pûrvarvâd-jîjaye-dâopi. The other plates both have vîtrata instead of the meaningless vayuktae.
6 Read -bhal-âsîvraya.- 7 Read vâjyânikê. 8 Read âsîvraya.
9 Between the sthânas m and ypa another akshara, perhaps ê or cha, was originally engraved, but the back of the impression shows that it has been struck out again. One would have expected kâdâmaya (or bhûmâyân) paçchisânê.
10 Read kâdâmaya (or bhûmâyân) paçchisânê. 11 Read Kâśîarâmmaye.
12 Read apûrve-cattaya.
13 Read sritûtê.- 14 Read akshita-cha. The word siva must be taken to refer to the two pieces of land, mentioned before, collectively.
15 Read -marjyadhâs, The Siwa role plates have nothing corresponding to the sentence uchchitítvajayana vîtratae; the Chammak plates have it, but omit from it the word pariharârtham.
16 Originally 'tadābhâs sthî was engraved, but the sign of vîtarâ already been struck out. At the commencement of the bottom line the concluding to of this line is erroneously repeated.
17 The dual is used here and below, rather ungrammatically, because these adjectives refer to the two pieces of land, spoken of before.
18 Read châditte-cchhêd-prâvâya, and, in the next word, -sûrdêu. The four terms beginning with apâramparâgôbalivaëda and the term nöýôgâ-niyuktâh in l. 21 I am unable to explain.
Third Plate; First Side.

20 sandóha avá(chá)rásnacharmamángaram 1 2 alsvana(ṇa)klimnakkérśikhanakau | saruvvać(vi)shti-parihí-pari(vi)ritau |
21 sanidhis-sōpanidhi 3 sakli(kli)pápalki(kli)ptau | áchandrádityakáliyau
putrapantrāngamá 4 [n] bhunjistá na kómachi-
22 6ryághátam-karttavayá 5 sarvva-kkriyábhins-saṁrakṣhitavyávácha 5 [n] Yás-č-ásmach-chháasan(ṇa)m-agana(ṇa)yá-
23 márña(mañ)bávaláhp(a)m-ṣípí parihádhá[m] 6 kuryátt-kárayita 7 và tasya bhámaṇarśvéditasya sadaṇḍa-
24 nigrvahá=kuryáyahá 10 [n] Asmís-cha 11 dharmória-karapé atit-áneká-raja-
dattám, 12 saṁchittana-paripálaṇa[ṇ] 8

Third Plate; Second Side.

26 n-ajñápayámaḥ 14 śehyata-kála-prabhaváhau-gauravámd 15 bhavisyáṃ=viśúpayámaḥ
[n] Vyaśa-gitaś-śa=ātra ślokaḥ 16
27 pramádíkarttaváyaḥ 17 Śva-dattám-para-dättá[m] vā yó harétā vasundharán(m) 18
gává[m] 18 śat-saheśraya hattu(ntu)r=ha=
28 rati duşkriyam [91] Saṁvistaroc trayóvítśámitéo 19 varah[ā] pakshi harutyátha
diváśe daśamé sánapatau 19
29 Namidásé liñkitaṁ Góládaśāna ||

The Seal.

1 6Vákṣa-laśamasya 7
2 kkrmaprāpya-nripásāriyam 8 9
3 rājñáḥ-Pravaraśānsa 10 11
4 sásanaṁ ripu-sásanam [91]

1 The actual reading of the original looks rather like ‘aramárajasa.
2 The signs of punctuation in this line and in the next are superfluous.
3 Originally ‘nákena was engraved, but it has been altered to ‘nádám. Instead of the preceding sanidhis read sanidhát.
4 Read, in accordance with the rest, ‘padmanáu.
5 Read bhunjistá.
6 Read daryādátaḥ. The Chammak plates have kínachi daryádtain.
7 Read, here and in the next word, ‘aryāu.
8 In the original this sign of ‘anurúdha is placed above the following ku.
9 Read, with the Chammak plates, kárayitá. One would have expected kárayádhá.
10 Read káryadána.
11 Read ‘asmisācha. For the following word, the reading of which is quite certain, the Chammak plates have dharam-đvára-koṇḍaḥ, which I do not understand; and the Siwní plates, dháram-đāśka-koṇḍaḥ. As pointed out by Dr. Fleet, dháram-śdāra-koṇḍaḥ is what Dr. Bhagwanlal Indrají proposed to read.
12 Read ‘rojja-datta-sáśchántasama, which clearly is the reading intended in the Chammak plates.
13 Read ‘dhiyogíga(–)? The other plates have nothing corresponding to the sentence sañkalpa...
14 The choice of the verb dhyápayámaḥ, contrasted with the following vijñapayámaḥ, appears to show that the words sañkalp...
15 Read śehyát. The original looks as if the engraver first had engraved correctly dehyáttádaḥ, and had inserted the superfluous sa afterwards. The Siwní plates have dehyáttádaḥ.
16 This sign of punctuation is superfluous.
17 Mētra: Śīkṣa (Anushtubh).
18 This sign of punctuation is superfluous.
19 This sign of punctuation is superfluous.
20 This sign of punctuation is superfluous.
No. 36.—RAJOR INSCRIPTION OF MATHANADEVA.

[VIKRAMA]-SAMVAT 1016.

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

The stone which bears this inscription was found, about eighteen years ago, near the temple of Nlakanta Mahadev, among the ruins of the city of Parana, which are to the south of the village of Bajor or Bajongad, on a lofty range of hills in the Rajgadh district of the Alwar State in Rajputana, about 25 miles south-west of the town of Alwar; and it is now preserved at Alwar itself. The inscription was first published by the late Dr. Rajendra Lal Mitra, in the Proceedings of the Bengal Asiatic Society, 1879, p. 157 ff., from a transcript prepared by Pandit Bhavana and his brothers, of Alwar; and it has again been printed in the Pradhanika of the Kavyamandal, Vol. I. p. 53 ff., from another copy supplied by the same gentlemen. I now re-edit the inscription from rubbings which have been procured for me by Dr. Fleet.

The inscription contains 23 lines of writing which covers a space of about 1'5" broad by 1'34" high, and is nearly throughout in a perfect state of preservation. The average size of the letters is about 1". The characters are Nagari; they closely resemble those of the Harsha inscription of Vigrhrak, published with a photo-lithograph in the Epigraphia Indica, Vol. II. p. 116 ff. The language is Sanskrit, and, excepting four benedictory and imprecatory verses, here ascribed to Vyas, in lines 15-20, and another verse in line 21, which gives the names of the composer, the writer and the engraver, the text is in prose. The inscription has been written and engraved very carefully. In respect of orthography, I need only note the employment of the letter for both and , the doubling of and in the conjuncts and , and the occasional use of the sign of . As regards lexicography, lines 11-13 contain a number of revenue-terms, the exact import of which is not apparent, and some other words of unknown or doubtful meaning (pravasi, tatti, chithik, etc.) occur in lines 6, 16 and 17, and 22 and 23.

The inscription (in lines 1-3) refers itself to the reign of the Paramabhajadra Mahadajadhiraja Paramadev, who meditated on the feet of the Paramabhajadra Mahadajadhiraja Paramadev, the illustrious Keshipaladev; and is dated, in words and figures, on Saturday, the 13th of the bright half of Maha, the year 1016. On this day the Mahadajadhiraja Paramadev, the illustrious Mathanadeva, of the Gurlapratihara lineage, and a son of the Mahadajadhiraja, the illustrious Bava, residing at Rajapura, (in lines 3-13) informs his officials, the gamgwaris and others, and the mahattar, mahattaran, merchants, pravasis and other inhabitants of the village of Vyaghrapatak, pertaining to the Vamaghatak dhoja which Mathanadeva held possession of, that on the occasion of the installation (of the image, or the consecration of the temple) of the god Lachhankhadeva Mahadeva (Siva), so named after his mother Lachhankhukuta, he has granted to the god (or his temple) the village of Vyaghrapatak,—up to its proper boundaries.

1 See Sir A. Cunningham's Archael. Survey of India, Vol. XX. pp. 124-126. I have no doubt that Major Powlett rightly believed Bajor or Bajongad (i.e. Rajapura) to be the old name of Parana; and it seems to me highly probable that the holy temple of Nilakantha Mahadeva, which is the most famous place of pilgrimage in this part of the country, and which Sir A. Cunningham has assigned to the 10th century A.D., is the very temple that is referred to in the inscription here edited.

2 The concluding word prath-Mathanak is in somewhat larger characters.


4 I am unable to explain this word, but would compare with avayik-pravasi-pramakha the expression vaik-vaik-pravasi, which is met with elsewhere. Pravasi occurs in pravasi-kara, the meaning of which also is not apparent; compare Ind. Ant. Vol. XV. p. 10, note 58.
the grass and pasture land, with the udraña, with its rows of trees, with its water, with the bhoga and mayuta, with all customary and not customary, fixed and not fixed receipts, the shares of all sorts of grain, the khalak-hūkha, prasthaka, svamhaka, mārgana, the fines, ten offences, gifts, treasures and deposits, the apadikāhuma and nasṭikāharaṇa, and together with all neighbouring fields, cultivated by the Gūrjara,—for the purpose of defraying the expenses of bathing (the god) three times a day, of unguetus, flowers, incense, naivēdyā offerings, lights and oil, of applying white-wash and red lead, of repairing what may become damaged or broken, of public shows and putting on the sacred thread, and of paying labourers, gardeners, etc. Lines 13-15 show that the administration of this grant, in the first instance, was entrusted to the holy ascetic Oṃkārāśvācārya (a disciple of Rūpāśvācārya, who again was a disciple of Śrīkanṭhācārya), a member of the Sūpūryā line or school (of devotees) started at Āmardaka, and inmate of the Nityapramudātāvā maṭha at Rājāpatra, which was connected with the Gopāla-dvīpatākṣa-pālma maṭha at Chhāttrāvāra. The donor (in lines 13-17) exhorts his successors not to obstruct, but rather always to assist the ascetic’s disciples and disciples’ disciples in the management of the property, for the benefit of the god (or his temple). Lines 18-20 quote four of the customary benedictive and imprecatory verses; and the main part of the inscription ends, in line 21, with another verse, according to which this charter (śāsana) was composed by Dēda, written by his son Sūrprasadā, and engraved by Hari.

Lines 22-23 then record certain additional taxes or tolls, the proceeds of which were to be made over to the same deity (or temple) jointly with the god Vināyaka (Ganēśa, whose image or shrine was) set up in the lower grounds adjoined by the four chapels on one side (of the temple of Lachchhukēvāra). So far as I understand this passage, these taxes were three viṁśāpaka, as customary in the market, on every sākṣa (of agricultural produce) brought for sale to the market; two paśikā from every ghafaka-kūpaka of clarified butter and oil; two viṁśāpakas...
per mensem for every shop; and fifty leaves from every chollikd 1 (of leaves) brought from outside the town.—The inscription concludes with the words ‘the illustrious Mathana,’ representing the signature of the donor.

In the *Indian Antiquary*, Vol. XIX. p 23, I have already had occasion to shew that the date of this inscription, for the expired Vikrama year 1016, corresponds to Saturday, the 14th January, A.D. 960. This date enables us to prove, with a fair amount of certainty, that the sovereign Vijayapaladeva, to whose reign the inscription professes to belong, was a king of Kanauj. In the *Epigraphic Indica*, Vol. II. p. 235, I have attempted to shew that the three kings Vijayapaladeva, Rajaipaladeva and Trikochaipaladeva, who are mentioned in the Bengal Asiatic Society’s plate of Trikochaipaladeva, edited by me in the *Indian Antiquary*, Vol. XVIII. p. 33 ff., were rulers of Kanauj; and as that plate, for Trikochaipaladeva, gives us a date corresponding to the 26th June, A.D. 1027, there would, so far as regards the two dates, be no objection to identifying the Vijayapaladeva of the plate with the Vijayapaladeva of the present inscription (of the year A.D. 960). And such an identification is supported by the fact that the Vijayapaladeva of this inscription is here stated to have been preceded by Kshitipaladeva. For we know that a king of this name, also called Mahipala and Hemambapala, was actually ruling at Kanauj in A.D. 917-19, forty-two years before the date of our inscription. 2 It is true that, according to the large Syladhi inscription, 3 Kshitipaladeva of Kanauj in A.D. 948 had been succeeded (not by Vijayapaladeva, but) by Devapaladeva; but this would seem to be no very formidable objection to the proposed identification. For it might either be said that Vijayapaladeva was a younger brother of Devapaladeva, in which case the omission of the elder brother’s name from the present inscription would not be without precedent; or we might assume that Devapaladeva and Vijayapaladeva are two names of one and the same king, an assumption in favour of which it might be urged that each of the three predecessors of Devapaladeva—Bhoja, Mahendrapala, and Kshitipala—also bore each at least one other name. For the present, then, I do identify the Kshitipaladeva and Vijayapaladeva of this inscription with the sovereigns of the same names, known to us from the Syladhi inscription and the plate of Trikochaipaladeva; and consider the Mahadrajadhira Paramadeva Mathanadeva, who made the grant here recorded, to have been a feudatory or subordinate of the kings of Kanauj. 4

Of this Mathanadeva and his predecessor Savata nothing is known to me from other inscriptions; and I have not found elsewhere any mention of the Gurjara-pratihara clan or family, to which they are stated to have belonged. The clan perhaps is identical with the Vaghjura-vahika (‘the Bargujar tribe of Rajputs’), mentioned in line 8 of an inscription at Machchali, of Vikrama-Saivat 1439, 5 of which a rough photo-lithograph was published in the *Archaeological Survey of India*, Vol. VI. Plate xi.

Of the localities mentioned, Rajypur, apparently Mathanadeva’s capital, is of course Rajor or Rajor gaadh, or rather Paranasar, close to the modern village of Rajor, where the inscription has been found; and the village of Vaghurapataka is said to exist still, near Rajor, under the name of Baghur. 6 The place Vamsapota, which gave the name to the bhoja district to which the village belonged, I am unable to identify. Nor can I identify the places Amardaka and Chhatra, which are mentioned in connection with the ascetics to whom the management of the grant was entrusted. Chhatra ought to be looked for in

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1 This word I have not met with elsewhere. Fifty leaves appear to be a usual tax; compare, e.g., *Ep. Ind. Vol.* II. p. 170, v. 41 and 42.
3 See ibid. p. 177. l. 28.
4 It may be mentioned that the feudatories of the kings of Kanauj, whose names occur in the Syladhi inscription, also are styled Mahadrajadhira.—Compare also here a paper on the relation between the kingdom of Kanauj and Gujarat, in *Ind. Ant.* Vol. III. p. 41 ff.
5 See ibid. Vol. XIX. p. 31, No. 43.
6 See the *Prachinvalabhendil* of the Edyamsa, Vol. I. p. 54, note.
the neighbourhood of Rājōr; and the name Āmardaka I have previously found in the word Āmardakārītha-nātha, the name or an epithet of a Śaiva ascetic who is mentioned in the inscription from Banḍō (Narōd), published by me in the Epigraphia Indica, Vol. I. p. 351 ff.

TEXT.¹

1 Ōṃ² svasti || Paramabhaṭṭāraka-mahārājādhirāja-paramēśvarasvāmi-srī-Kshittipalādevasya-pādānudhyātā-paramabhaṭṭārakā-mahārājādhirāja-paramēśvarasya-

ra-srī-Vijayapalādeva-pādañām-abhirpravardhamāna-kalyānavijayarājya³ samvatsara-

śatādha daśam bhoṣadātātarkaśu Mā-

ghamāsa-sitapakṣa-ttreyōdaśayūn śani-yuktyāyāṃ-ōvam sam 1016 Māgha-śuci

13 Śanāsvaddya srī-Rājapuruśa-vāsthitā mahārājādhirāja-

paramēśvara-srī-Mathanadēvō mahārājādhirāja-srī-Savāja-sunūr-Gurujjarapratihār-

ānvayaḥ kuśalā svabhāgāvāpta-Vaṃsāpotaṁ-bhoga-samvā{(ba)ddha-

Vyaṃghrapaṭakasya-grāmēś samapagapātār-sarvāṇe-ōva rājanarunah-ṇiyogasthān-

gamāgamikān-ṇiyukta-ānyākātakānas-tannivāsai-mahattara-mahattama-

vaṇag-pravāj-pramukṣa-jaṇapadāḥscha yathārtham mānayati voh(bo)dhayati

samādiṣati ch-āstu vah śanviditam | triṣ-āgra-lagena-jalavindu-samāśthān-.

7 sthiruṣū ṣāraṇa-sāmpaj-jīvantā-śīlām samāśā-sākārām kirti-mūrttti-sca kalpaṇēṣātānā jñāntvā mayā pittrōt-atmanās-cha punya-yāśā-bhivyti-

8 dharmō aikih-ānushmikā-phala-nimittāh samāśā-arṇapvā-ṭarān-ṛthān svargg-

mārgg-ārgg-ārdghaṭana-hētōḥ svamāṭī-śrī-Lacchhukhā-nām[n]ā śrī-

Lacchhukheśvara-ma-

9 bādēvāya pratyaḥsaṃ 3ṇ snapana-samālabhama-pushpa-dhūpa-naivōdā-dipa-taila-sudhā-

śrīnīvāra-lāgana-handhaśphujita-samāśācchana-prēkshaśaṅkā-pavitrākā-

10 rōhapa-karmakāra-vātikāpāl-ādi-vaṣay-ārtham-ṇa-pariścchita-Vyaṃghrapaṭakasya-grāmāḥ svamā-

śrīnīvāra-yātī-gōka(cha)ra-parśyantaḥ sādōraṅgah savrīkhamā-

11 lākulaḥ sajalo bhūga-mayutādāyāḥbhij-āpi samasta-sasyānām bhāga-khalabhiṣkha-prathakna-skandhaka-mārggaṅa-daṇḍa-dāśīparādh-dāna-śidhi-śidhā-

12 n-āputtrikādhanā-nasṭhāḥbhanta-ōchitāṅchitā-ṣamvā{(ba)ddhānīvā{(ba)ddha}(ba)ddha{(ba)ddha}(ba)ddha{(ba)ddha}(ba)ddha{(ba)ddha} a samasta-pratyādāya-saṅhas-tathā-naitat-pratyaśanam śrī-GurujJar-vāhita-samasta-khaṛṣṭra-samētaḥ-

chākāṁchhi-

13 tpagrāhāyō-dyā punyō-hani snātvtā dēvasya pratisehaltā-kālaḥ udaka-pūrvvam parikalpya śasanēna datōḥ matv-sāivam-adya dinādārābhā śrīmad-Āmardaka-

vinīrygata-śrī-

14 Sopurīṣya-samatyā śrī-Chohhttṛaśivē śrī-Gopālēdhvikaḍākapāḷ-maṭha-

samvā{(ma)ddha-srī-Rājapuruśa śrī-Nityapramuditàdeva-maṭhē śrī-Srīkṣṇāḥchaśraya-

śāhyā-śrī-Rā-

15 paśvāchāraśatāchchhiśaya-śrīmad-ōmārāśivābhāyasya-śukhalita-vra(hra) b maḥa rṣy-

āvāpta-mahāmahahimnah parama-yāśā-rūsēḥ śāhyā-pratīṣṭhāya-kramēṇaḥ²² devō-ō-

¹ From rubbings, supplied to me by Dr. Fleet. ² Expressed by a symbol. ³ This sign of punctuation is superficuous. ⁴ The name Vyaṃghrapaṭaka is quite clear in the rubbings, both here and in line 10, below. ⁵ This word also is clear in the rubbings, and the reading is not kramgamikā. ⁶ Read śrī-maṇḍapa. ⁷ The text is perfectly clear here in the rubbings. The editor in the Kṛ̣ṣṇamāda reads sakalēbhōga-mayutē”. and proposes to alter this to sakalabhōga-mayutē”. ⁸ This may possibly have been altered to māṭyā in the original. ⁹ Read -kīla. ¹⁰ Read dataḥ . ¹¹ Instead of pratīṣṭhāya one would have expected pratīṣṭhāya.
payog-ārthan-tattim\textsuperscript{1} sa-vya-sutchchedā-sa-achand-rārkkaṁ yāvat-kurvetāḥ kārayatō vā samad-vamāsajair-anyatam-air-vvā bhāvibhir-bhūpālaṁ kāla-kālēṣva-apī paripaññahanā

mā(na) kāryā pratyut-śasam-kṛita-pratthanyā sadā tattī-sānāthyāṁ vōḍhavyaṁ ||

Yataḥ samān-aivaḥ punya-phaḷ-āvāpīr-anumanavanta || Uktam cha bhagavatā pa-

ramarśīṇā vōḍa-vyāsaṇa Vyāsaṇa || \textsuperscript{2} Va(ba)hu-bhir-vvasudhā bhuktā rājabhiḥ

Sagar-ādibhiḥ || yasya yasya yadā bhūmis-tasya tasya tada phalam ||

Ādityo Varu-

pō Vāyur-Vvra(brba)hmā Vishnu-Hutāśanaḥ || bhagavān(ā) Śīlapāṇī-cha

abhinnandanti bhūdīdam || Shaśṭiṁ varsha-sahasraṇi svārggē tiṣṭhitati

bhūmīdaḥ || āchchhēttā ch-anumaṇā-

tā cha tāny-ōva narakaṁ\textsuperscript{3} vasēt || \textsuperscript{4} Tair-vvāmchhitam śīvariddhitī-śubhra-

kirttīr-yaiś-ch-āmara-praṇayini-pariruṅbhupasa || tē sādhava na hi haranti

pareṇa da-

tatām dānād-vadanti paripālenam sādhuh ||\textsuperscript{5} Śasanaṁ\textsuperscript{6} kṛitavān-Deśādō

likhitaṁ tasya sūnāṇaḥ || vyaktam Śrīprapadēṇa utkṛśtān Harīṇaṁ tata

iti ||

\textsuperscript{6} Tathā smūṃахā dēvāya pārśv[ē] devakulikā-CHATUṢṭAYAŚ-dhō-jagatyaṁ\textsuperscript{7}

prathāhitita-Vināyaka-sahityāya [haṭṭa]-dānō gōṇiṁ\textsuperscript{8} prati haṭṭa-vyāvahāru(rī)ka-
vīn [3] gha[sa]-kūpakaṁ prati ghri-

\textsuperscript{8} Tasya tailaṇya cha pali[ē] dvē 2 viśthūn prati māṁ [9(?)] vīn 2 tathā vahī-

pravaiṣṭa-chollikiṁ prati parṇānanāṁ 50 etad-dēvasya kṛitam-iti ||

Śrī-Matha[na]ḥ ||

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No. 37.—BHADANA GRANT OF APARAJITA;

SAKA-SAMVAT 919.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

These plates are said\textsuperscript{9} to have been found, in 1881, with the headman of 'Bhore,' a

village about ten miles north of Bhiwaḍī, the chief town of the Bhiwaḍī taluṅka of the

Thāṅa district of the Bombay Presidency. I edit the inscription which they contain from

excellent impressions, prepared by Dr. Fleet, to whom the original plates were lent by their

present owner, Colonel A. P. Dobbs, late Madras Staff Corps.

These are three copper-plates, the second and third of which are engraved on both sides,

while the first is so on one side only. Each plate measures about 10½" broad by 7½" high.

Their edges were fashioned thicker, so as to serve as rims to protect the writing; and, with the

exception of a few short passages on the first side of the second and third plates, the inscription

\textsuperscript{1} This word, tattim, and the word tattī in the next line are quite clear in the rubbings, and cannot be read

in any other way. The two previous editions of the text have tattīs in this line, and tattī or tatra in the next.

\textsuperscript{2} Metre of this verse and of the next two verses: Śloka (Anuṣṭubh).

\textsuperscript{3} Read narakē.

\textsuperscript{4} Metre: Yasantatilakā. The construction in this verse is grammatically incorrect.

\textsuperscript{5} Metre: Śloka (Anuṣṭubh).

\textsuperscript{6} This word, instead of which the two published versions of the text have dēcō, is quite clear in the rubbings.

\textsuperscript{7} Instead of yādōja-yajyāṁ, which is quite clear in the rubbings, the published texts have rājaḍānayāṁ.

\textsuperscript{8} Read gōṇiṁ.

\textsuperscript{9} See the Bombay Gazetteer, Vol. XIV. p. 50.
really is in a state of excellent preservation. The plates are held together by a circular ring, about 4" thick and 24" in diameter, which had not been cut when this record came into Dr. Fleet's hands. The ends of the ring are socketed in a seal, of which the surface is circular, about 23" in diameter. This seal has, in high relief on a countersunk surface, a representation of Garuda, with the body of a man and the face of a bird, squatting full-front, with the hands clasped on the breast. The weight of the three plates is 224 tolas, and of the ring and seal, 32½ tolas; total, 256½ tolas. — The engraving is bold and good. The plates being substantial, the letters, though fairly deep, do not show through on the reverse sides at all; the interiors of some of them show marks of the working of the engraver's tool. — The size of the letters is about \( \frac{1}{2} \). The characters are Nāgarī, and the language is Sanskrit. Up to nearly the end of line 39 the inscription, after the introductory भूमि भूमि namā Vināya-kṣaṇa, has 24 verses, chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 49-50 and 74-82, a well-known verse on the vanity of this life and seven of the ordinary benedictory and imprecatory verses. As may be seen from the occasional omission of single akṣaras and groups of akṣaras (e.g. in lines 38 and 54) and from the frequent occurrence of wrong letters, the writer has done his work in a rather slovenly manner. As regards orthography, the letter b is throughout denoted by the sign for v; the dental shibant is frequently used for the palatal, and the palatal three times for the dental (in ādīḍ, 1. 3, akṣala, 1. 37, and amarastrā, 1. 54); and the dental nasal is employed instead of the guttural in the words anā, II. 5, 52, 54 and 89, and Kāraṇa, I. 56, and instead of the palatal in kāraṇa, I. 78. In respect of the language, it may be noted that the text in line 45 offers two birudas, Mahāmagārāja, 'a conqueror of mountains (?)', and Namisamudra, 'a son of truth,' which are not Sanskrit, and that it also contains some proper names with Kanarese endings, in lines 64 and 85-86. The word drama, abbreviated to dra, which occurs in lines 88-89, is often met with in cognate inscriptions.

The inscription is one of the Silāras Mahāmadalēvara Aparājita-deva. It clearly divides itself into two parts. The first part, up to line 39, gives the genealogy of Aparājita himself and of the Raṭṭa (or Rāshtrakūṭa) kings, to whom the earlier Silāra chief owed allegiance; the second part records the grant of the village of Bhādāna, made by Aparājita in Śaka-Saśāvat 919 in favour of (the temple of) the god (Śūrya under the name) Lōnādiya, at Lavanētaṇa.

Opening with the words भूमि भूमि, adoration to Vināya-kṣaṇa, the inscription first has two verses (one of which is well known to us from Rāshtrakūṭa inscriptions) invoking the protection of the gods Viṣṇu, Śiva, and Brahman. It then gives, in verses 3-12, the following complete list of the seventeen Rāshtrakūṭa kings from Gōvnīva I. to Kakkala: 1. Gōvinḍaraṇa; 2. Karkaraṇa; 3. Indrarāja; 4. his son Dantivarman; 5. Karkaraṇa's son Krishṇaraṇa; 6. Gōvinḍaraṇa; 7. his younger brother Dhruva; 8. his son Jagatūgā; 9. Durlabha Amōghavarna; 10. his son Krishṇaraṇa; 11. Jagatūgā's son Indradēva Nityāvarana; 12. his son Amōghavarna, who is said to have ruled for one year; 13. his younger brother

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2 The inscription in this respect is like the Khāṛāpāṇa copper-plate inscription of the Silāra Madalikara Raṭṭaṭēra of Śaka-Saśāvat 930.


4 So the name is written both in line 7 and in line 11. The Jagatūgā, of whom Indradēva Nityāvarana and Vṛddhigā (No. 14) were sons, was a son of Krishṇaraṇa (No. 10); he did not rule himself. In the Khāṛāpāṇa plates also Indrarāja is mentioned immediately after Akhāvarana (our Krishṇaraṇa, No. 10), and is described as his grandson (upādāya).
Gōvindarāja Suvarṇavarśa; 14, his paternal uncle, the (son of Jagattūraṇa and) younger brother of Nityānvaṭavarśa, Vaddigadēva; 15, Krishnarāja; 16, Khoṭṭigadēva; and 17, Kakkala, a son of a prince Nirvánama. It will be seen that this list agrees with the account given in Dr. Bhandarkar's *Early History of the Dekkha*, p. 57, as amended by the same scholar in the *Jour. Bo. As. Soc.* Vol. XVIII. p. 240 ff.; and the only points new to us are the name Durulāmā for the first Amōghavarṣa (No. 9), and the remark that the second Amōghavarṣa (No. 12) ruled for one year only. — This account of the Rāṣṭrākutās, in verse 13, closes with the statement that (when the grant here recorded was made) the last king Kakkala had been overthrown by (the Western Chāḷukya) Taisappā, as a light is extinguished by a fierce wind, and that of the once flourishing Rāṣṭra rule there remained only the memory.

Verses 14-24 then give the following genealogy of Aparājitā himself, already known to us from other inscriptions: the mythical beings Jīmūṭakētu and his son Jīmūṭavāhana, the ornament of the Śilāra family; Kapardin; Pulaveskti; his son Kapardin; Vappuvanā,3 his son Jhāṣiṣṭha; his brother Gogorajā; his son Vajajadēva; and his son Aparājita. What is new here, is, that Aparājita, according to verse 20, also bore the name Mṛgādha.3

After these verses, the proper object of the inscription is stated in prose, in lines 39-66: —

After the down-fall of the Rāṣṭra rule,4 consequent on the extinction of the Paramahattāraha Mahārāja Rājagopāla Paramārāha, the glorious Kakkaladeva, who had meditated on the feet of the P. M. P., the glorious Khoṭṭigadeva, who in turn had meditated on the feet of the P. M. P., the glorious Krishnarāja, (kings) who formerly resided at the famous Māṇyakaṭaka, the Mahādāmancaladhipati Mahāmañculānana, the glorious Aparājitatārā, who by virtue of his might has attained the pāñchamahādāvada, and is adorned with such titles as the supreme lord of Tākaimura, the Śilāra prince, he who is begotten in the lineage of Jīmūṭavarana, who has a golden Garuda in his ensign, a great ocean of pride, a conqueror of mountains (?), a god of love among heroes, the possessor of innate knowledge, the frontal ornament of the Western Region, a sea of strength, a sun of splendour, Śānidevācayya, etc., etc., etc., informs all persons as they may be concerned, the future occupants of the village (to be mentioned below), feudatories, rājputras and heads of towns, and the chief and common people of the three (principal) estates, places of abode (sthāna), etc., that, when the years from the time of the Śaka king were nine hundred and nineteen, on the fourth lunar day of the dark half of Ashātha of the current year Hēmalambha, and when he, the glorious king (rājasa), happened to be staying at the famous Śāhāsaka, he, on the auspicious occasion of the Dakshinaśyana, — (i.e. the) Karkaṭa-saṅkrānti, — having poured water into the

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1 Besides, verse 11 may possibly contain an allusion to the imprisonment of Krishnarāja (No. 15) by one of his adversaries: see page 272 below, note 6.
2 It may be noticed that, by the strict wording of verse 17, the name Vappuvanā, which occurs in that verse, ought to be taken as another name of the second Kapardin, spoken of in verse 16. But the other inscriptions distinctly call Vappuvanā the son of the younger Kapardin.
3 It seems impossible to take the word mṛgadha in verse 20 in any other sense.
4 At this event had taken place twenty-four years before the present grant was issued, the manner in which the formal parts of the inscription commences shows, how long certain forms of speech when they have once become customary may be retained, even after the occasion for them has ceased to exist. The later known inscriptions of the Śilāra family contain no reference to the Rāṣṭra-kutās.
5 With māleaga-paḍa compare māleapa-paḍa, 'the hero among the hill-chief'; *Ind. Ant. Vol. XX.* p. 304, note 8. — [Perhaps māleaga is meant for māleaga, gen. plural of māla, 'a hill.' — E. H.]
7 Sāhāṣa-Vidādhāra may also mean, 'by nature a Vidādhara;' compare sāhāja-Mahārāja, *ib. Vol. XIX.* p. 247, l. 90.
8 With this title, for which I cannot offer any suitable explanation, compare Śānideva-riddha, *ib. page 209 above, note 8. — [The two śraddhā might mean 'one who is victorious' and 'one who is successful' (even) on (an unlucky day like) Saturday.] Compare the curious surname Nirdvīna-ca-vajjaya, *ib. page 71 above, note 1. — E. H.]
hands of the superintending people of the town of Guṇapura (?), the merchants Ambū-āraśṭhīṁ and Vāppaia-āraśṭhīṁ, the priest (bhujaka) Chelappayya, the Brahmāṇa Gōvānaiya, and others, and having worshipped with pure faith Hari (Vishnū), Hara (Śiva), Hiranyagarbha (Brahmā), Agni, and other gods,— gave the village of Bhādāna, in the Māhārīhāra viśaya of Koṅkana which contains 1,400 villages, . . . to (the temple of) the illuminator of the three worlds, the holy god Loṇḍāditya at Lavāṇatā, for the purpose of providing flowers, perfumes, lights, offerings of estables, public shows, etc., and for keeping the doors and other parts (of the temple) in proper repair.'

The village of Bhādāna, so granted, (according to lines 57-62) was bounded on the north by a bhīmañcara (?) field of the village of Padigaha, on the west by (the village of) Āsachchāhdhī, on the south by the great river Murula, and on the east by the river Kumbhārī; and was given with its rows of trees, up to its proper boundaries, with the udraṣṭya and parikara, with the exception of what had been previously given to gods and Brahmāṇas, but together with (the fines imposed for the commission of) certain great and lesser offences, and with the privilege that it was not to be entered by the irregular or regular troops.

Lines 66-82 contain the usual injunction to preserve this grant intact, threaten with spiritual punishment those who might interfere with its provisions, and quote seven of the ordinary benedictive and imprecatory verses. The inscription then (in line 82) continues thus:—

In confirmation of the above, the Mahāmaṇḍalaśevara, the glorious Aparājītadevārāja, has it put down (here) by the writer's hand that this is his decree, (in the words) "such is my decree, that of the glorious Aparājītadevārāja," (issued) while by the glorious king's appointment the illustrious Saṅgalaẏi is Mahāmaṇḍalaśevara and the illustrious Śhappaiya Mahādadhīvegrahaka. This charta has been written at the direction of Saṅgalaẏi (?) by his son and deputy Annappayya. It is deposited at Sthānaka. Everything without exception that is written here, be it right or wrong, should be regarded as authoritative.'

Lines 87-89 then record an additional settlement by which the town (it is not clear which town?) was to give every year 260 dravamas, I do not understand for what exact purpose. And the inscription ends with the words 'bliss, great fortune.'

The date of this inscription is not quite regular. In Śaka-Saṅvat 919 expired, which by the southern luni-solar system was the Jovian year Hēmālamba, the Dakahināyana (Karkaṭa) Saṅkrānti took place 22 h. 13 m. after mean sunrise of the 24th June, A.D. 997, during the second titthi of the dark half of the amunā Ashādha; and the fourth titthi of the dark half of the same Ashādha commenced 0 h. 43 m. and ended 21h. 52 m. after mean sunrise of the 26th June, A.D. 997. Judging by a large number of other dates, any rite specially connected with the Saṅkrānti should in this case have been performed on the 25th June, and this day should have been described in the text as the second of the dark half, both because the second titthi ended on it, 3 h. 7 m. after mean sunrise, and because the Saṅkrānti took place during that titthī. As no week-day is given, it is impossible to say whether the 25th or the 26th June, A.D. 997, is the exact day of the grant.

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1 This word is used here as elsewhere for the more common apariṣṭa; compare, e.g., page 109 above, note 7.
2 The first half of line 61 of the text I do not fully understand; Śvemārīcchāsa (if this be the correct reading) would of course be 'violence offered to a girl.'
3 The term of the original (in line 84) is śvarūpāradaka-stha, 'the king who has śvra as his bīra.' Compare the expression śvarūpāradaka (?) used with reference to Aparājīta in As. Bev. Vol. 1 p. 357, last line of the lithograph, and Ind. Ant. Vol. IX. p. 34, l. 33.
4 i.e., 'great minister.'
5 i.e., 'great minister for peace and war.' A Shappaiya is mentioned as minister for peace and war in the Bhādāpa grant of Chhitārakādēva of Śaka-Saṅvat 948, Ind. Ant. Vol. V. p. 378.
6 i.e., the original of it, of which the copper-plats furnish a copy.
7 In all probability it was Guṇapura.
Of the localities and rivers mentioned in the inscription, Bhádána-gráma clearly is the village of 'Bhadana' or 'Badana' of the maps, about nine miles east by north from Bhíwanádi. Two miles north of it is the village of 'Padga' or 'Padghe' or 'Padghé,' the Padigahá-gráma of the grant; and east of it is a small river, the 'Kumbari' or 'Kombaree,' the Kum-bhári of the inscription. This river flows into the Ulhás, which, flowing generally from north-east to south-west, might fairly be called the southern boundary of Bhádána, and is no doubt the great river Murula of the grant. The maps do not show anything corresponding to the ancient village of Áasachi-hádi, which was on the west of Bhádána.—Lavánétáta is the modern village of Leñád, six miles south-east of Bhíwanádi and half a mile north of the Ulhás river, a place where there are many ruins of ancient temples;¹ and Sthánaka or Súri-Sthánaka of course is the town of Thága. The town of Gunapura (?) and the place from which the Máhiríbára visáhava was called, I am unable to identify.

TEXT.³

First Plate.

1 Om² [1:*] Om namó Vináyakáya || Sa⁴ vó-ryód-Védhasa dhá[ma] yan-nábbhi-kamalaṁ kriśam [1:*] Haráś-cha yasya kā-
2 ná-ëündu-kalayá kam-alakriśam || [1:*] Kurvvanv-åmnáya-pítáni Védhasa vadanāny-alama(m) ² [1:*] charácha-ra-ja-
3 vah-siahi-nám-ahámani su[śu]dham || [2:*] lÁši(s)l-d-Góvindarāja
kahipt[a]î[*]-tila[kh] Kárkarrája-
5 kahipita-ripur-abhút-Kárkarrájasya súnoh² tasmád-Góvindarájas-tad-ana tad-anu[jah] śr-Dhrvúm-ánkó(ānkó)-dhi-
6 rájaḥ || [3:*] Jágattumgā(gó)=ngajas-tasya gugottdagó-bhavat-tat] Durlabhó-
móghvarsha[sa(ś-cha) Kárkarrájapas(au-ta)-
7 taḥ sutah || [4:*] Jágattumg-ágajah śrínán-Indradévias-tatö-bhavat [1:*] Nityanvarshó³ bhuvo bhártá víkrám-ótrum(ça)m-
8 ga-lakáhitah || [5:*] Jáná-harasa-kriṭé varshan-ghanasa iva ghana-kansaka-vári-dhárábhis² tasmád-Amóghvarshó
9 varah-ávadhí rája-bhájan jatah || [6:*] Tasya-anujó Harir-ivó[ddh?] na[ra ?]² bhútala-śr-Góvindarájakam-
10 nátha-Suvárnaparvarshah [1:*] sa[n-*]na[m]dákā(kó)-chuyva[ta]-sudárásana-chakracháh(nā)[m]ñása[ni] guru-va[la]h[ā] parushtóta-
11 mō-bhút || [7:*] Pitripyáh² Suvárnaparvarshyā Nityaúrvarsh-ánujaš-chiram [1:*] kurvam-anakša[na]n[r] rájyam tapasa sáha-
12 sa[ma] cha || [8:*] Tasmád-bhúpatdhe² sánur-Vaddigadévó nirpo-bhavat [1:*] Rájarñó su[ma]nábhir Manmathó-

¹ See the Bombay Gazetteer, Vol. XIV, p. 311 ff.
² From impressions prepared by Dr. Fleet.
³ Expressed by a symbol.
⁴ Metre: Śtoka (Anuññtábhi); and of the next verse.
⁵ Metre: Brañghára.
⁶ Read súnova[na].
⁷ Metre: Śtoka (Anuññtábhi); and of the next verse.
⁸ So this name is clearly written both here and below.
⁹ Metre: Śtoka.
¹⁰ Read -darábhíh 1.
¹¹ Metre: Vamanttilaká.
¹² The reading is quite clear in the original, but there must be something wrong in the text. Instead of tasmád-bhúpatdá one would have expected Jágattumgráya. The Kháripéta plates in line 25 also describe Vaddiga as Jágattumga-tanagá.
13 pi cha drśyatē || [9*] Atha1 gatavati tasmin=Vaddigē[ṃ*]drē narodra2 suvimalam-apī Šānbhōr-dvā(ḍahā)ma suja3.
14 vidhātmak [1*] kanaka-kalasa-dhāra-dhanta-pāt-ēva4 kanyā tad-anu narapati-śrīṅ Kriṣṇapārājai samagāt || [10*]
15 āsmin-nastamitē visau(ḥau) vidhi-vasā(ād)d-ākrānta-bhūmapatelā lōk-ākhādinī sa(ṣā) tru-panjrama-ru.
16 dhiḥ shrō(ḥr)ṣṭiḥ-vićhiktamati [1*] sitāśāv=īva su(ṣu)bhra-pu[ṃ*]ja-dhavalē rājadhiḥrē tataḥ śrīmat-Khoṭṭigai].
17 dēva ity-abhidhāyā rāja-sthitō bhūpatih || [11*] Tad-anu Madana-mūrtti[ṃ*] bhāgya-ā(ṇau)bhāgyn-bhāja[ṃ].
18 bhuvana-bhavan-dipan suprasūta-prasūti[ṃ*] Nirupa[ma*]-nipri-sūnum Kakkalēsān(ṣam) narodramah narapaha.

Second Plate; First Side.

19 ti-kṛṣṇa-sēvānā rāja-lakshmi-ījagāma || [12*] āsmin-narēndrē nripatiprādyē(ḥ) prachanda-T[ai]lappa-[ṣu].
20 mūnēnē saṃprāpitē-jyōti[ṃ-alaṃ]'10 vivriddhē ka[ṃ]āvā]bhāsē11 sati Rāṭha-rājīyē || [12*]
21 [13*] Jīmūtavāhana iti prathitaḥ prithivyāṃ [1*] Śī[16*].
22 ra-vānasa(ṣa)-tilakāḥ sava-śarka-dānāt-tratā hi lōkam-anagha-cha Garutmaḥ sah14 || [14*]
23 tā-mardi dātya vamē(āḥ) Kaparddī dalita-rupu-kadamva(mbaḥ) prāPinām prā-nā- ḍaḥ sah ||(I) samēr-śāraṇc[ṭa].
25 Karaṇapāv-svarṇa-varaṅaḥ sapulaka-Pulaśakti=ddharma-yuktas-tatō=ḥūṭh || (I) abhavade-ṣa na duṇas-taṣya sūnus Kapa-
27 dīṭaṭā yēna vānāṣaya prakāśikrītā || [17*] Bhrāṭā18 tatō vivu(ḥa)da-raṇa- 
28 gūṇa-aṅka-kōṣaḥ pūjaḥ payōdhīr-īva ra-
29 t || [18*] Pāḍ-ākrānta-kri(murja)-āri-vargga-vanīta-vyākhṣita-nidā-sukhāḥ sa śrī- 
Vajjadēvā-bhūpati-abhūt=taṣy-ā.

1 Metre: Mālinī. 2 Read narēndrē. 3 Read sākhram (?). 4 Read āṭtra. 5 Metre: Sārūlavikṛṣṭa.
6 This reading is quite clear in the original, but I doubt its being correct. In the place of raḍā I should have expected a substantive, expressing that from which Kriṣṇapārāja derived additional splendour. Perhaps we should read rucē, and assume that Kriṣṇapārāja had been imprisoned by one of his opponents.
7 Read āṭṭikrīṭa. 8 Metre: Mālinī. 9 Metre: Upajāṭi. 10 I am very doubtful about the correctness of the two akṣaras in these brackets. The first of them is newly illegible, and the second looks rather like ta ce tē.
11 I should have expected here kathā-devatākā. 12 Metre: Vasanattīkā. 13 Read saṃiṣṭha. 14 These words allude to a legend which is told in the Kāthāparīteśvara, tarānaga xxii., and which forms the subject of the drama Nāgāmangha.—E. H. 15 Metre: Mālinī; and of the next verse.
16 The second akṣara of this name, which I read ppe, might possibly be read īpī.
17 Metre: Vasanattīkā. The first word looks in the original rather like svatē. 18 Metre: Sārūlavikṛṣṭa.
30 tmajō bhūbhujāḥ || (!) dān-anāmīdita-vandi-vṛinda-vadanair-āva(ba)dha-kōlahalō
yasya tyāga-mabōśva-vṛti(vyāy).—
31 [ti]kara u-ādy-āpī viśrāmyati || [19*] 'Anavarata-dāna-śīlaḥ pratāppavān-nilīti-
vid-vaso(ba)-nilayaḥ | sū.-
32 nusa-tasāya Mṛgīnāka(na)h śrīmān-Aparājītō jataḥ || [20*] Krūr-ārāti-Yamaḥ
sukṛtī bhavanāna kalpa-dru[ma]h prā-
33 rthinān sthānāṁ nētra-mu(su)khasya vai(dha)rya-jaladhiḥ saukhyasya kand-
ānku ras! || [21*] sad-vidyā-nilayaḥ kalā-ma[dhu]-sa.
34 rin-nilān cha Vāchaspatiḥ sadva(ddha)ma-drūma-bhūmīr-uttama-matir-Lakehni-
nivās-āsyadāḥ || [22*] Vis[īta]-ma(tī)-
35 vívēkti dharmam-tannāmaḥ-chittā vaiv[ī](vy(bu)) dhā[jana]-niḥśēvyāḥ
sa(aya)tūnā(mā)ttre[ū]h sa[vair]yāḥ [23*] sakala-guna-ni[v(su)]sah
36 prāḥinānā puṇit-āsō(mā) ripunara-kari-si[ṃ]hā ṛāja-duḥrayaḥ prasiddhaḥ || [24*]
Ruchira-сутvan-bhāsah(sa)p[r]oll[la]-
sa(aya) kalaka-kalānām-ā[ṣa]ryō

Second Plate; Second Side.

38 nikna(shka)laṁkō mahita-charita-bhāgyāḥ sādhīt-āśeṣha-sa(aya)tṛuḥ || [26*] Yasya śa
pratay(ā)pā-tāpiita-duṣṭāḥ sa7
39 na vidyātē sa(aya)tṛuḥ [[*]] bhūy(ō)pō=nyō ṛāja-guṇair-mahitair-āstāṁ tad-
abhyadhikāḥ || [27*] Iti purvayā śrī-Mā-
40 nyakhetak-āvāśita-paramabhapū(ṭṭa)ra-mahārājā[ā]hīrāja-paramēṣvara-srīmat-
Krishna-pa[ragadēva]-pā-
41 dānudhyēita-paramabhāṭṭāraka-mahārājēdhīra-paramēṣvare-śrīmat-Khottigadēva-pāda-
dhū[l]ṣ[ā]-
42 paramabhāṭṭāraka-mahārājēdhīra-paramēṣvare (ēva)ra-śrīmat-Kakaḷadēva-samjāta-vyapā-
ya-nabhē-bhrahastē-
43 Raṭṭa-rajē śvā-tējō-nubhāvāt samadhiśatapānāḥmahāsāvda(ba)-mahāsāmānt-
āhipati-Tagarapura-pa-
44 ramēśva(śvā)ra-Śilārā-narēndra-Jīmbūtavan-hūvacarṣita-Suvareṣgaruṇadha vaj-
Ābhimānāmahābhūtai-Ma-
45 lagalagānda-Gaṇḍakañḍarppa-Sahājejīvidhyādhara.-Aparādīgraṇḍhātitaka-Nannisam undra-
Pratāpamārtita-
46 uḍa-Sāṇivāravijay-ādī-samastarājāvallsamalāṅkṛita-mahāmaṇḍalēśva (ēva) r a s r l ma d-
Aparājī-
47 tadēvarājāḥ sarvāṇāḥeva10 yāthāsamva(mha)dhyāmānna(na)kān(n)= āgāmī-gramā-
bhōktri-sāmanta-rāpam-
48 tra-purapati-tri(tri)vargga-sthāna-prabhūti-pradhān-āpradhāna-janō(na)n pranati-pūjā-
sāmdāi(dē)śātāḥ samanu-
49 rō(bā)dha-yatī11-asti vah samvidītāṁ yathā || Chalā12 vibhūtiḥ kahaṇa-bhanhi-
yauvānaḥ Kritāṇa-dant-āntara va-

1 Metre: Āryā. 6 Metre: Śāṇīḍhavikrīḍita.
2 Read -depadam. 7 Metre: Mālinī.
3 Read -vidēktō and -cāiltō. 8 Read 'tannāsha to be used here in the sense of tatpara.
4 Metre: Āryā. 9 Read 'dūṣhṣaṇa samad (?)
5 Read 'Āparā'. 10 Read sarvāṇāḥeva.
11 Orinally 'goti or "gotri was engraved, but the sign for ʾ is struck out.
12 Metre: Vadhāsahā.
Third Plate; First Side.

58 mlya-[hh?]-imnara-kahē-tra-maryādā paśchimaṭaḥ  Āsachchhadī-maryādā dakhināṭaḥ  Murula-mahānā.


60 lākulaḥ svastrī-paryantaḥ sī draṅghāh saparikaraḥ pūrvadatta-dvādāsvinaṃ brahma-yavara[ṃ][n].


62 ṛta[ṃ] pravā[ś]yaḥ jagat[ṛ] dyaṭorāyaḥ Lavaṇēṭa[ṃ]-nivāsinē śrī-

Loṇadityādviṣāya pushpa.

63 [dhū]m[ma]ya-dīpapraivēya-prēkhashak-hy-ud-pabho-garthaṃ 11khanda-sphoṭika-thattita-

dvārā-hā[ṃ]lārgasti(ḥ) 14


vipra-Gūnasai[ṃ]-dī-Gūnapaurā[ṃ]-24

65 nagar-hā[ṃ]dīṭhīta-hasotdakāmin vīdhāya Hari-Hara-Hiranyagarbha-Dahan-ādin

66 yā samphūya cha putra-paṇḍy-ud-pabho-ṣvitītvēna grāmaḥ sampradattas-
ta[ṃ][n] āstamōchasnd[ṛ].ārka-kāla-ma.

67 rādāēn yasvī(ḥē ṛ)? chēh-āchē[ḥ]e[ṃ]na bhūjyato bhūjyato va ha(kr[i]i)ṣhataḥ
kashyato va na kēn-āpi, pariṣa[ṃ]tha[ṃ].
BHADANA GRANT OF APARAJITA.

68 nā kāryā ki[n*] tarhi sarrvad-aiva Bhādāna-grāmāḥ ārī-Lōṇādityadēvāya pradatta iti mantavya[va]...  
69 [u]-ātra viśayaḥ parasparam-anayato vā parīlamāghanā vidhātavyā []]* Tad-  
70 idaṁ dharmā-dānam-ā-chandr-ārka-  
71 kālaṅk śhāyi samāgāni-nripatibhir-asmad-varṇasajāir-anmayair-vvā  asat-karma-  
72 ga[ra*]-bhūr-darī-prapātha-prapātha-  
74 pratāpā-vēdan-āgrama-śa[mi][v]i(ki)-  
75 bhi[ra*] sarrvair-api prapālahanyam [sa ?] karttachya(vya)m-anuma[ra*]-tavva[ra]-  
76 cha | yo v-ājañāna-timira-pājāl-āvṛita-mati-  
77 r-āchchhīmdyaṭā-āchchhīhyamānā[mi] [v]-ānum[ōda]yati sa eva pańchabhīρ  
78 mahāpātakair-upapātakē(kai)ē-chha saṁyukto  
80 svarggē tisht̄hai bhūmī-ḍaḥ | āchchhētt[ā]tattā  
81 ch-āj[nu]maṁnt̄a cha tān̄-ē[va] narsakaṁ vrajēt || Vīrūdh-āṭavishv-otyāsa  
82 su(śu)ahka-koṭēra-vāśināḥ || mahāhā  
83 yō hi jaṅtō bhūmidān-āpahārakāḥ || Sva-dattāṁ para-dattām-vā 3 yō harēd  
84 vasūndharaś[ra*]|| Sva-dattāṁ para-dattām-vā 3 yō harēd  
85 mahāhās  
86 m-āpnotō yāvad-dūtatasampavam || 4 Agnēr-apathyam prathamaṁ suvarṇaḥ[ra*]  
87 bhūr-Vaśnavi Śūrya-sutāḥ-chha ga-  

Third Plate : Second Side.

78 vaḥ [1*] lōka-trayayā tēna bhavēd-vi(dhi) dattam yaḥ kānchha(ōcha)nāṁ  
79 ga[ra*] cha mahīn [cha] dadyat || 3V(a)h(b)hūr-bhūśvadha bhū[ktā] rājya-  
80 bhīḥ Sagar-adibhiḥ [1*] yasya yasya yadā bhūmīsam-(s-ta)sya tasya tadā  
81 phalam || 7Sarrvān-śetāṁ-bhūvīnāṁ pā-  
82 rīv-śiṁdrān bhūyō bhūyō yāchāte Rāmabhadrāḥ [1*] sāmīnyō-yaṁ[9] dharmas-  
83 sētūr-nripāpah kālē kālē pā-  
84 laniyō bhavadbhiḥ || 8Mad-varṇasajāḥ para-mahīpati-varēāa(as)a)jā vā yā(ṇa)vā(pā)d=  
85 ayē(pē)ta-mansō bhuvī bhāvī-  
86 bhūpah [1*] yē yā(ṇa)layanti mama dharmam-ida[ra*] samastāṁ tēṣhām= n vā 10  
87 vinihē(hi)to[sa]jñ[ō]lir-e[n-de] saṁdaś[ma]rṛddhī || Yathā cha-si-  
88 tad-śavaṁ tathā ki mahāmanḍalēvāra-śrīmad-Aparājītādevarūjō lēkhaka-bhāṣēna  
89 sva-matam-ā.  
90 rōpayati mata[ra*] mama śrīmad-Aparājītādevarūjasya || śrīvi(hi)rudaka-rāja-  
91 niyamāt(n=) mahā-  
92 mātya-śrī-Sangalaiyā mahāsāṃvi(ndhi)vigrāhika-śrī-Sīhappayō cha sati ||  
93 Sangavalaiya-sūmā[12] sa[ra]-  
95 Sthānākṣē dhruvam ||

1 Read “set-āuṭāyāt.”
2 Read “bhūr.”
3 Metre : Śūkṣma (Aṣṭakṣubh); and of the two next verses.
4 Read “dattāṁ ed yā harētā va”.
5 Metre : Indravajrā.
6 Metre : Śūkṣma (Aṣṭakṣubh).
7 Metre : Śālīnā.
8 After this akhaṇa is engraved a sign which looks like the sign of the awagraha, and which probably was meant to be placed before yam.
9 Metre : Vasunāṭtakkā.
10 This sign of punctuation appears to have been struck out.
11 Sangalaiya—is probably erroneously put for Sangalaiya.
12 Read “stāk-Ānā.”
In C. line 1, śrī of śrī-Kaṇḍara; dā at the beginning of l. 2; l. 3, śrī-Mālaśthā (for Mālaśthā); śa at the end of l. 5; l. 6, śrī-dāditya (for dr-dāditya), pa of paḥ, Māheśvara, and rakhā; l. 7, ge of Geṅgaḥ; l. 9, sabaḥ.

In D. l. 2, dā of dēva; śrī-Mālaśthā (for Mālaśthā) at the end of l. 4; bhā of bhāmī at the beginning of l. 9; l. 10, agni; l. 11, sabaḥ; l. 12, dravya and sātrādā (for chandra-dādā); l. 13, tta of dharmam and dharmam (for dādham); l. 14, rakṣā and dhārma (for dādharma); ge and gai of Geṅgaḥ at the beginning of l. 15; the second pa of pēpa in l. 16.

A.—INSCRIPTION OF RAJAKESAİRVARMAN.

This inscription is dated in the 27th year of the reign of Bājakesāirvarman, and records the renewal of a grant which had been made by a king called Skandaśīṣya and confirmed by another king, Vatāpi koṇḍa Naraśingappottārāyāy. Skandaśīṣya is probably synonymous with Skandaśvarman, a name which occurs repeatedly in the genealogy of an early branch of the Pallavas,1 whose grants are dated from Palakkaḍa, Daśaṇtupura and Kaṭhāchūpura.2 Though we have no materials for identifying this king, yet it is certain that he was one of the predecessors of the other Pallava king who is mentioned in the inscription. This is Naraśingappottārāyāy,3 which is a Tamil form of the Sanskrit name of the Pallava king Naraśimhavaran. The epithet Vatāpi koṇḍa, ‘who took Vatāpi,’ which is given to the king, enables us to identify him with certainty with the Pallava king Naraśimhavaran I,4 who is described both in the Kūram plates of Paramēśvaravarman I,5 and in the Udayēndrāstra plates of Nandivarman Pallavamalla6 as the destroyer of Vatāpi and as the enemy of Pulikēśin (II.) alias Vallaḥāṅkara. The Singhalas chronicle Mahāvaṃsa also refers to this war between Naraśimha and Vallabha, in which Mānaśavam, one of the claimants to the kingdom of Ceylon, who was then residing in India, rendered substantial service to the Pallava king.7 The Periyapurāṇam, a Tamil work which narrates the lives of the sixty-three devotees of Śiva, and some of the statements made in which have been confirmed by recent epigraphical discoveries,8 refers to the destruction of Vatāpi in the account of the life of one of the devotees, viz. Śrīruttōṇḍa-Nāyaṇār. It is reported that this devotee, who was originally a military man, “reduced to dust the old city of Vatāpi”9 for his master, whose name is not given, but who must undoubtedly have been the Pallava king Naraśimhavaran I, who destroyed Vatāpi according to the Pallava inscriptions.

According to the Periyapurāṇam, Śrīruttōṇḍa-Nāyaṇār was visited at his own village by the great Śiva devotee Tiruṅnāsambandar,10 and the latter mentions Śrīruttōṇḍa by name in one of his hymns.11 Thus Tiruṅnāsambandar was a contemporary of a general of the Pallava king Naraśimhavaran I, whose enemy was the Western Chalukya king Pulikēśin II. The

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1 Dr. Fleet’s Karnaraes Dynasties, p. 16.
2 [Pētā in Sanskrit and pētā in Tamil mean ‘the sprout of a plant’ and are thus synonymous with pāḷḷava, ‘a sprout,’ from which the Amarkāvā pillar inscription (South-Indian Inscriptions, Vol. I. No. 33, verse 8), derives the name of Pallava, the supposed ancestor of the Pallava dynasty.—E. H.]
6 L. C. Wijesinha’s Translation, pp. 41 to 43.
7 See South-Indian Inscriptions, Vol. II. Nos. 29, 40 and 43. In No. 40, there is a distinct reference to the traditional account of the life of Mēyippurunāyār, one of the sixty-three devotees, as preserved in the Periyapurāṇam; and the various images that in Nos. 29 and 43 are said to have been set up, show clearly that the account of the lives of Chaṇḍēśvara and Śrīkāḷēśvara, respectively, as preserved in the Periyapurāṇam, must have been generally known during the time of Hāṭjarādeva.
9 Ibid. p. 318, verses 23 and 24.
10 Ibid. p. 93.
approximate date derived from this synchronism for the great devotee is confirmed by the fact that he was a younger contemporary of another devotee, called Tirunāvukkaraiyar or Appar, who was first persecuted and then patronised by an unnamed Pallava king. One of this king’s surnames appears to have been Gunadhara, because a feudatory of his is said to have built a temple of Śiva and called it Gnadaravichcharam, i.e. Gunadhara-Īśvara, probably after his overlord. In an arcaic inscription in the cave at Vallam near Chingleput, which will be published in South-Indian Inscriptions, Vol. II. Part III, reference is made to a king called Mahendrapotaraja alias Gunabhara, whom Dr. Hultzsch has identified with either of the two Mahendravarman’s mentioned in the Udayėndiram plates of Nandivarman Pallavamalla. As the difference between the names Gunadhara and Gunabhara is very slight, Mahendrapotaraja alias Gunabhara of the Vallam inscription may be identified with Gunadhara, who, according to the Periyapuradham, first persecuted and then patronised Tirunāvukkaraiyar. As this devotee was an elder contemporary of Tirunānasaambandar, who, as I have shown, lived during the time of the Pallava king Narasirhavan I., it is clear that the Mahendrapotaraja alias Gunabhara of the Vallam inscription, whom I propose to identify with the Gunadhara of the Periyapuradham, could only be Mahendravarman I., the father of Narasirhavan I. Thus we arrive at the conclusion that the two great Śaiva devotees Tirunāvukkaraiyar and Tirunānasaambandar, whose time has been the subject of controversy for a long time, were contemporaries of the two Pallava kings Mahendravarman I. and Narasirhavan I., respectively. This result is important for the history of Tamil literature, as it fixes the date of two thirds of the collection of Śaiva hymns, which goes by the name of Devaram and which is ascribed to Tirunāvukkaraiyar, Tirunānasaambandar, and Sundaramūrti-Nāyanār. The date of the last of the three authors cannot yet be settled; but he must have been later than the two others, because he refers to them by name in the hymn which is known as the Tirutondattogal.

As regards the king Rājakēśarivarman during whose reign the subjoined inscription was engraved, we do not possess sufficient data for his identification. The name Rājakēśarivarman suggests that the king was a Chōla, because the names Rājakēśarin and Parakēśarin are said to have been borne alternately by the Chōla kings and are actually applied to a large number of them in their inscriptions. The arcaic characters in which the subjoined inscription is engraved, show that, if the king was a Chōla, he was probably not a successor but an ancestor of Parantaka I. This conclusion is supported by the comparatively frequent occurrence of the virama or, as it is called in Tamil, the pulli, which is marked in no less than twenty cases in this short inscription, while in a pretty long inscription of Madhirai kopa Parakēśarivarman, i.e. Parantaka I., the pulli occurs only five times. The occasional occurrence of the pulli has been noticed also in two other arcaic inscriptions, but this sign is never met with in the inscriptions

1 ibid. Part I. p. 184, verses 145 and 146.
2 Dr. Hultzsch’s Annual Report for 1892-93, p. 2, paragraph 7.
3 See the Table of synchronisms on page 11 of South-Indian Inscriptions, Vol. I.
4 Madras Christian College Magazines, Vol. IX. Nos. 5, 6, 7 and 9.
5 i.e. ‘the list of the devotees (of Śiva).’ Sundaramūrti is said to have sung this hymn in the temple at Tiruvārūr.
7 See Dr. Hultzsch’s Annual Report for 1891-92, pp. 4 to 6.
9 In the Tamil portion of the Kōrām plates of Paramēśvaravarman I., published in South-Indian Inscriptions, Vol. I., the pulli occurs in combination with seven letters of the Tamil alphabet. In the inscription of Nandippotaraiyam, published in the Madras Christian College Magazines, Vol. VIII. p. 98 ff., the pulli is marked in six cases. In those two inscriptions as well as in the one quoted in the preceding note, the pulli is denoted by a vertical stroke placed over the letter, while, in the Tirukkājkungam inscription of Rājakēśarivarman, it is denoted by a peculiar crooked line which is not always uniform in its course.
of Rājārājadēva and in all subsequent Tamil inscriptions. Assuming that the cessation of the employment of the puḷḷi was gradual, the comparative frequency of its occurrence may be used as an argument to establish the priority of the present inscription to the time of Parāntaka I. Again, in the subjoined inscription, the upper horizontal strokes peculiar to certain Tamil letters are represented by slight curves opening upwards, which remind of similar curves in the corresponding letters of the Sanskrit inscriptions of the Pallava kings Rājasimha and Mahēndravarman at Conjeeveram. On palaeographical grounds we must, therefore, conclude that this is one of the oldest Tamil inscriptions yet discovered, though we cannot ascertain even its approximate date. The contents of the inscription do not furnish any materials for this purpose. Rājakēśarivarman renewed, at the request of a certain Puttaṇ (i.e. Buddha), a grant which had been made by Skandaśishya and confirmed by Narasimhavarman, both of whom are spoken of as “former kings” (pārca-rājakā). It is not said what the nature of the grant was that had originally been made by Skandaśishya, nor do we learn the circumstances that led to the petition (vēppārpaṇam) of Puttaṇ for a renewal of the grant. But so much is certain that, at the time of Rājakēśarivarman, a portion of the Pallava dominions had passed into the hands of the Chōḷa.

In this and in the following three inscriptions, Tirukkalukkunram is said to have been situated in Kalattur-kōṭṭam and “in the subdivision (kūru) called after itself.” In the Appendix to his Manual of the Chingleput District, Mr. Crole gives a list of kōṭtāms with the subdivisions contained in some of them. Among the former he mentions “Kallattur-kōṭṭam” in the Chingleput talukā, which is evidently identical with the Kalattur-kōṭṭam of the Tirukkalukkunram inscriptions.

**TEXT.**

1 Svasti ārī [I*]
2 rubati-ājavadu [I*]
3 Kōv-Ṭirukkalukkunramma[r*]kkun yāndu i*
4 [T]irukkalukkunramatu
5 ārī-Mūlaṭhānattu, perunāg a-
6 di[ga][n]kkun īrr[ai]y-sāga Skandaśishyan kuṭṭtamaṇiy-
7 [I s]ppa[di]yē Pādāvī kopda Narasiṃgappōt-
8 taraiyarum aparigē rakṣittamaṇiyl Andurmai-
9 Gunavāṇu magaṇ Puttaṇ vēppārpaṇāl pārvva-
10 rājakā[ṛ] vait[a]ta pādiyē vait[a]n(ṇ)Ṭirajākō[sa]rpa-
11 rmmaṇ-ēn [I*] i-ddharmam rakṣittāṇ aḍi ṛṇa mudi mēliṇa ]

**TRANSLATION.**

(Line 1) Hail! Prosperity! In the twenty-seventh year (of the reign) of king Rājakēśarivarman.

(Line 2) “Whereas Skandaśishyan had given (certain land) free from taxes to the feet of the god of the holy Mūlaṭhāna (temple) at Tirukkalukkunram in Kalattur-kōṭṭam (and) in

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1 The actual name of this subdivision was probably Tirukkalukkunram-kūru.
2 The akhaṇaras from āra of āra to āra of āra are engraved over an erasure.
3 Above the āra of āra is engraved some letter which looks like the modern Tamil ās, and over the word Mūlaṭhāna, the modern Tamil numeral ‘twenty-one.’
4 The engraver had originally written āra instead of āra and then partially erased the āra.
5 The reading Pādāvī or Vādāvī is also possible; Pādāvī, Vādāvī and Vādāvī are ancient names of Bādhāmi in the Bombay Presidency.
6 The akhaṇaras from āra to āra appear to be engraved over an erasure.
7 Over the āra of āra, the modern Tamil numeral ‘five’ seems to be engraved.
8 The engraver had originally written āra instead of āra and then corrected only the top as it stood.
the subdivision called after itself, (and) as, accordingly, Naraśingappottaraiyar, the conqueror of Vatapi, had confirmed (the grant) in the same manner,—I, Rājakāśīvarman, at the request of Puttaṇ, the son of Gunaṇa of Aṇḍūrai, have maintained (the grant) as former kings had maintained it.

(L. 9.) "The feet of one who protects this charity, shall be on my head!"

**E.—INSCRIPTION OF PARANTAKA I.**

This inscription is now published for the first time. It is dated during the 13th year of the reign of Madirai Koṇḍa Parakāśīvarman, and records the gift of a perpetual lamp to the Tirakṣajukkungam temple. Madirai koṇḍa means 'who took Madirai (i.e. Madhura),' and is synonymous with the Sanskrit Madhurāntaka, a name which is applied in the large Leyden grant to two of the successors of Parantaka I. Several inscriptions of Madirai koṇḍa Parakāśīvarman have already been published,—three from the Kailāsanātha temple at Conjeevaram and one from Tiruppāṇḍurutti near Tanjore. The endorsement on the Udayēndiram plates of Nandivarman and on those of Nandivarman Pallavamalla are dated during the reign of the same king. The Tamil portion of the Udayēndiram plates of the Ganga-Bāṇa king Prithivipati II. alīs Hāsimallā belongs to the reign of the same Madirai koṇḍa Parakāśīvarman and implies that he bore the surname Viranārāyana. In the Sanskrit portion of the same grant, the two names Viranārāyana and Parantaka are used for the Chōla king. In the large Leyden grant the name Parantaka alone appears. In both of these copper-plate grants, he is said to have been the son of the Chōla king Āditya (I.) and the grandson of Vijayālaya. From the Udayēndiram plates we learn that he uprooted the Bāṇa king and gave the Bāṇa territory to his Gaṅga feudatory Prithivipati II. He conquered the Pāṇḍya king Rājāstirīma and defeated the army of the king of Ceylon. This event appears to be referred to in the Mahāvaṇas when it says that the Singhalese king Kassapa V. sent an army to aid the Pāṇḍya king against the Chōla, but that the expedition was not successful. Kassapa V. is supposed to have reigned from A.D. 929 to 939. If the chronology of this portion of the Mahāvaṇas can be relied upon, we can get to a nearer approximation with regard to the date of Parantaka I. than what is furnished by the Ātakur inscription, from which it appears that this king's eldest son Rājāditya had been killed before A.D. 950. In the verse which refers to Parantaka I. the Kailāngatu-Parāni mentions the conquest of Ceylon and Madhura. The large Leyden grant says that Parantaka I. covered with gold the Śiva temple at Vaiṣṇavīramāha, which is a Sanskrit rendering of Puliyūr, one of the Tamil names of Chidambaram. This evidently means that he built the so-called Kanakasambha or Golden Hall at Chidambaram. In the collection of Śiva hymns known as Tiruvilaiyāpā, there is a poem composed by Kandaraditter,
who calls himself 'king of the people of Tañjai (Tanjore) who was very probably identical with Gañḍarādityavarman, mentioned in the large Leyden grant as the second son of Parantaka I. The eighth verse of this hymn refers to a Chōla who conquered the dominions of the Paṇḍya king and Ceylon, and who was the lord of Uraiyūr. It further states that this king covered with gold the hall at Chidambaram. The Vikrama-Śōlas-Ulūd, extracts from which were lately published by Mr. V. Kanakasahib Pillai, mentions a king who constructed a roof of gold to the sacred hall in the temple at Chidambaram. The Tiruvātirippūr and the Vikrama-Śōlas-Ulūd evidently refer to the event that is mentioned in the large Leyden grant as having occurred during the time of Parantaka I. The Kōṇugudēvarājakkai, a chronicle of the statements made in which are to be accepted with caution, notices a real historical event when it says that the Chōla king Virānārayaṇa built the Kanakasabhā at Chidambaram. From the Udayēndiram plates it appears that Parantaka I. married the daughter of the Kērala king. Leaving aside the numerous unpublished inscriptions of Parantaka I., the five published ones, which have been found at Conjeevoram in the Chingleput district, Tiruppūnduruttī near Tanjore, and Udayēndiram in the North Arcot district, show that his dominions must have been very wide. The latest date we have for him, is the 36th year of his reign.

**TEXT.**

<table>
<thead>
<tr>
<th>svasti</th>
<th>śrī</th>
<th>Madirai</th>
<th>koṇḍa</th>
<th>kō-Ppara[ka]ē-padi[m]ū]gāvadu</th>
<th>Tiruvātirippūr</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>śāriypaṃ[ma]ku</td>
<td>yaḍḍu</td>
<td>koṇṭu</td>
<td>Tiruvātirippūr</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>[ta]u[k]k[uk]uṛatattu</td>
<td>Šōnap[pera]-</td>
<td>[Kōyjina][gai]-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>pe[ru]m[a][na]ku</td>
<td>Šōnap[pera]-</td>
<td>o[ṇ][a]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>[ṭṭūr]</td>
<td>N[œdu]mā[r-Ch]ṭattā</td>
<td>o[ṇ][a]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>yapum</td>
<td>ivaṇā</td>
<td>[nu][n]da-viṭaku</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>yum-āga</td>
<td>v[ai]y[i][ta]</td>
<td>[nu][n]da-viṭaku</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 8 | idu | śa[nṭra]-ahidattav | i-tha[r][ma][m]a[m] | rakhippar | [sa]-
| 9 | bh[ai]yār | [

**TRANSLATION.**

Hail! Prosperity! In the thirteenth year (of the reign) of king Parakēsarivarman, the conqueror of Madirai,—Nejuṇmāl Sattāṇ Śōnappērayaṇ of Karākkūṭṭür in Āmūr-kōṭṭam and his mother Kōyijangai together gave one perpetual lamp to the god of the holy Mūlāsthāna (temple) at Tirukkajukkūṭram in Kaḷaṭṭūr-kōṭṭam (and) in the subdivision called after itself. This (shall last) as long as the moon and the sun (endure). The members of the assembly (sabhā) shall protect this gift.

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5. Read *Tirukkalukkūṭram.*

6. In this line the Tamil numeral 'seven' seems to be engraved over i of iṇṇa; 'twenty-two' below the *akharas* vaṭa iṇṇa *ītydṛ*; and 'twenty' over āgai of *nāgarai.*

7. The modern Tamil numeral 'three' appears to be engraved over *avaṇṇa* of *oṇṇa.*

8. Read *i-dākāmam.*


10. This name is made up of *kōgil*, 'a temple,' and *nāgarai*, 'a lady.'

11. *Nand-īṭakkāku means 'a lamp which does not require to be trimmed.' See *South-Indian Inscriptions, Vol. II. p. 132, note 3.*
C. AND D.—INSCRIPTIONS OF KANVARADEVA.

These two inscriptions are written in bold archaic characters which resemble very closely those of another inscription of Kanya varadeva near Veḻur (Vellore),¹ but are more rounded than those of other ancient Tamil inscriptions. Both inscriptions are dated during the reign of Kanvaradeva,—the first in the 17th and the second in the 19th year. To the name of the king is prefixed in both of them the epithet Kachchhiyun-Taṉjaiyun-konḍa, 'who took Kachchi and Taṉjai.' Kachchi is the ancient Tamil name of Kāṇṭhiyur (Conjeeveram), the capital of the Pallava, and Taṉjai is a shorter form of Taṉjavuṟ (Tanjore), the Chola capital. The actual meaning of the attribute appears to be that the king conquered the Pallava and the Chola countries.

The inscription near Veḻur is dated during the 20th year, but here there is no reference to the conquest of Kachchi and Taṉjai. The Amruthalēswara temple at Tiruvannavaḷai in the South Arcot district contains two fragmentary inscriptions of Kanya varadeva.² As the distinguishing epithet is missing, it is not absolutely certain if the Veḻur and Tiruvannavaḷai records belong to the same reign as the two Tirukkalukkukram ones. Even if this should not be the case, the fact that the two subjoined inscriptions are found at Tirukkalukkukram, which is within the Pallava dominions, testifies to the correctness of the statement that the king conquered the Pallava country. The name Kanya vara, which is a vulgar form of the Sanskrit Krishña, does not occur among the members of any of the dynasties of the South. Nor is it found among those northern dynasties which are known to have invaded the South, except among the Raśtrakuṭas. That this dynasty exercised a considerable influence over the history of Southern India, is established by the following facts.

1. In an inscription of Gōvinda III,³ this Raśtrakuṭa king claims to have conquered, and levied tribute from, Dantiga, the Pallava ruler of Kāṇṭhiyur.

2. The Udayāndiram plates of the Gaṅga king Prithivipati II., who was a tributary of the Chola king Parāntaka I., appear to refer to an invasion of Amōghavarna (I.) and its repulsion by the Gaṅga king’s grandfather, Prithivipati I.⁴

3. The Āṭakūr inscription of Śaka-Saṅvat 872 reports that Būtuga, a Gaṅga feudatory of the Raśtrakuṭa king Krishña (III.) alias Kanya varadeva, treacherously killed the Chola king Rājāditya in a battle at Taṅkōla.⁵ The Deōlī plates of Krishña III., dated Śaka-Saṅvat 862, report that the king killed Dantiga and Bappuka, and that he transferred the Gaṅga territory from Rachhāyamalla—the Rāchamalla of the Āṭakūr inscription—to Būtārjya.⁶ This is evidently the Būtuga of the Āṭakūr inscription. In his remarks on the Deōlī plates, Dr. Bhandarkar suggests that Bappuka might be identical with the Chola king Rājāditya,⁷ who is mentioned in the Āṭakūr inscription. But no connection can be established between the two names Bappuka and Rājāditya, and the war with the latter need not yet have taken place in the Śaka year 862, the date of the Deōlī plates.

4. The statement of the Āṭakūr inscription that Krishña III. fought against Rājāditya, is confirmed by the large Loyden grant, which reports that the Chola king Rājāditya, the son of Parāntaka I., died in battle with Krishnasūra.⁸

The characters in which the two subjoined inscriptions are engraved, look more ancient than those employed in the inscriptions of the Chola king Rājārājadēva, and less archaic than those

¹ South-Indian Inscriptions, Vol. I. p. 76.
⁷ ibid. p. 4.
in which the grants dated during the reign of Parāntaka I. are recorded. Bājarājadēva was one of the most powerful of the Chōla kings, as is shown by the fact that his inscriptions are found on the walls of almost every ancient temple in the Tamil country. Consequently, it is very improbable that Kaṇṇaradēva's invasion took place during his reign. Again, the three inscriptions of Parāntaka I. found in a Pallava temple at Kāschipuram, which was the Pallava capital, and the above published inscription from Tirukkalikkunnam, which must also have been situated in the Pallava territory, show either that Parāntaka conquered the Pallavas himself, or if the conquest had been effected by one of his predecessors, that he continued to keep them under subjection. The two subjoined inscriptions say that Kaṇṇara took Kachchi and Tañjai, and imply that he enjoyed undisturbed possession of the country for a considerable length of time; for, otherwise grants would not have been issued in his name. It is very unlikely that a king like Parāntaka, whose military resources were enough to keep the Pallavas under subjection and at the same time to conquer the Pāṇḍya and other kings, would have allowed a town like Tañjai, situated as it is in the heart of the Chōla country, to be occupied by a victorious invader. Thus palaeographical and historical considerations combine together in fixing the period of these grants between the death of Parāntaka I. and the accession of Bājarājadēva. This period was occupied, according to the large Leyden grant, by the reigns of six Chōla kings. Of the military achievements of none of them it has much to say. The Kālīgatita-Parasa leaves out these six kings entirely in the account which it gives of the ancestors of the reigning king Kōlottana I.,3 and inscriptions dated during their reigns are conspicuous by their absence even in the heart of the Chōla country. Of course, some of those which begin either with ko Bājākṣaraman or ko Parakṣaraman alone, may have to be referred to the reigns of two or more of those kings. But the fact that these contain no historical introduction is significant, and would imply that their military achievements were not worthy of record. These considerations naturally lead to the inference that, during the reigns of these six kings, the Chōlas occupied quite an inferior position and were probably feudatories of some foreign king. It was just during this period that the invasion and the considerably long occupation of the Chōla dominions by Kaṇṇaradēva was possible. Not long after the death of Parāntaka I., Bārunga, a Ganga feudatory of the Rāshṭrakūṭa king Kṛishṇa III. alias Kaṇnaradēva, fought a battle at Takkola,—a place which has not yet been identified,—against the Chōla king Rājāditya, who was defeated and killed in the battle. Commenting on the unreliable nature of most of the statements made in the spurious Śaḍji plates of Bārunga, Dr. Fleet remarks that there are references to two real historical events in the inscription.4 There is, I think, a third historical event when they say that, after defeating the Chōla king Rājāditya, the Ganga king Bārunga, under orders from Kṛishṇa III., besieged Tañjapuri, i.e. Tanjore.5 As has been pointed out above, the Chōla power was very weak after the death of Parāntaka I., and nothing could stand in the way of the victor at Takkola proceeding straight to Tanjore, which appears to have been the Chōla capital during the time of Rājāditya's successor Ganaḍādityavarman,6 and capturing it. It was also stated that palaeographical considerations point to the interval between the death of the Chōla king Parāntaka I. and the accession of Bājarājadēva as the approximate period of the subjoined inscriptions, which are dated during the reign of Kaṇṇaradēva; that, about the commencement of this interval, the Rāshṭrakūṭa king Kṛishṇa III.-

1 See note 3, p. 390 above.
2 These were Rājāditya, Ganaḍādityavarman, Arindya, Parāntaka II., Āditya-Karikāla and Madhurāntaka. The fact that Āditya-Karikāla preceded Madhurāntaka, shows that the succession was disputed after the death of Parāntaka II.; South-Indian Inscriptions, Vol. 1, p. 112.
3 The next event that is mentioned after the conquest of Ceylon and Madhura, which took place during the reign of Parāntaka I., is the capture of Udagai, which occurred during the reign of Bājarājadēva; see canto viii., verses 29 and 24.
4 See p. 175 above.
5 See p. 183 above.
6 See note 1, p. 284 above.
alias: Kannaradēva actually killed the reigning Chōla king; and that the name Kannara does not occur either among the southern dynasties, or among the occasional conquerors of the South, except among the Rāṣṭrakūṭas. From these facts the conclusion seems to be irresistible that the Kaṇṇaradēva of the subjoined inscriptions, who took Kaṅchi and Taṉjavūr, was no other than the Rāṣṭrakūṭa king Kṛṣṇa III who was also called Kaṇṇaradēva.

The donor in the inscription B. was Neṉānṉal Śaṭṭaṅga Śeṅgippērayāṅ of Karaikāṭṭūr, and in the inscription D. Śaṭṭaṅga Śeṅgippērayāṅ of Karaī. As pointed out to me by the Editor, the names of these two donors are very similar; and the name Karaī, which occurs in D., may only be a shorter form of Karaikāṭṭūr in B. It is, therefore, not improbable that the donors in B. and D., which belong to the reigns of Paṟantaka I. and of Kaṇṇaradēva, respectively, were identical. If they were the same, the identity of the Kaṇṇaradēva of the two subjoined inscriptions with the Rāṣṭrakūṭa king Kṛṣṇa III, would receive some support; for, we would then have direct evidence to show that B. and D. were engraved within the life-time of the same man.

Of the two subjoined inscriptions, C. records the grant of a perpetual lamp to the Tirukkaḷuuṟṟum temple, and D. the building of a hall (ambalam) at Tirukkaḷuuṟṟum and a grant of some land to this hall.

**TEXT OF C.**

1 Śvasti śrī [||#] Kachchiyum-Taṉjaiyūn-kōṇda śrī-Kaṇpara-1
2 dēvaṟku yāṇḍu padiṉ-ēḻavadu Kaṟattur-kōṭṭe-2
3 tțu taṅ kūṟu Tirukkaḷuuṟṟūṟru ári-Mūḷaṉṟat-3
4 tu [k]perumnāṉ-aḻiṟku [k]ku Kaṟai[y]-ṉ-daiya Baladēvaṉ-āḻiya Paṟantaka-4
5 takappērayaṉ vaiyta nundā-[v][l]akk-ēṟṇu 14 [||#
6 nṟt-aditayuar-pan-MāhēṆvarar rakhaī 14 [||#
7 p vaiyta vilakkku muṉ[hi]1 Geṅgaṉ-ṉ-dai-Kkumariy-ī-4
8 dāiy-eḻu-nṟṟu-kkādamuṉ-[e]ydrā śeyda pāvattir-paṉuvō-
9 m-āṅbu-Tirukkaḷuuṟṟur[t]u subhaiyōm [||#

**TRANSLATION.**

(Line 1.) Hail! Prosperity! In the seventeenth year (of the reign) of the glorious Kaṇṇaradēva, the conqueror of Kaṅchi and Taṉjavūr. - Baladēvaṉ alias Paṟantakappērayaṉ of Karaī gave one perpetual lamp to the feet of the god of the holy Mūḷaṉṟan temple at Tirukkaḷuuṟṟum in Kaṟattur-kōṭṭam (and) in the subdivision called after itself. This (grant shall be under) the protection of all MāhēṆvaras as long as the moon and the sun (endure).

(L. 6.) "If (we), the members of the assembly (sahhā) of Tirukkaḷuuṟṟum, obstruct (the burning of) the lamp given by Paṟantakappērayaṉ, we shall incur the sin committed by those who commit seven hundred murders near the Gaṅgā and near Kumari." [56]

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1 Above the first line, beginning from a of Kachchiyum and extending to the end, is an incomplete inscription which runs as follows:— Śvasti śrī [||#] Kōo-Pparakēṉar[i]ma[r]t[k]ku yāṇḍu irav[ddna[+].
2 Read Mūḷaṉṟatn.<
3 The sign of length of r in Paṟantaka is joined to the r, so that r looks as if it were n.
4 Between the 6th and 7th lines, from the second g of Geṅgai to r of Kumari in line 7, some symbols are engraved, of which the first looks like the modern Tamil letter ṛ and the rest seem to stand for the numeral twenty-three.
5 In the Madras Christian College Magazine, Vol. IX, p. 750, I had taken kṛdam to mean 'a measure of distance equal to 10 miles.' The Editor pointed out to me that kṛdam is derived from the Sanskrit kṛdta, 'a murder.'
6 Kumari is a name which occurs very often in the imprecatory portion of Tamil inscriptions. Local tradition asserts the existence of a river of that name, which people frequented for bathing, and after which the southern portion of the peninsula was called. The absence at the present time of a river answering to Kumari in the...
Tirukkalukkunram Inscriptions.

A.—Inscription of Rajakesarivarman.

 SCALE 17.

B.—Inscription of Parantaka I.

 SCALE 16.
TEXT OF D.

1. Svasti śrī Kaṭhchhiyān-Tañ[į]aiyān-kōṇ-
2. da Kaṭṭārapadēvakura ṣāṇḍu paṭ[t-c]a[n]-a
4. Tiṟurkkaḷ[k]kūṇṟattu śrī-Mūlāstā-
5. pāṭṭu Kariay-ṇḍaiya
6. Śattān Sṛṇippāraiyān amba-
7. lamm-e[į]tu idaṇku ṣambala-ppuram-i[ga] Iṣā-
8. naśīṉan-aiyā Nakkaḍi-ṉṭāṇ pakkal vilai-kōṇḍa
9. bhūmi Kaṭaṇiḍaṛiṇuṃ-kiṇaṟum tanp[į]r aṭṭu[va]-
10. ṃar Kum agni-iḍuvadā[kk]um-a ṣaṃbala-va-
11. ṃaikyamaiyil saṁbhāiyōmum īva-
12. n[pakkα] i[i]-dravyam koṇḍu ēmnu-ūmm śanṛ-ādi-
13. ttaruṃ u[į]vaṟuṃ i[i]-aiy-i[y]it[i]-[kku]duttōm [į]
14. ṃ rakshittān aḍi talai m[e]liṅs [į] i[i]-[d*]a[r]mmαm i[raktiṅān
15. Gōṇgyaś-iṇḍai-Kukaṃaya-iṇḍai ełu-nūryu-kkādi-
16. mun sēyār sēyā pāpattil pāduvar [į]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the nineteenth year (of the reign) of Kaṭṭārapadēva, the conqueror of Kaṭhchhi and Taṇjai.

(L. 3.) "Whereas Śattān Sṛṇippāraiyān of Karai had built a hall (ambaḷam) to the south of the holy Mūḷaṭṭāṇa (temple) at Tiṟurkkaḷkūṇṟam in Kaṭāṭṭur-kōṭṭam (and) in the subdivision called after itself, and had given as a dependence (?) puram of this hall, viz. for providing water and for supplying fire to the hall, a well and (one) patti of land (called) Kaṭaṇiḍaṛiṇuṃ, which he had purchased from Iṣānāva aiṇus Nakkaḍi-Bḥṭṭa, — (see), the members of the assembly (sabaḥ), having taken from this (person) the money for taxes, gave (the land) tax-free for as long as our village, the moon and the sun endure,"

extreme south of the peninsula has been explained by supposing that the river was swallowed up by the sea. In his History of Tamil, p. 19 ff., Dr. Caldwell has shown, from explicit statements contained in the Periplus, that Kumari was not a river but a place, and that people did, in ancient times as now, not bathe in a river but in the sea. Dr. Caldwell adds that the title Kumarićiṛerōppu, which is given to the Paḍyā king on account of the proximity of his dominions to Cape Comorin, also implies that Kumari was not a river but a tract of land.

1. In the original the symbols for s and t of ṭ are joined together.
2. The symbol for ṭ and e of e[k] are joined together in the original.
3. In the original it looks as if there were three ṭ's here instead of two, of which the first is joined to the e[k] which precedes it.
4. Read Mūḷaṭṭāṇa.
5. Read "pāraiyān; it is not impossible that the engraver has himself made this correction.
6. Over the ku of "kumāṇḍu some symbol which looks like the modern Tamiḷ ad is cut, and between "kumāṇḍu" of this line and sābhāi of the next, the modern Tamiḷ numeral 'nineteen' appears to be engraved.
7. Over the ṭ of patti and the ai of sēyāya, the modern Tamiḷ symbol for the numeral 'ten' is engraved.
8. Above the ṭ of pakkα the modern Tamiḷ numeral 'eight' is engraved.
9. Over the a[k]khaṇu sēyā paṭ the modern Tamiḷ numeral 'seventy-seven' is engraved.
10. In the Kūrum plates, provision is made for water and fire required for a manḍapu at Kūram; see South Indian Inscriptions, Vol. I. p. 151.
11. The word kaṭari means 'uncultivated ground' and eṟu means 'a field.' Kaṭaṇiḍaṛiṇuṃ was probably a proper name, denoting a certain tract of rice-fields.
12. It is not common in inscriptions to make the duration of a grant co-extensive with that of the village in which the object granted lies.
No. 39.—NADUPURU GRANT OF ANNA-VEMA;

SAKA-SAMVAT 1296.

BY E. HULTZSC, PH. D.

The original of this inscription belonged to the late Sir Walter Elliot. I edit it from two sets of impressions, prepared for Sir Walter Elliot, and kindly made over to me by Dr. Fleet, who has noted the following details on the cover containing the impressions:—"Three copper plates, 10½ by 4½ inches; in fair order if cleaned. The edges are slightly raised into rima. The ring has been cut; it is about 5" thick and 4½" in diameter, and has a kneeling bull soldered on to it. The plates are marked '21' in white paint; but there is no label to say where they come from." The second sides of the three plates are numbered with the Telugu numerals 1, 2, 3, respectively, between the ring-hole and the edge.

The alphabet is Telugu. Of orthographical peculiarities the following deserve to be noted. The letter bh is not distinguished from b if the vowels a, o, and i are attached to it or if it forms the second consonant of a group (as in ṛṣ, line 11, and ṛṣaṇaśālaḥ, l. 54), and if, consequently, the right top-stroke which distinguishes bh from b, disappears; only in two cases (bhī of ब्राह्मणं, l. 2, and ब्रह्म, l. 3), the aspiration is then denoted by a vertical line below the letter. In the 555555455555 555555455555 555555455555 555555455555, the letter Ṛ is written in full, and the secondary forms of ya and ṛi are attached to it. The group tth is throughout written as ṛhi, and similarly the group ddha of दधारोहिः (l. 24) is represented by dha. The languages of the inscription are Sanskrit and Telugu. It opens with nineteen Sanskrit verses, which are followed by a list of the twenty donees in Sanskrit prose (l. 32 ff.). The boundaries of the granted village are specified in Telugu prose (l. 39 ff.). Then follow five imprecatory verses in Sanskrit (l. 47 ff.), and the inscription ends with a short sentence in Telugu (l. 55 f.).

As the Vanasalli plates of Śaka-Samvat 1300 (No. 10 above), the present inscription records a grant of land by Anna-Vema of Kovavti (verse 15), i.e. of Kovḍavīḍa in the Kistnā district. It opens with a genealogy which contains the same proper names as that of the other inscription. After an invocation of the Boar-incarnation of Vishnu (v. 1), it refers to the (Śūdra) caste (v. 2), a member of which was Prōla (v. 3), whose son Vema (v. 4) built a flight of steps at Śrīśaila (v. 6). Vema’s two sons, Anna-Vōta and Anna-Vema (v. 7), successively occupied the throne after him (vv. 8 and 10). Anna-Vema or Anna-Vēma (l. 55) bore the surnames Vasantarāya (v. 13) and Pallava-Trīnētra (v. 15). The first of these two epithets, which means ‘the king of spring,’ he owed to his participation in the spring festival (vasantarāya, v. 14). The surname Pallava-Trīnētra is borrowed from a mythical king of the Telugu country, who appears as Trilōchana-Pallava in the inscriptions of the Eastern Chalukya dynasty, as Trīṇayana-Pallava in the Yenamadala inscription of Ganapāmbā (p. 95 above), and as Mukkaṇṭi-Pallava or Mukkaṇṭisrāja in local legends. As in the Vanasalli
plates (vv. 9 and 11), Hémādrī, the author of the Dēnakhaṇḍa, is repeatedly referred to (vv. 5, 9 and 17).

Anna-Vēma’s sister, Vēmasānī, is stated to have been the queen of a certain Nallanṭūka (v. 16), whose name I have not found elsewhere. For her spiritual benefit, Anna-Vēma granted to twenty Brāhmaṇas the village of Naḍupūrū (v. 18), which received the surname Vēmapura in commemoration of Vēmasānī’s own name (v. 19). The grant was made in the temple of Vijayāśvara on the bank of the Gautami (i.e. Godāvari) river (v. 18). The temple of Vijayāśvara is probably identical with the village of Vijayāśvaranī in the Tannaka tālukā of the Godāvari district, which is situated “close to the west end of the Godāvari anicut” and contains “two old temples, held very sacred.” The village granted, Naḍupūrū, was situated on the eastern bank of the Godāvari (l. 43 f.). A number of other villages, which I am unable to identify, are mentioned in the description of its boundaries (ll. 39 to 46). The Madras Survey Map of the Godāvari district shows a village named Naḍupūḍi in the Narasapur tālukā on the right bank of the Godāvari, and another village, named Vēmavaram, about 5½ miles S.-S.W. of Naḍupūrū. I hardly think that one of these two villages can be identical with Naḍupūrā alias Vēmapuram, which must be looked for on the opposite bank of the river. The country or district to which Naḍupūrū belonged, was called Kōṇaṭhala (v. 18). This may be the same as the Kōṇaṭhala, which had been ruled over before the time of Anna-Vēma by a dynasty of chiefs whose names are given in the second inscription on the Ṛṣṭhāpuram pillar and in inscriptions at Pālakōl, and with Kōṇaṭhala, a local name of the Godāvari delta.

The date of the grant (v. 18) was the day of a lunar eclipse on Kārttiṅka (i.e. the full-moon tīrthī of the month of Kārttiṅka) in the Śaka year 1296 (in numerical words and in figures) Śaka-Saṅvat 1296 as a current year would correspond to A.D. 1373-74, and as an expired year to A.D. 1374-75. Mr. Dikshit kindly informs me that both in 1373 and in 1374 A.D. there was a lunar eclipse in Bhādrapada, but not in Kārttiṅka, and that no lunar eclipse in Kārttiṅka is possible in the years 1375 to 1379 and 1362 to 1369; but that there were lunar eclipses in Kārttiṅka of A.D. 1370 and 1371, and that a very small lunar eclipse, not visible anywhere in India, is possible in Āvina (the month preceding Kārttiṅka) on Wednesday, the 18th October, A.D. 1372.

A Telugu inscription on the wall of the garden of the Koppēsvara temple at Palīvela in the Amalāpuram tālukā of the Godāvari district records a grant of land by a servant (leska) of Anna-Vēmāyya-Redḍi on the 5th tīrthī of the bright fortnight of Phālgupa of the Śaka year 1299.

The Vanapallī plates and the Naḍupūrū grant furnish the following short pedigree of the Redḍi dynasty of Kōṇḍaviṇḍu—

1. Prōla.

2. Vēma.

3. Anna-Vēta. 4. Anna-Vēma
        or Anna-Vēma
        (Śaka 1296 and 1300). Vēmasānī; married to
        Nallanṭūka.

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1 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 38.
3 Gōḍāvarī Manual, p. 5.
4 No. 505 of 1893 in my Annual Report for 1893-94. Another Telugu inscription in the Bhīmēśvara temple at Dārākārṇī (No. 446 of 1893) records the erection of buildings by Anna-Vēma in Śaka year 1299, Valēkha 10; but it remains uncertain if this Anna-Vēma is identical with Anna-Vēma of Kōṇḍaviṇḍu.
TEXT:

First Plate; First Side.

1 श्रीमान्नराजपुरावतु जिर्म की [न]य देवतामस्ति[०]हि-
2 ता धरिष्या: । देव्याधिकारपारिपरिपतिमंदसंपर्णानि कर्मण्यादि-
3 पादि [२]पां। [१७] चरविन्दनामिनियतराविन्दति ग[म]रं फिताव जनमा-
4 [४] कावचन । मुर्गकांकांचविस जातिक्षेपला' गुणगीवर्णे गणानिधि।
5 जीवनाः। [२०] मभुतय कारी पुण्यमर्गीविवर्णिणि: प्रेक्षणपति: प्रता[वाी]
6 वोक्षभुसवविक्षाः वितरणि । जनानावं स्वरुपाविविक्षानिधि-
7 व्यातिकराशः चम्मं कामे मतिसंविश्वं संबंधायत । [१०] तथावचे
8 बद्रमुः: प्रता[पी] "विराश्मादासुसिंगाशीवं धम्मे: । "तुतः तामाघ ती हिवाः
9 धनिष्कमाः। चीरी जल्लारामभोज वुभोज । [४] एमाद्रिा संवति-

First Plate; Second Side.

10 बादिनां दानब्रजां विविषिविवाता । निकोमसुविं दिभसभा जला
11 तदुपरायेयाः लयमवर्णं । [१७] मेषसंदर्शवाणाशुनामां
12 मतिः। चीपारपिंति चीरीणि वातोऽमेशुपति: । [८] तथा साधितुभमी
13 भुजुरु रामलकपानिनि तनुभवी । वचनोत्पति: प्रतापववनाव-
14 वागमापतितिः जिवतः। [०] पितामहंतरमचाय[गु]शोककाशम[वि]गम
15 स राजभक्तां । वव्यातिकां च परिपाययुपश्चराष्ट्रं चरां
16 मयमां:। [२] रामाश्चारावही विवितशाः। हेमा[वि]दानानि जलानि
17 [ती]लेखु सजाणि ततानि बेच बेच प्रजाशाहुरार्जिताभ । [७] तदंतरसाहू
18 विभासंगतः न्युरुसतामसाजिष्ठतः । चितापरिम्रुपपतीचिहा [क]
Second Plate; First Side.

19 'ḥṣṛṣिंधेनमस्थ्य[रे]हयावक्ता  [१००] म[ष]दानाजादानानां य[षिन]-

19  \[षिन]य[षिन]।

20 [स्विच]तत्तत्ति । विराय  

20  \[स्विच]तत्तत्ति । विराय  

21 [द्य]हा यथा ध्ययतात्मा जनाः । एव अववृष[म]निविन्धे दत्तवानिगित

21  \[द्य]हा यथा ध्ययतात्मा जनाः । एव अववृष[म]निविन्धे दत्तवानिगित

22 [भो]य वायुविनायकः कामुके[च]द्वयमः । न नेवालं सुभ्य[द्वा]

22  \[भो]य वायुविनायकः कामुके[च]द्वयमः । न नेवालं सुभ्य[द्वा]

23 च चिन्तकेशवार्ती । ब्रह्म । [११४] । य[ष]संतोषब्रह्मषसबृहिक्य[र]देव[ष] ।

23  \[च चिन्तकेशवार्ती । ब्रह्म । [११४] । य[ष]संतोषब्रह्मषसबृहिक्य[र]देव[ष] ।

24 भि । यससा जिनु ताकालीवनं । [ष]गतनं चतः । [१२४]

24  \[चिनु ताकालीवनं । [ष]गतनं चतः । [१२४]

25 चीनपाल्लुविन्धे विशिष्ट । वीरसाब्लगिनगर [भो] । [भविन]ः [ष]त्तरः परित्यः ।

25  \[चीनपाल्लुविन्धे विशिष्ट । वीरसाब्लगिनगर [भो] । [भविन]ः [ष]त्तरः परित्यः ।

26 वेमंदङ्कु । बक्सरिव[४] सहोदरा । [१२] । च[स]न[मू]कक्षपुष्प महोक्ति

26  \[वेमंदङ्कु । बक्सरिव[४] सहोदरा । [१२] । च[स]न[मू]कक्षपुष्प महोक्ति

27 स । [१६] । वेमसानिति । विष्णुता [सं]भंता[न]गारिणी । विष[अं]

27  \[स । [१६] । वेमसानिति । विष्णुता [सं]भंता[न]गारिणी । विष[अं]

Second Plate; Second Side.

28 विष्णुविना । [१०४] । खा[छ] रसरज्ज । १२८ गर्द[तें]

28  \[विष्णुविना । [१०४] । खा[छ] रसरज्ज । १२८ गर्द[तें]

29 तिका विजयवेशस्तु गुरुतः । नीलविमोरोपिनि । विष्णु: परमशेषवेश-

29  \[तिका विजयवेशस्तु गुरुतः । नीलविमोरोपिनि । विष्णु: परमशेषवेश-

30 सु[ष]लिंक[ष] अविकसामायः [ष]क्षु: पुष्कारी नामपुष्करणमिदानः । चक्षु-

30  \[सु[ष]लिंक[ष] अविकसामायः [ष]क्षु: पुष्कारी नामपुष्करणमिदानः । चक्षु-

31 यसले । [१५] । सावितमर्थ शास्त्रोऽगं । दत्तो विष्णुविभागवान् । तस्म[ष]

31  \[यसले । [१५] । सावितमर्थ शास्त्रोऽगं । दत्तो विष्णुविभागवान् । तस्म[ष]

32 म भातिः वेमुजराज्य: । [१६] । भाष्य राधाप्रतिपोहोत्तवादः ।

32  \[म भातिः वेमुजराज्य: । [१६] । भाष्य राधाप्रतिपोहोत्तवादः ।

33 द[ष] । [१०] तिष्ठयार्थः । दीर्घयार्थः । एव चाप्तिनिधाः । देवनिध: ।

33  \[द[ष] । [१०] तिष्ठयार्थः । दीर्घयार्थः । एव चाप्तिनिधाः । देवनिध: ।

\[1 Read सिंधाचन।  
\[2 Read कीर्ति।  
\[3 The anusvara stands at the beginning of the next line.  
\[4 The anusvara stands at the beginning of the next line.  
\[5 Read चिन्तकेशवार्तोः।  
\[6 Read बक्सरिव।  
\[7 Read महिषी।  
\[8 Read चाणीव।  
\[9 Read चाणीव।  
\[10 Read विष्णु।  

29
34 यभः। । मात्यार्यः। । एवे कीलिमाहेशः। । सुधार्यः।।
 [ल]जनायः।। एती
35 चीतकरोदी। । प्रभाचरवः। । गायवः।। वाशु[द्रू]वार्यः।। एती
 [का]शिक्षा[प]वीरः।। [१°]
36 पंखमार्थिन्[भ]ः। । कीलिमाहेशः।। रा[घ]वः।। [कोष]यायः।। एती
 भारदास- ।

Third Plate; First Side.

37 गीती।। चुम्बकंडीयार्यः।। पाण्डेयवः।। राज्यदेवः।। [म]सनात्वार्यः।।
38 एती।। 'भगवभी।। पश्चायः।। नारकर्मः।। एती।। काेमकायन[मी]वीरः
 । ला- ।
39 नारी।। कीलिमाहेशः।। चंस जाम्ह सीमान्।। तुः पुष्पे पुंतः।।
40 चारेैहार्यः।। पांचालवपुरुषः।। पुष्पे।। रेतु।। पुंतः।। पृथ्वी।।
41 [कृ] चा।। [स्व]वासनुमयः।। पत्तमें।। दार्शनः।।
42 [नु] नित।। पत्तमें।। दार्शनः।। सुंदरमें।। पृथ्वीरूपाकंवरः।।
43 हुः।। में।। गोदावरियंकार।। [देश] भैरवित।। भैरवित।।
44 [ने] केशवार्यः।। पद्मविंदिकर।। गोदावरियः।। वायवार्यः।।
45 [पु] उबामें।। विन्यास।। गृहसि।। प्रवश्यः।। उम्मकनः।। भे[वष]यायः
 । पुंतः।।
46 [सु]।। कौमिपाञ्जाहः।। [के]।। नारकर्मः।। पुंतः।। देशन्यानकुलु।। नारकर्मः
 । पुंतः।।

Third Plate; Second Side.

47 यार्यशसिंहं शांतसुपुरुषं स्वरं कीलिमाहेशं निपदै[व]ः।।
48 [र]।। मात्यार्यः।। ता।। ययं ययं ययम्।। ग्वार्।।
49 [द]ः।। कृष्णं सन्तुः।। [२०४] [के]।। ययं ययं ययम्।।
 । च, चपिताम- ।
50 [श्र]।। भूमिदैशुल्क्षी।। कारी यीवामांत्यायिनी।। [२०४]
 । द्वितीय[स]।। [गु] ।
51 [पु] चमुदतुष्पानं।। प्रदातासरिषं।। प्रदातासरिषं।। मे[व]।। [अते]ः।।
 । [२२४] ।

1. Read गार्मः।   2. Read कृष्णी।   3. Read दार्शनसुरः।
4. The anuvrata stands at the beginning of the next line.
5. The anuvrata stands at the beginning of the next line.
6. The anuvrata stands at the beginning of the next line.
52 खड़तां परदंतां वा यो छरेत बनुंचरां । वरि वर्ष[४]—
53 [४]बाबाचि विहाियां जायि फिक्षिमः । [२३*] साम[१]छोियं धवशितोऽपि—
54 यो कालि कालि पालनियोऽविकः । इसं सर्वाभाविनं: पालियोऽद्रामूः—
55 यो भूमि गययति रामचंद्रः । [२४*] © । चन्द्रेम[५]पाति

**ABRIDGED TRANSLATION.**

Verse 1 contains an invocation, addressed to the Boar-incarnation of Vishnu.

(V. 2.) "Like the celestial river (Gangâ), a certain caste (jâti), which is distinguished by great virtues (and) whose profession* deserves respect, took origin, for the welfare of men, from the lotus foot of (Vishnu) whose navel (bears) a lotus."

In this caste was born king Prôla (v. 3). His son was king Vêma (v. 4), who performed the gifts described by Hêmâdri (v. 5).

(V. 6.) "Desirous of ascending Mêru, Mandara and Kailâsa, the high-minded king Vêma constructed a flight of steps at Śrîśaila."

He had two sons, Anna-Vôta and Anna-Vêma (v. 7), the elder of whom succeeded his father in the kingdom (v. 8).

(V. 9.) "He granted many agrahâras; he performed the gifts (described by) Hêmâdri; he built rest-houses (sastrâ) at places of pilgrimage (tirtha); and he thoroughly gained the affection of (his) subjects."

He was succeeded by (his younger brother) Anna-Vêma (v. 10).

(V. 13.) "He who was surnamed Vasantarâya, caused not only the earth, but also the sky, to be perfumed with musk, camphor and sandal, scattered (at the spring festival)."

(V. 14.) "Did the three worlds become white through the copious camphor-powder scattered at his spring festivals, or through his fame?"

(V. 15.) "This hero, who is surnamed the glorious Pallava-Trînêtra, rules the prosperous city of Kônâvîti, which is situated to the east of Śrîśaila."

(Vv. 16 and 17.) "As Lakshmi of the Moon, the uterine sister of this Anna-Vêma (वे) the famous Vêmasâni, the queen (mâkhî) of the glorious prince Nallanûkâ (who resembles) Vishnu in splendour. She possesses the seven kinds of offspring (saptasahâdâ) and (and) daily performs the gifts prescribed in the rules (kalpa) of Hêmâdri."

(V. 18.) "In the Śâka year reckoned by the tastes (६), the jewels (९), and the suns (१२),— (in figures) 9586,— when the moon was swallowed by Bâhu, on the Kârttiki (tîthi), before (the god) Vîjyâsêvara, on the bank of the holy Gauṭamî,— that king Anna-Vêma gave to Brâhmaṇas the excellent village called Nâdupûrû in Kônâsthalas, for the religious merit of (his) sister, the illustrious Vêmasâni."

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1 Read पाँछीपी।
2 बीलमंदु appears to be corrected from बीलमाओः।
3 Read बीचि।
4 With reference to the river Gângâ, jîmesa has to be taken in the sense of 'water.'
5 i.e. in order to gain heaven through charity.
6 See page 92 above, note 2.
(V. 19.) "This ágrahára, which contains twenty shares (and) which was given together with the eight powers (aśtāvyā) (and) with the eight enjoyments (bhūga), is resplendent, being called Vēmampura after her name.

(Line 32.) "The (twenty) recipients of this village (were) — Tallābhaṭṭa, Tippayārya and Dōchayārya of the Harita gōtra; Dēvarebhāṭṭa, Śīṅgayabhāṭṭa and Māchayārya of the Kanukā gōtra; Mūnumdihārya and Lakkānārya of the Śrīvatsa gōtra; Prabākaraśānyā, Nāgayaḥbhaṭṭa and Vānasāvārya of the Kāśyapa gōtra; Peraṃgāwāṭṭa of the Lūhita gōtra; Rāhavabhāṭṭa and Konāyārya of the Bhāradvāja gōtra; Immaṇḍūrya of the Ārāḍyā gōtra; Ayyadēvarārya and Mallināṭhārya of the Gārgya gōtra; Vālābhārya and Narāhāraṇaḥbhaṭṭa of the Kāmakāyana gōtra; and Lakkānārya of the Kaṇḍinīya gōtra.

(L. 39.) "The boundaries of this village (are) — In the east, the boundary1 of Muppalle. In the south-east, the junction of the two boundaries of Pāncchālavaramu (and) Muppalle. In the south, the boundary of the high ground2 of Pāṭṭalatōḍ and Kaṇḍundūr, which goes from the south-east to the west, thence to the north, thence to the west, and thence to the south; (and) thence up to the Gōḍāvāri, the boundary of Sōḍakōṭi Mēḍītāpa.3 In the south-west and in the west, the Gōḍāvāri. In the north-west, an embankment which extends from the Gōḍāvāri towards the east, and Prēmulakūṭa. In the north, the boundary of Mēḍītāpa, and Kommopāḍa; (and) thence, the boundary of Nallamballi. In the north-east also, the boundary of Nallamballi.4"5

Lines 47 to 55 contain five imprecatory verses.

(L. 55.) "King Anu-Vēma gave, with libations of water, khañā" (i.e. five khañās) of cultivated land, included in the fields of Pāncchālavaramu and in the fields of this village (i.e. Naṭupūru)."

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No. 40.—KHAREPATAN PLATES OF RATTARAJA;
SAKA-SAMVAT 980.

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

These plates were found, rather more than fifty years ago, by a Brähman of Khārēpāṭap, a town in the Dēvagaḍ tālukā of the Ratnagiri district of the Bombay Presidency; and the inscription which they contain has been already published, by Bal Gangadhar Sastrī, in the Journal, Bombay Branch, R. A. S., Vol. I. p. 209 ff. I now re-edit it from an excellent impression, prepared by Dr. Fleet.

These are four copper-plates, the second and third of which are engraved on both sides, while the others are on one side only. They are marked with the Nagari numeral figures from 1 to 4, which are engraved on the right margin of the second side of the first, second and third plates, and of the first side of the last. Each plate measures from 7½ to 7½" broad by about 4½" high. The plates are strung on a circular ring, about 2½" thick and 2½" in diameter, which had not been cut when this record came into Dr. Fleet's hands. As will be seen from the accompanying photo-lithograph, this ring has soldered on to it an image of the mythical

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1 This translation of prastā, which usually means 'a path,' is suggested by the context. Probably the boundaries of Muppalle and of the villages mentioned subsequently were marked by, and used as, cart-tracks.
2 Mēṭṭa is the same as mēṭṭa, on which see Brown's Telugu Dictionary.
3 i.e. 'Mēḍītāpa near Sōḍakōṭa.'
4 To Mr. G. V. Ramamurti I am indebted for the correction of several mistakes in the translation of the Telugu portion.
bird Garuḍa. He is represented as a man, with wings, squatting full front, with the hands clasped on the breast; and under the wing on his left shoulder is seen a hooded serpent, its head projecting from behind. The total height of the image and ring is about 4½". The weight of the four plates is 4 lbs. 8 oz., and of the ring and image, 9½ oz.; total, 5 lbs. 12 oz. The engraving is good, and, with the exception of one or two akṣaras which are partly effaced, the writing is well preserved throughout.—The size of the letters is about ½." The characters are Nāgarī, and the language is Sanskrit. Up to about the middle of line 33 the inscription, after the introductory ḍū ḍū nāmaḥ Śīrṣaya, has 21 verses (interrupted by a short prose passage between verses 10 and 11), chiefly containing genealogical matter. The rest, being the formal part of the grant, is in prose, but includes, in lines 33-40, 62-67, and 69-71, seven benedictory and imprecatory verses, and, in lines 74-75; another verse on the requisites of a faultless charter. As regards orthography, the letter ḍ is everywhere denoted by the sign for ṣ; the dental sibilant is ten times used for the palatal, and the palatal twice for the dental (in dāṅī, lines 11 and 21); the consonant m has been retained, instead of being changed to āṇuśvara, in the word samātsara, twice in l. 41, and in paraśadvatamad, l. 69; and s̄ is wrongly doubled after a in Akālavarskehaḥ, l. 9, and probably was so doubled by the writer also in lines 8 and 10, where the engraver has put mūghavarskaḥ and mūghavarskaḥ (instead of varshaḥ and varshaḥ). The sign of avagraha is employed six times. In respect of the language, it may be mentioned that the text offers two words which are Dravidian; pāṭi in l. 21, and the first member of the compound name Arvēsvara in l. 42; and that it contains some words the meaning of which is not apparent (notably jīvaloka, in l. 49, chāktatrī and jāhaka, in l. 50, and jagattvura, in l. 59). A wrong verse we find in line 29; and another verse, in line 27, contains a passage which, as it stands, does not seem to yield any satisfactory meaning.

The inscription is one of the Śilāra3 Mandalika Raṭṭarāja. Like the Bhāḍāna grant of the Śilāra Aparājita, it divides itself into two parts. The first part, up to line 33, gives the genealogy of Raṭṭarāja, and of the Bāṣṭrakūṭa and (Western) Chālukya kings to whom he and his ancestors were subordinate; and the second part records various donations, made by him in Śaka-Saṅvat 930, in favour of some learned men connected with a temple of the god (Śiva, under the name) Arvēsvara.4

Opening with the words 'do, āḥ, adoration to Śiva,' the inscription first invokes the protection of the god Īśa (Śiva). It then glorifies the family of the Bāṣṭrakūṭa lords, the ornament of Yadu’s race, and gives (in verses 3-8) the following well-known list of kings of that family: — 1, Dantidurgā; 2, his father’s brother Kṛṣṇarāja; 3, his son Gōvindarāja; 4, Nirupama; 5, his son Jagattungadēva; 6, his son Amōghavarsaḥ; 7, his son Akālavarsa; 8, his grandson Indrāraja; 9, his son Amōghavarsa; 10, his younger brother Gōvindarāja, an abode of the sentiment of love, surrounded by crowds of lovely women; 11, his father’s brother, the son of Jagattunga, Vaddiga; 12, his son Kṛṣṇarāja; 13, his brother Khotika; and 14, his brother’s son Kakkala. Verses 9 and 10 then tell us that, having defeated Kakkala, Tailapa of the Chālukya lineage became king, and that he was succeeded by his son Satyāśraya; and a short prose passage in lines 20-21 intimates that this grant of Raṭṭarāja’s

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1 In some parts of the inscription it is difficult to distinguish between the signs for ā and ō, and between those for ok, dā, ṣ, and ṭ.

2 So the name is given here, in line 22, while in the Bhāḍāna grant of Aparājita (No. 37 above) it is written Śīrṣa, and in the Kollākpor inscriptions of Viṣṇukṛṣṇa (Nos. 27 and 28 above) Śīkāra.

3 See the preceding note.

4 I take the first member of this compound to be the Kanares word avarī, avarī, mother, and would compare such names of Śiva as Amūkītara, Amūkigati, Amūkgi, etc.

5 This Jagattunga was the son of Akālavarsa and father of Indrāraja.
was made while that glorious king Satyārāya of the prospering Chāṇukya lineage was ruling over Raṭṭapāṭilī, i.e. the dominions of the Raṭṭas (or Rāṣṭrakūtās).¹

The genealogy of Raṭṭarāja is given in verses 11-21. There was the regent of the Vidyākharas, Jimūtavāhana’s son Jimūtavāhana, who (to save the serpent Śāṅkhachūḍa) offered his life to Garuḍa. From him sprang the prosperous and powerful Silāra family, a family foremost among the rulers of Śīṁhala. [To this family belonged]?—

1. [Sa]naphulla, a favourite of king Kṛṣṇa; he acquired the country from the sea-shore up to the Śāhyas mountains. His son was—
2. Dhammiyara, the founder of the great stronghold Viḷipattana; his son—
3. Aiyaparakṣa, endowed with the qualities of a conqueror, who was bathed with the water of the cocoanuts near Chandra-prapura; his son—
4. Avāsara [I.], who, well versed in politics and of fierce valour, singly subdued a multitude of enemies (?);¹² his son—
5. Ādityavarman; his son—
6. Avāsara [II.], a prince (viśra) who conquered his enemies and aided the rulers born at Chēmūlyas and Chandra-prapura; his son—
7. Indraraḻa; his son—
8. Bhāma, who distinguished himself by seizing the Chandra district (māṇḍala), as Rāhu swallows the moon’s orb; his son, the king (rāja)—
9. Avāsara [III.]; and his son, the king (rāja)—
10. Raṭṭa.

To the above abstract of the contents of verses 11-21 I cannot add much of importance. Others⁶ have pointed out already that this particular branch of the Silāras (Silāra, or Śilāhāra) family, of which no other inscription has yet been published,⁶ apparently was established in the Southern Kōṅkana. The two other branches of the same family, the Śilāras of the Northern Kōṅkana and the Śilāras of the country around Kōḻhāpur, also trace their origin to the mythical Jimūtavāhana; but only the present inscription connects the Silāra vaṃśa with the rulers of Śīṁhala, or Ceylon. How much value should be attached to this statement, it is difficult to decide. In making it, the author perhaps only wished to give expression to the prevalent belief that the family had come from the South; but it also seems possible that the word Śīṁhala has been brought in here merely on account of its resemblance to the word Silāra.⁷ Of the ten chiefs enumerated, none, so far as I know, is mentioned in other inscriptions. It is true that in the Kārēpāṭal plates of the Silāra Anantadēva ⁸ a prince

¹ See page 299 below, note 1.
² In the original there is nothing corresponding to the words in brackets.
³ I do not understand the exact significance of this ceremony. The meaning perhaps is that Aiyaparakṣa gained a victory at Chandra-prapura. Compare the Ragahavamśa, iv. 41 and 42.
⁴ See page 299 below, note 10.
⁵ See Dr. Bhagwanish Indrajit in Jour. Bo. As. Soc. Vol. XIII. p. 14; Dr. Fleet’s Kāṇarases Dynasties, p. 98; and Dr. Chalmers’ Early History of the Dekhāna, p. 98.
⁶ In the Ind. Ant. Vol. IX. p. 38, note 47, the late Mr. Telang has stated that somebody had furnished him with a transcript (not the original) of an unpublished plate which belonged to the branch of the Silāras here treated of, and which, like the present inscription, began with the Raṭṭrakūtās and ended with the Silāras. Regarding one of the princes mentioned in it, that plate contained the statement: abhā-palāl na ṣambuṇaṃ vṛndānaḥ vimalipatasaṃ, and in another passage of the inscription Vimalipata was also called Vimalaguru.
⁷ It has been already suggested that Silāra and Śilāhāra probably are Sanskritized forms of Silāra, and that this word may be of Dravidian origin; see the Bombay Gazetteer, Vol. XII. pp. 422 and 730. Names like Dhammiyara and Aiyaparakṣa also point to a southern origin of the family.
Aiyapadéva is said to have been kept on the throne by the aid of Anantadéva’s ancestor Aparágita; but, as Aparágita was reigning in Śaka-Samvats 919,1 that Aiyapadéva must have lived about 200 years after the Aiyaparásja of the present inscription. Considering that our grant is dated in Śaka-Samvats 930 = A.D. 1008-9, and that the succession of the ten chiefs in every case was from father to son, it has been rightly assumed that the founder of this family, [Saññaphulla, who first took possession of the country between the sea and the Sahyadri range, lived in the second half of the 8th century A.D., and that, therefore, the king Ráhaṅkúta Krishna I. who ruled in the third quarter of the same century.— Of the places mentioned, Valipattana, Chandrapura and Chémulya, the last has been identified with Chéval, Chéul or Chaul, an ancient town on the coast, about thirty miles south of Bombay, of which a full account is given in the Bombay Gazetteer, Vol. XI. p. 269 ff. Here it will be sufficient to state that Chémulya is mentioned in the Khárepátan plates of Anantadéva,2 as belonging to the Konkán group of 1400 [villages] which was held by the Northern Siláras; and that, according to Mas’úd, who visited the town—called Saimúr by him—early in the 10th century, it was then under the government of a prince Djanája, i.e. Nachýa, one of the Siláras of the Northern Konkán. These references show that the rulers of Chémulya, who in our inscription are reported to have been aided by Avnásra [II.], most probably were Siláras of the northern branch of the family. Valipattana is shown by the passage, quoted on page 294 above, note 6, to have been situated, like Chémulya, on the coast; and the prominent manner in which it is mentioned in this inscription would seem to indicate that it was the capital at any rate of the earlier Siláras. The late Mr. Telang felt inclined to identify it with the Baltipata or Ptelemy and Palaipatmai of the Periplous;3 but this, even supposing it to be correct, would not help us to identify the place. I myself cannot suggest any probable identification,4 nor can I identify Chandrapura, which also was situated near the sea, as is shown by line 57 of our inscription, and was apparently the principal town of the Chandra-mañjula, conquered by the chief Bhima.

The proper object of the inscription is stated in lines 33-61. Here the Mançáika, the glorious Rattarása, who meditates on the Paramabhañjitra Mahárdádhirája, the glorious Satyádhyéyadéva, informs the towns-men and country people and the chief ministers belonging to him, that, . . . when the years from the time of the Saka king were nine hundred and thirty, on the full-moon tithi of Jyaistha of the current year Kúkka, he gave, as a reward of learning, to the learned preceptor, the holy Átwáya,—a bee clinging to the lotuses, the feet of his preceptor, the holy Amhéjásívamhnu, who had dispelled the darkness of ignorance by the sun of true knowledge, come to him through a series of preceptors of the Kákaróni branch of the famous Mátamayúra line (or school of ascetics); who by intense self-mortification had destroyed every worldly attachment; who by the light of wisdom had revealed the way to heaven and final beatitude, and had secured fame in the three worlds by the acquisition of profound meditation,—for the purposes of worshipping with five-fold offerings the holy god Ārvéśvara5 and keeping his shrine in proper repair, and of providing

1 See No. 37 above.
4 According to the Bombay Gazetteer, Vol. XI. p. 345, Baltipata (or Palaipatmai) would probably be the village of Pála, about two miles north-west of Mahád in the Kökka district; but this identification seems to be very doubtful.
5 In the original the word śūlayadéva is used by itself, instead of the ordinary pad-śūlayadéva; see Dr. Fleet’s Gupta Inscriptions, p. 17, note 2.
6 If the reading in line 43 should be intended to be parasbarás (see page 290 below, note 11), the sense would be that Rattarása, after worshipping with five-fold offerings the holy god Ārvéśvara, gave to Átwáya, for the purposes of keeping (the god’s shrine) in proper repair, etc.
food and raiment for the ascetics (of the shrine), and for the benefit of disciples, learned men, visitors and others:

(1.) the village of Kūshmāṇḍi, bounded on the east by the cistern (prāpū) of Manigrāmā, on the south by the road to the village of Vāparavaṇa, on the west by the water-course (vāhala) of the village of Sachāndalakapitha, and on the north by a salt river (kṣhara-nadi): 2

(2.) the village of Assanavira, bounded on the east by a water-course caused by heavy showers of rain (? dhāra-vāhala), on the south by the river of the village of Kāraparni, on the west by the sea, and on the north by the river of the village of Gavahana;

(3.) the village of Vaḍagulla, bounded on the east by the twin-rock (?) of the Bhūga-dēva hill, on the south by the water course of Akhaḍada, on the west by the stone of Paṭasaṇa, and on the north by the stārei (?) hill of the village of Stāmāṇa;

also a jīvalōka 3 at the village of Dēvalakshmi, a chākāntara at Vyadagarula, and a jāhaka at Sayyāpallī.

Raṭṭarāja at the same time (in lines 50-52) ordains, that these three villages and the rest, well defined as to their four boundaries, for every one belonging to the king (?), 6 abhyantarā-siddha, not to be entered by the regular or irregular troops, are to be enjoyed, with the exception of previous gifts to gods and Brāhmaṇas, by the learned teachers of religious studenthip born in the Karkarōṇi branch of the famous Mattamāyiṇa line (or school), to be preserved to them as long as sun and moon endure. And he adds (in lines 66-67), that he has further assigned a gudiyāna 7 of gold from every vessel arriving from foreign lands, and a dharaṇa of gold from every ship arriving from Kandalamūliya, excepting Chēmūla and Chandrapura; also families of female attendants, a family of oilmen, a family of gardeners, a family of potters, and a family of washermen; also within the fort, for a jagatipura, 8 a piece of land bounded on the east by the wall of a dwelling-house, on the south by the "monkey gate," on the west by the road to Śīvaṇa, and on the north by a street-well; and outside the fort, for a flower-garden, the land formerly known as "the mare's ground."

Lines 62-73 then contain an appeal to future rulers to protect this gift of religion (dharman), threaten with the punishment of hell those who might presume it, and quote six of the ordinary

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1. The ordinary meaning of prāpū is 'a place for watering cattle, a shed on the road-side for accommodating travellers with water.' Bāl Gangadhar Sastri has translated the word by 'a creek,' because the Mārāthi synonym pōli in the dialect of the Southern Koṅkaṇ (according to him) has that meaning, and because sheds for the distribution of water are as unknown as they are unnecessary in the Koṅkaṇ.


3. Kṣhara-nadi may possibly have to be taken as a proper name; compare Pālīpāla, the name of the town where this inscription has been found.

4. Dhāra-vāhala also may be a proper name; compare Abhaḍa-svāhala below.

5. For the three words jīvalōka, chākāntara and jāhaka, which are quite clear in the original, I cannot suggest any suitable meaning.

6. If the intended reading in line 51 should be saraśvara-sabhyata-dharmasastrapakṣaḥprasastapam-abhyantarā-siddham, the translation (so far as it can be given) would be 'not to be touched with the hand (of appropriation) by any one belonging to the king, abhyantarā-siddha,' etc.

7. This word, ordinarily spelt gudiyāna, is in Mr. Kittel's Kanāda-English Dictionary explained to mean 'a weight about equal to a swesi or farthing, a kind of small gold coin (at Bellary, occasionally in Mysore); dharaṇa is in the same dictionary said to be 'a sort of weight (for gold) variously reckoned.'

8. [Compare above, pp. 84 and 92, where a tax of one fanam on every boat is referred to—E.H.]

9. The word jagatipura, which I have not met with elsewhere, may perhaps be similar in meaning to brahmipuri, 'an establishment for learned and pious Brāhmaṇas;'—[Or. jagatipura might be the same as jagatisafta, 'a raised square seat before a village, round a tree, etc.], Sanderson's Canarese Dictionary.—E.H.]

10. This word is used here as a neuter noun.
benedictive and imprecatory verses. And the inscription then (from line 73) concludes thus:—

'In confirmation of the above, the glorious Raṭṭarāja puts his hand to his signature, acknowledging it to be his, the glorious Raṭṭarāja's, signature. A charter becomes faultless, when it is faultless as regards the seal, faultless as regards observances, faultless as regards possession, when it is furnished with marks, and is faultless as regards the king's signature.— May there be bliss! This has been written by Lokapārya, the son of the illustrious Dēvapāla.'

The date of this inscription contains no details for verification; but Śaka-Saṁvat 930 expired, by the southern luni-solar system, was the Jovian year Kīlaka, and for that year the given day, the full-moon day of Jyaishṭha, would correspond to Saturday, the 22nd May, A.D. 1008.

Of the various villages and other localities, mentioned in the latter part of the inscription, I have not been able to identify any on the maps at my disposal. I can only draw attention to two points. Kandalamūlya apparently was a portion of the coast of Western India; this follows both from the manner in which it is opposed to the foreign lands (devpāntara), and from the fact that Chandrapura and Chēmūliya belonged to it. And Mattamayūra, which is mentioned in connection with the learned ascetics in whose favour the grant was made, must be the place of the same name which is spoken of in the Ranōd (or Narol) inscription as a town of a chief Avantivarman, where a māṭha was founded by a great Śaiva ascetic, named Purandara. It clearly was situated in Central India.

**TEXT.**

**First Plate.**


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1 As the text stands, the meaning must be that Raṭṭarāja's name had already before been written on the charter, and that Raṭṭarāja, by putting his hand to it, acknowledged the name so written to be his own signature.
2 I am not quite sure about the exact technical meaning of the terms kriyā-suddha and bhūṣṭi-suddha.
3 The 'marks', referred to by the word sa-cākaṇaka, are perhaps the representations of the sun and moon, and other objects, found on some copper-plates.
4 i.e. the minister for peace and war.
5 According to Bal Gangadhar Śastri the first village granted (the name of which he reads Śrīnāṭasaṁdṛḍh instead of Kāḥmaṇḍḍa) must have been situated between the villages of "Munche," "Baparde," and "Sowdul," which will be found in the lower right corner of No. 40 and the lower left corner of No. 26 of the Indian Atlas, south-west of Khārāpātā. This may possibly be right, and in favour of it I may say that, supposing it to be correct, the kahira-nāt of the text would be the river on which Khārāpātā is situated; but the name of the last-mentioned village is distinctly Sākṣadala-kapittha in the original inscription, and not Sākṣadala.
7 From an impression, supplied to me by Dr. Fleet.
8 A word symbolized by a symbol.
9 The double sense of most of the epithets in verse 2 is clear enough; by the words sa-śaṭa-śaṭaḥ in Pāṇa 2 I understand the author to say (with perfect truth, but here somewhat inappropriately) that the Rākṣatrakatā rasaḥ has come to an end, while the ordinary rasaḥ, the bamboo, is oṣāṣṭa, i.e. endless (or innumerable).
5 nda-kotya na cha para-pavan-âkampito n-ânta-hinaḥ | n-âdhastân-nîta-mûlaḥ prakriti-ra-

6 ti-gahan bô râpe datā-prîmahâ | sû-pûrmvô-stālaha varâmô Yadv-kula-tilakô Râshtrakütâ-cvâ.

7 rûpam | [3**] Tatr-âskâ-Dantidurragaḥ prabhur-âpi cha tataḥ Krishnarâjaḥ pitriyvas-tasmâd=Gâvî-

8 ndarâja-saṃnam annu Nîrupsaṃ saṃjā-Jagatângadévah ||(1) tat-putrâ-môghâvarasvâh(râh) ripa-vana-da-

9 hanô chȳ-âpyâ-satâ-sâksâvarasvâh(râh) naptâsaya śr-Indrarâjô ruchiratarâ-\n
vaṃs-tat-sutâ-mûghâva-

10 râhyâ(râh) (11) [3**] Śrîgâm-ra-sâb-nîvâsô va-satavâdâ-vrâvadhGU-samûha-yâtaḥ | Harîr-iva

11 tasya kanîyân-bhrâtâ Gôvîndarâjô-bhuṭ || [4**] Pitriyvas-tasya-âśitât-prânapya-ja-6

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Second Plate : First Side.

12 natsâ-kalpa-sîtpâ Kritântâ-râtinâm nayagusa-nîdhira=Vvaddiga-îrîpaḥ | pratîchhandaḥ

13 sâkahtâ-krîtya-gna-nîpaṇâm kâli-yugâ-sad-âchârâ bhântâ munîrsiva Jagatânga-\n
tanayâh || [5**]

14 Sâh(sâh) bhôh6 | Shaḍânâna iv=Âtri-munîr=iv=ôndâ Râhó yathâ Dasa(sa)ra-tâsaya Harê=Jyântah | tasya-sâtmajô=

15 pi [chatur-îru(bu)]dhi-mêkhalâyâ bhartâ bhuvaḥ samabhavaddâhuvi \n

16 yôgâ-drihstâ yâtâ tasmil(û)=Śaiva-sadnâ-âvâkâsah | tasya bhrâtâ Khôtik-\n
âkhaya-statô sâhu-prithivibhartâ

17 tyâga-dhâm-ôrjjita-sri(ôri)h || [7**] Kukkalas-tasya bh[7]*{atrîvîyô bhuvo bhartâ \n
jana-priyâh | âśi=prachandâdhamâ-svâ

18 pratâpu-jita-sâtravaḥ || [8**] Sâmarâ taṁ vinirjîtya Ta śa-pô [7]bhuṁ=mahâpatih | Châlukyâ-âvaya-bhrâ-

19 jâhu-r=arâti-gaja-kâsaṁ || [9**] Tasyaâtma-jaḥ param jîshnuḥ khyâtaḥ Satyâra(âra)= bhôvât || [Ebh]=10

20 t-îvaraḥ satya-ôrîttî=vikram-nâka-ras-ôrîjitaḥ || [10**] Êvaṁ pravardhamâna-\n
Châlukyâ-âvaya-sri-Satyâra-

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1 This sign of punctuation is superfluous.
2 The reading intended by the writer, here and at the commencement of line 10, apparently is "eavâhâ and "eavâhâ" and "eavâhâ" is actually engraved in line 9. But according to Pâñjini, viii. 4, 49, a sibilant may be doubled after r only before a following consonant.
3 Metre : Âryâ.
4 Metre : Sihrâpâ.
5 Read prânapya-ja-; this correction has perhaps been made already in the original.
6 Metre : Vaasantatâlâkâ.
7 Originally ehadâ was engraved.
8 Metre: Sâhilu. Compare the Pasupata-priddi, Calcutta edition, p. 626: ...Dedh inus purâkaḥ tâkâ tâyamâdâlakhâhâ inus j parviov-dvâgâyuktah cha raṇâ eñeâmukhâ hato. 1
9 Metre of verses 8-21 : Ślokâ (Annebhû). The word prachandâ-dhâm in line 17 I take as an epithet or a name of the sun; compare chândadâ and similar words.
10 This akâra, which is partly effaced, looks rather like âši or gâśi in the impression. In the following line, it is somewhat difficult to say whether the actual reading is satya-yârtitâr or satya-yârtitâr.
No. 40. KHAREPATAN PLATES OF RATTARAJA. 299

21. yardja Raṭṭapāṭim-anuśānti || O || Āśa(t)sι =Vidyādhara-ādhis(o)(t)ō
garudmadatā-jivitah² [1*]

22. Jimūtakētoḥ sat-patru nāmā Jīmūtavāhanaḥ || [11*] Tattā Mālārarn-vaṁśo-
 bhūt-Simhala-kshāmabhṛi-
tām varāḥ | prabhūtā-bhūtā-sunbhāgya-Bhāgavān-ūrvijitaḥ || [12*] Nāmā
[Suṣ]a[phuluḥ²] khyātaḥ

24. Krishnapāla-prasādayān || samandra-tīraghān-dēṣā-samahāranābhāvitaḥ || [13*]
Tatt-patru dharmam

Second Plate ; Second Side.

25. ēvābhūt-nāmā Dhammiyāraḥ⁶ parah | pratāpavān-mahādurgga-[Vallippattan-
ākri-kri kri [14*] Tasmād-Ai²

26. yapa(r)aḥ-bhūt-vijigshu-gruṇ-ānvitaḥ | snātaś-Chandrapur-āsanā.-nāḥ[i]kē-
āmu(m)u(m) [ya]b || [15*]

27. Va(b)huvā-Avasaras-tasmān-nītāsā[&(a)a]c[&a]s[&a][t(]*]ṣa[v(]*]ta| [t(]*]va-vit | ēka-mē(?)tra.¹⁰
pralagnā-ā-śaśā-sāt-kā[p]da-śaṇḍa-parākramah || [16*]

28. Adityavarmma putru-bhūt-tējas-ādityavat-tattā | tasmād-Avasaro jātō jīt-
āriś-dharmavān-arpāpih || [17*]

29. Chēmūlyā-Chandrapura-jas-[kṣam jābhrit-saḥāyaṃ-sadād-ya]h₁² | tātō-bhavad-
Indrarājas-tyāgā-bhūg-ātisan-

30. ndarāḥ || [18*] Tasmāt-prabhūtā-bhāgyābhūtā-śadvād-Mābhē Bhūmā-vikramah | jītēsh Āravaṇ-griṇā-śaṁdrāmāndalā

31. a[jj]va[lah] || [19*] Tattā sch-Avasaro rājā jātō-tiva vīvēkavān | prājūnāḥ
prājām-jan-āvāsāḥ

¹ [Raṭṭapāṭi] is a Sanskritised form of the Dravīdian Raṭṭapāṭi, the designation of the empire of the Rāṣṭrakūṭas and, later on, of the Western Chālukyas; see, e.g., South-Indian Inscriptions, Vol. I, pp. 63 and 96, and Vol. II, pp. 8 and 94. — E. H. — Compare with Raṭṭapāṭim-anuśānti the phrase kathavāhōḥ (or kathāvāhōḥ?) sati Raṭṭa-rājā, in line 30 of the grant of Aparakṣita, page 272 above.

² Read Garudmadatā-jīvaśānti, similar to suva-śaṁd-vān, ibid. line 22; or, perhaps, Garudmadatā-
jīvitaḥ.

³ The sign of the first akṣara of this name is quite clear in the original, and its right-hand portion undoubtedly is like that of the ordinary sign for sa; but the lower part of it has a peculiar form and looks somewhat like the sign for Sa. I believe that as is intended, but that the engraver’s tool slipped in forming the lower part of the letter, and gave it thus a somewhat strange appearance. Bal Gangadhar Sastri read the name Jhalakossa, and Dr. Bhandarkar, Early History of the Deccan, p. 93, note 2, would read it Sayakolla.

⁴ The sign of anusvastra in saṁsvaḥ is joined on to the letter J of tārjitaḥ in the preceding line, and looks as if it formed part of it.

⁵ Bal Gangadhar Sastri read dharma-gaṇāḥ-parah, and took the name of the chief to be Dharma.

⁶ The akṣara in brackets might perhaps be read pa (instead of as); but Vallipattana and Valinagar occur in another Silāra inscription; see above, p. 294, note 6.

⁷ Bal Gangadhar Sastri read tasmāt Dāya-prāṣāṭ, and in his translation the name given is ‘Dāya Rāja.’

Originally -darma- appears to have been engraved, but it has clearly been altered to -desāva-. In the second syllable of the following word adikār- the 1 has a rather unusual form.

⁸ This akṣara might also be read paḥ.

⁹ Originally mā was engraved, but it clearly appears to have been altered to ma. The other akṣaras, up to the end of the line, are quite distinct in the original, and can only be read as given above; but the meaning of the compound, beginning with ēka and ending with kūdās, I do not understand. The passage probably should mean that Avasara, singly, was able to subdue a multitude of adversaries (ari-kūdā) ; but I do not know what to make of ēka-nāra and of pralagna which does not seem to be used elsewhere. Bal Gangadhar Sastri read chakramātras, but has not translated the word.

¹⁰ Bal Gangadhar Sastri’s text has gēṛitaś. Below, line 57, the word Chēmūlyā is quite clear in the original.

¹¹ The metre is incorrect here. Between the akṣaras gya and ṣa another akṣara seems to have been originally engraved; but it is quite effaced.

¹² Originally ṣrīṭyāṇa- was engraved, but the sign for ṣ has been struck out again.
EPGRAPHIA INDICA.

32 [sā]raḥ paramarāpavān || [20*] 1Raṭṭa-nām-ābhavat-tasmād-rājā puṇyavatām
varaḥ | utti-jāt nīti-
33 sā(ś)str-ūrtha-vṛṇ[īddha]-sēvī jīt-ēndriyāḥ || [21*] Paramabhaṭṭāraka-mahārājādhirāja-
ēri-Satyaśrayadē-
34 v-ānudhāya-vaṇḍalika-ṛṣi(ṛṣi)-Raṭṭarājāh savvam-ēva² sva-saṁva(ba)diyaamāna-
pauna-jānapada-pradhā-
35 nāmātya-varṛgam-āhūy-āstut² vah samviditān yath-āntarliṇa-jāra-pūtan-āravdha(bduh)-
grāsān yaun-
36 naṁ niraya-patanam-iv-ēśṭa-viyoga-dukhkhaṁ ryāvi(dhi)-jāra-marapa-sādhdharaṇam
cha
37 śaṁrakṣaṁ *pavana-chala-kamaladala-gata-jala-lava-sadṛśi dhan-āyushi

Third Plate ; First Side.

38 mätva daṇa-phalaṁ-chab² vīvēka-vu(bu)ddhyā || uktaṁ cha tūnibhiḥ | 6Agnēr- sparym prathamam' su-
39 varṇaṁ ?dyānrv-vaśāhanyā Sūrya-sutā-scha gāvaḥ | lōka-trayam tēna
bhavēd-vi(dhi) dattaṁ yah kānchanaṁ
40 gaṁ cha mahīcchacha dadyaṭ || iti muni-vachanan-avadhārya pitrôr-uddēśeṇ-
ātmānaṁ-cha śrēyaśe Śa-
41 kanṛpi-kāl-āttita-samvatsara-nava-satēshu² trimśad-adhikēśu pravartamāna-
Kilaka-samvatsara.³
42 r-āntargata-Jyeṣṭha-purṇamāsyaṁ
paścēḥpahāra-pūjā-purassara-kaṇḍa-sphu.⁴
43 ūtī-saṁkār-ādy-arthiṁ
 sat-tapasvī-bhōjan-āchchhādāna-chchhā[t*]trā-viḍvajjan-
ābhyāgat-ādy-upayōg-ādy-artha.-
44 fīcha | 12 Kūśmāṇḍi-grāmas-tasyāḥgaṭṭā(ṛ)a)naṁ¹³ kathyatte(nt) pūrvvatō
Maṇigrāma-prapā dakshīmatat Vānapavata-
45 grāma-mārgaḥ paścimataṁ Schāṇḍalakapittha-grāma-vāhalā | uttaratāḥ kṣhara-
nadī 4 tathā s-
46 sanavira-grāmas-tasya pūrvvatō dhāra-vāhalā | dakshipataḥ Kāraparṇa-grāma-
nadī | paścimataḥ
47 samudraḥ¹⁴ uttaratō Gavahana-grāma-nadī | tathā Veṭāḍgula-grāma-tasya
pūrvvatō Bhogadēva-parvva-
48 ta-yamala-prastarō dakṣipatō klhacāda-vāhalā | paścimataḥ Paṭasaḍa-phaṅhāraḥ
uttaratāḥ

¹ Bal Gangadhar Sastrī read Bahu, here and below. With nīti-str-ūrtha-śiddha-śet compare dyama-
² Originally savvam-ēva (or perhaps savved-ēva) was engraved.
³ Between dhāya and astu one misses a verb like saṁbdhāyati.
⁴ Originally paṇoam was engraved.
⁵ As the text stands, the Accusative daṇa-phalas must be made to depend on mated; but I should rather
have expected the Genitive daṇa-phalanāya, dependent on viṣṭa-buddhyā.
⁶ Mettre: Indravājī. ⁷ Read dhāra. ⁸ Read -sasmasē. ⁹ Read -sasmatsē.
¹⁰ Bal Gangadhar Sastrī read Arghēn７avatās, but Āvetāvarā 6 is quite clear in the original. See above,
p 593, note 4.
¹¹ Possibly the intended reading may be -purassoram khaṇḍa-, and in that case the adverb ending with
-purassoram ought to be taken to qualify the verb samadd (for samadēm) in line 56, below.
¹² This sign of punctuation and all the others up to the end of the sentence in line 56 are superflo渚.
¹³ The correction in this word seems to have been made already in the original.
¹⁴ Here and in several places below the rules of saṁdhi have not been observed.
No. 40. ] KHAPEPATAN PLATES OF RATTARAJA. 301

49 Štāmāna-grāma-sīsavi-parvataḥ || 4 || tathā. Devalakshmi-grāme jiva-lokaḥ
l 1 Vyadgarule ca-
50 kāntarah l | Sayyapalyam jūhakah l | tad=etad=grāmatray-adikam
chaturāghāta-vichchhimnaṁ sarvva-ı
51 rājakīyam=ābhyantrā-siddham=saṭabhaṭapratīvaśa pūrvvadatta-dēvadāyavra(bra)hmadāya-varjaṁ śrī Matta-

Third Plate ; Second Side.

52 mayur-ānvaya-Karkarōṇi-santati-prasūta-vivad-vra(bra)hmacary. 3 [ c h ] a r y a -
bbhogyam=āchandrākarāṁ pālanīyam 1 śrīma-
53 n-Mattamyur-ānvay-āntargata-Karkarōṇi(ṇi)-santāṇa-gurukramāyata-siddhāntata[ı]tv-
ārk-āpahṛita-mohā-
54 nāhatamāsaṁ mān tapomahima-pradhväst-āśeṣhasaṅgānāṁ pravō(bō)dapradipa-prakāṣita-
śvarṇapāramāgarāmām
55 samādhijaya-śvabhāva(bhāva)-tribhuvanakirttaṁ śrīma-aṁbhistā-sambhu-guru(ru)pāṁ
chāraṇakamal-āntarīla-madhuv-
56 liṅghbhyāṁ śrīma-Atrēya-vivad-gurubhyō vidyādāna-svarūpeṣa samadāt 4 1
tathā dpānant-āyata-vaha-
57 trāt=svarga-gadiyaśaṁ 1 Chēmulya-Chand[ṛ]apura-varja-Kandalamulīyā-āyāta-
pravahanāt=svarga-dharmān [1*]
58 dārikā-kuṭumva(mbaṁ) ni ca | tailika-kuṭumva(mbaṁ) m=ēkam 1 mālākara-
uṭumva(mbaṁ) 1 kumbhakā-kuṭumva(mbaṁ) 1 raja-
59 ka-kuṭumva(mbaṁ) 1 [[*]] durg-ābhyantrē cha jagatipur-ārthābhūmīm 4
tasyā āghaṭanāni kāthante pūrvvati vasati-
60 prākārō dakshepiṭam markkaṭa-gūpuraṁ paśchimātaḥ Śivaṁā-marga uttaratō marga-
kuṭpāḥ 1(1) durgā=va-
61 hiś-cha pushpavāt-arthaṁ pūrvvā-prasiddha-vadavā-bhuvam 1 ō 1 ō Tad=śāṁ
dharmāṁ māmakīnam=ātmansūraḥ-bhā-
62 vibhir=nārendraṁ-anupālanīyaṁ=kutāṇa-cha munibhiḥ | 7 Yān-śha dattāṁ pura
nārendraṁ=danāni
63 dharmān-artha-yasa(śa)-karāṇi | nirmāṇya-vānta-pratīmāni tāni ko nāma sādhuh
puran=ādātta 1(1) Va(śa). 3
64 hubhir=vasudhā bhuktā rājabhīḥ Sagar-ādibhiḥ 1(1) yasya yasya yadā bhūmīm=
tasya tasya ta-
65 dā phalam 1(1) Sadyo' dānaṁ nirayaśaṁ sāyaśaṁ dirgha-pālanam 1 ata
eva=rahayaḥ

Fourth Plate.

66 prāhur=daṇāca=chhrēyō=nupālanam 1(1) Da[ṛ]tvā 3 bhūmiṁ bhāvināḥ
pārthivendrāṁ=bhūyō bhūyō yā-
67 chatō Rāmabhadrāḥ | sāmānyō=yaṁ dharmma-sētur-nripaṇāṁ kālō kālō pālanīyō bhavadbhiḥ 1(1)

1 Sarvatājagadā-sābhyantrā-siddham 1 have not met with anywhere else. Instead of the first word I
should have expected sarvatājagadā-sābhyantrā-siddham or some similar phrase.
2 Read 'prasūtaṁ or 'pratīvam.'
3 Read samadām.
4 One would have expected here 'ārthāṁ bhūmīm.'
5 Reading 'aśeṣam a.'
6 Metre : Śūka (Aṇanāṭaḥ); and of the next verse.
7 Metre : Indravājā.
8 Metre : Śāilī.
No. 41.—VERAWAL IMAGE INSCRIPTION;
VALABHI-SAMVAT 927.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Gottingen.

This inscription, which was discovered by the late Dr. Bhagvanlal Indrajit, is on the pedestal of an old image, built into a wall of the modern temple of the goddess Harṣatādevī, at Vērāwāl, the ancient Somaṇāthādevapattana, in Kāthiawārd. It has been already published in Archaeological Survey of Western India, No. 11 (List of Antiquarian Remains, Bombay Presidency), p. 135. I now re-edit it from an un-inked paper stammapage, kindly procured by Mr. Haridas Viharidas, Divān of Junāguḍh, which has been placed at my disposal by Dr. Fleet.

The inscription contains five lines of writing which covers a space of exactly 1' broad by 2½' high, and is well preserved throughout. The size of the letters is about 3/4' The characters are the kind of Nāgarī which we find in the Jaina palm-leaf MSS. of the 12th and 13th centuries. The language is Sanskrit, rendered incorrect by the influence of Prākrit, which shows itself in the spelling of names, in the absence of the proper case-terminations, and in the employment of the form kārdāpi, for kārta, in line 5; and the whole text is in prose.

The object of the inscription is, to record that, on a date which will be given below, the śreṅshthin Mūlaśāga, a member of the Gaḷaka caste (or clan), and his wife, the śreṅshthin Mōgśl; their son, the seller of perfumes Jōja, and his wife Shēvāda; and their sons Jayātā.

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1. Metro : Śēkā (Anashtabh); and of the next verse.
2. Read -dattāṁ vā.
3. Read shakṣṭiā.
4. After this, one would have expected the word satkā; compare the grant of Aparājita, above, p. 275, text line 38.
7. The photo-lithograph opposite page 306 is from Dr. Bhagvanlal Indrajit’s cloth-rubbing.—[Regarding the painted inscription of the Mahārāja Bhūmaṇa, which is reproduced on the same plate, see Sir A. Cunningham’s Reports, Vol. XXI. p. 110 f. and Plate xxx.—E.H.]
8. [Compare the Kannarese and Telugu gōlla, ‘a cowherd.’—E. H.]
Jasadèva and Jaspala, and other (members of the family), st Dëvapatana (i.e. Sûmatâchdëvapatana), caused to be made for purposes of worship an image of the holy Gòvardhana—the image below which the inscription is engraved—for their and their ancestors' spiritual welfare; and that this image was carved by the artisan Râghava, the son of the artisan Vîmjadhâva.

The only point of general interest in this inscription is the date in line 1—śrîmad-Valabhî-sa[ñ]jvat 937 varsâh Phâlguna-sûdi 2 Sôme—i.e. on Monday, the 2nd of the bright half of Phâlguna, in the year 937 of the era of the famous Valabhî. This date has been already fully discussed by Dr. Fleet, in his Gupta Inscriptions, Introduction, pp. 90-93. The reading of it, which was adopted by Dr. Fleet, is now by the paper estampage proved to be the true reading, and, with this reading, the European equivalent of the date undoubtedly is, as Dr. Fleet gave it, Monday, the 19th February, A.D. 1424. The only difficulty presented by this equivalent is, that Monday the 19th February, A.D. 1424, falls in Šaka-Sâvat 1167 expired (= Vikrama-Sâvat 1302 expired), and that there is here a difference of only 240 years between the Valabhî year (937) and the corresponding expired Šaka year (1167), while in the case of some other Gupta-Valabhî dates this difference amounts to 241 years. To explain this discrepancy, it might be said that the years of those other Gupta-Valabhî dates are expired years, and that the writer of this date, exceptionally, quoted a current year; and such an explanation would no doubt accord well with the practice of other eras. Yet, in the present instance, I would rather suggest a different explanation. I find it somewhat difficult to believe that in the 13th century A.D. the people of Kâthiâvâd should have possessed a true knowledge of the exact epoch of the original Gupta era. The era then in common use among them was the Vikrama era, and what men knew or believed was, that Valabhî had been destroyed 375 years after the commencement of the Vikrama era, and that an era had once been in use which dated from that event. Now the meaning of the traditional verse about the destruction of Valabhî having taken place 375 years after Vikrama can in my opinion only have been this, that, to convert a Vikrama year into the corresponding Valabhî year, it was necessary to deduct 375 from the Vikrama year. This I believe to have actually been done in the date of the Vêrâwôl stone inscription of Arjuna, where the Valabhî year 946 is quoted by the side of the Vikrama year 1320; and this I believe to have been done also in the present date. In other words, I believe that the year of this date is really Vikrama-Sâvat 1302 expired (and must be treated as such for the purpose of calculation), and that the writer, desirous of quoting the obsolete era, attained his purpose by putting down in the date the year Valabhî-Sâvat 1302—375=937.

TEXT.

1 Orn || śrîmad-Valabhî-sa[ñ]jvat 937 varsâh Phâlguna-sûdi 2 Sôme ||
Aḍy-ĉha śrâ-Dëvapatana

1 Or the meaning may be, that the image was caused to be made by the śrîkâlmât Mûhîl, the wife of Mûla-Jôga; by Sêvâda, the wife of Jôja, a son of the former; and by the sons of Jôja and Sêvâda, and other (members of the family).
2 See Professor Peterson's Third Report, p. 4, and App. p. 295, v. 102; also Mûruûga's Prabhâda-chintâmayi, p. 279—

Pavayyagi vâdestîm tinni sagdyin aikamâqâ ||
Vikrama-kâlôm tab Valabhî-shágâ samuppanâ ||

4 I should perhaps state here that the above remarks, which I see no reason to modify, were written and sent to Bombay to be printed in June 1890, before the publication of Dr. Fleet's valuable paper on the Gupta-Valabhi era in Ind. Ant. Vol. XX. p. 376 ff. For all practical purposes my views entirely agree with those of Dr. Fleet.
5 From a paper estampage, supplied to me by Dr. Fleet.
6 Expressed by a symbol.
7 Originally Sasâ was engraved, the vowel ow being written by one line before, one line after, and one line above the sign for s; but the superscript line, which turns d into ow, has clearly been struck out.
No. 42.—SITABALDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI.;
SAKA-SAMVAT 1008.

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

This inscription is on an elaborately sculptured pillar which was found by the late General Sir A. Cunningham at Sitabaldi, near Nagpur, in the Central Provinces, and is now in the Government Museum at Nagpur. To judge from the photograph before me, the sculptured part of the pillar measures about 5' high by 2½' broad, of which the inscription occupies the middle portion. Above the inscription is a row of small figures, and above these are, in the centre a linga, and on the two sides of it representations of the gods Brahma and Vishnu; below the inscription are some cows and calves, and below these there is again a row of small figures, apparently fighting. I edit the inscription from an estampe, supplied to me some years ago by Dr. Fleet.

The inscription contains 11 lines of writing which covers a space of about 2' broad by 1½' high, and is fairly well preserved. The size of the letters is about 1" in the upper lines, and rather less than ½" in the lower ones. The characters are Nagari. The language is very incorrect Sanskrit, and the whole is in prose. In respect of orthography, it will be sufficient to note that the consonant b, with perhaps one exception, is expressed by the sign for v, and that the dental sibilant is generally employed for the palatal, and the palatal once for the dental (in sakṣāraṇḍhu, l. 6). As regards grammar and lexicography, attention may especially be drawn to the Prakrit termination u in sakṣu, l. 1, ādiu, l. 8, taipuru and dāhavu, l. 9, and dūdasaun, l. 10; to the employment of the words chaṇaka, l. 5, and panaḍu, "a great-grandson," and nīṭṭ, "a grandson," l. 8, which must have been taken from the author’s vernacular; and to the peculiar construction of the numerals in line 10.

Opening with the words 'ōm, may it be well,' and a date which will be considered below, the inscription (in lines 2-4) refers itself to the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the Mahāśrīḥiḥrāja Paramāśvara Paramabhūtāraka, the glorious Tribhuvanamalladēva, the frontal ornament of the family of Satyādēya and

1 With this phrase, for the employment of which there was no reason here, compare rājāvālt-pūrvam in Ind. Ant. Vol. VI. p. 191, line 1 of the inscription.
2 i.e. śrēṣṭhirāj.
3 The superscript line of ś is very faint in the estampe.
4 i.e. prabhūtāraka, for prabhūtīrakah.
5 Read -murtir.
6 i.e. śrāvadāra-
8 In the same Bepanah in line 9, if my reading of it is correct.
ornament of the Chálukyas, i.e. the king Vikramaditya VI. of the Western Chálukya dynasty. It then mentions (in lines 4-7), as a dependent of the king, the Mahásmastra Dháhdibha[m]dk, also called the Ráṣaka Dhádialéva, who had emigrated from Latalaura, was born in the Maháráṣṭra lineage, and was distinguished by such titles as 'the scatterer of hostile armies, in war a Sahasrabahu,' a uterine brother of others' wives, the wrestler of all wrestlers, who obtained favour by a boon of (the goddess) Chámunā. And in lines 7-10 the inscription records that a dependent of this Dhádialéva, the Dvandha[ya]k Vásoudéva, a son of the bhaṭṭa Padmanábha, grandson of the bhaṭṭa [Bö]papai and great-grandson of the bhaṭṭa Viṭhapai, who belonged to the Káyva śákhá and Vasta gótra and had five pravaras, and who also had emigrated from Latalaura, 'a slave to cows and Bráhmaṇas,' and ardent worshipper of the god Vishnú, who had obtained favour by a boon of (the god) Nárásimha (Vishnú), gave 12 navartanas of land, which had been purchased by him, for the grazing of cattle; also 7 navartanas for daily food given to cattle; and 5 navartanas for váchaka (?), apparently to a temple at which the inscription was put up. The concluding line 11 states that, whosoever appropriates the land so given, robs the gods Brahma, Vishnú and Mahésvára (Śiva); and that, who steals the cows from it, falls into hell.

The inscription is dated, in lines 1-2, in Śaka-Samvat 1008, on Friday, the third lunar day of the bright half of Vaisākha of the year Prabhava. By the southern luni-solar system the year Prabhava would be Śaka-Samvat 1009, not 1008, expired; but the date does not work out satisfactorily for either year, nor for the four surrounding years. For the third tithi of the bright half of Vaisākha ended,—

in Śaka-Samvat 1006 expired, on Thursday, 11th April, A.D. 1084;
" " " 1007 expired, on Monday, 31st March, A.D. 1085;
" " " 1008 expired, on Sunday, 19th April, A.D. 1086;
" " " 1009 expired, on Thursday, 8th April, A.D., 1087;
" " " 1010 expired, on Tuesday, 28th March, A.D. 1088; and Wednesday, 26th April, A.D. 1088;
" " " 1011 expired, on Monday, 16th April, A.D. 1089.

In my opinion, the day intended by the date is really Thursday, the 8th April, A.D. 1087, and the writer made a mistake in regard to the week-day.

The place Latalaura, which is twice mentioned in this inscription, I am unable to identify.

TEXT.

1 Ṣa[ka-r]ipa-kál-ātita[|]* 10Sa[ka]vatsar-āṁtargata-daśasatas ya[tra]
ashtatadikê[|] Saku 1009 Prabhava-sa[ṁ]-
vatsare Vaisākha-sa[dha]-tritiyā-Sukradinê[|] ady-ṭha samastabhuvanārāya-
Śrī-Prīthvī-vallabha-ma-

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1 See Dr. Fleet's Kanarese Dynasties, p. 48; and Dr. Bhandarkar's Early History of the Dekkan, p. 64.
2 i.e. the great feudatory.
3 i.e. Arjuna.
4 i.e. 'one who applies the rod,' a head police-officer, etc.
5 The exact sense of the word nākayāde[da]|dharēs of the text is not apparent.
6 About the meaning of the word váchaka also I am doubtful; perhaps it denotes here the drivers or attendants of the cattle.
7 On this day the third tithi of the bright half ended 16 h. 9 m. after mean sunrise.
8 From an impression, supplied to me by Dr. Fleet.
9 Expressed by a symbol.
10 The date would have been correctly expressed thus: Sa[ka]vatsar-āṁtargata-sa[ṁ]dha[sc]hamas[sa]m̄bha māтр̄a[sa]m̄bha māтр̄a[sa]m̄bha māтр̄a[sa]m̄bha māтр̄a[sa]m̄bha.
11 The akṣaras 10 and 11, having been originally omitted, are engraved above the line.
12 This may possibly have been altered to aṣṭā[ḍ]hika.
13 Here and in other places below, which it is unnecessary to point out separately, the rules of aṣṭā[ḍ]hika have not been observed.
No. 43.—TIDGUNDI PLATES OF THE TIME OF VIKRAMADITYA VI.;

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttengen.

These plates were found, about thirty-five years ago, at the village of Tidgundi, about twelve miles north of the city of Bijapur, in the Bijapur tālukkā of the Bijapur district of the

1 Originally "rdfps" appears to have been engraved. The following sign of punctuation is superfluous.
2 Read "vīrīgata" and "prasūta".
3 This word ca[a]akā is not Sanskrit; it probably is connected with the root c[a], "to break," and apparently the whole birudā is equivalent to äribal anchāddana. Compare also the Marāṭhī ca[a]aka, "a slap, a stroke."
4 Nāma is quite superfluous here; its sense is contained in the following samastarājñāttā.
5 Read "gf[ak]ah; but the words in the whole phrase, beginning with tatpādamādā-opajītī in line 4, should really have been put in the Locative. The following sign of punctuation is again superfluous.
6 This word and the following words in the Nominative case, qualifying as they do Vārudeśas in line 9, should have been put in the Instrumental.
7 This sign of visarga was originally omitted.
8 Read "dā[k]yādā, or perhaps rather "dā[k]yādā."
9 Read "rgyā.
10 Pa[ñ]atī and stīt in the following compound are clearly closely related to and synonymous with the Marāṭhī pa[ñ]atī, "great-grandson," and vādā, "grandson," the Sanskrit words would be pramapātī and nāpatī.
11 The first aks[a]ara of this name might also be read ved or, perhaps, "ved; the last aks[a]ara was originally pos, but has been altered to pai.
12 Read "patrēd.
13 On the termination s of this and of some of the following words see my remarks on page 304 above.
14 The aks[a]ara in brackets may possibly be syā. I do not understand the exact meaning of this compound; perhaps it has reference to religious observances on the 12th day (dėddātī) of the two halves of the month.
15 Read "nde[ñ]ānā."  "
17 Probably intended for tāt bhāmāyāg pratiŚpādītā.
18 Read tāt bhāmāyāg lōpayaṁti tē Brahma-Vi[ṣ]hu-Mahāvāmanālōpayaṁti; brai 2o ṣu lōpayaṁti sa kumbhīpa[k]a patati [I]"
Painted Inscription of the Maharaja Bhimasena.—The Year 52.

Veraval Image Inscription.—Valabhi-Samvat 927.

Sitabaldi Inscription of the time of Vikramaditya VI.—Saka-Samvat 1008.
No. 43.] TIDGUNDI PLATES OF VIKRAMADITYA VI.

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Bombay Presidency; and they were recently in the possession of the late Mr. Sh. P. Pandit, who has published a translation of the inscription which they contain, with a lithograph of the text, in the Indian Antiquary, Vol. I. p. 80 ff. I edit the inscription from two excellent impressions, supplied to me by Dr. Fleet.

These are three copper-plates, the second of which is engraved on both sides, while the others are so on one side only. Each plate measures about 12½" broad by 9" high. The edges of the plates are fashioned thicker, so as to serve as rims to protect the writing, and the writing in consequence is in a perfect state of preservation throughout. The plates are strung on a ring, which had not been cut when this record came into Dr. Fleet's hands. This ring is about 4½" in diameter and ¾" thick, and holds a circular seal, about 2½" in diameter. The seal contains, in relief on a countersunk surface, in the centre a lion or tiger, standing to the proper right, with the head turned to the front; above it, in the middle the moon, on the left the sun, and on the right an open right hand, held up with the palm to the front; beneath the lion or tiger, from the right to the left, a straight sword or dagger, a palm-tree (?), a cobra, standing on the tip of its tail, with the hood expanded, and a svastika, the short turn-backs of which are going the wrong way. The weight of the three plates is 554½ tolas, and that of the ring and seal 106½ tolas; total, 661 tolas.—The size of the letters is between ⅛ and ⅜". The characters are Nāgarī; they include the sign of the upddharmā, in the word edhā, in line 28. The language is Sanskrit, but the bīradas in lines 32 to 39 have the terminations of the Kanarese nominative case (au, a or a),1 and the text contains, in addition to some Kanarese proper names, five words which are Kanarese, adāta, l. 34; bāta, l. 36; bhāsādāra, l. 35; and māṣeṣa and sāmya, l. 42. The inscription opens with three verses glorifying, or invoking the blessing of, the gods Vishnu and Śiva, and ends with one of the ordinary imper­cator­y verses, and it also contains two verses in lines 24-32 and one verse in lines 40-42; the rest is in prose. As regards orthography, r is generally employed instead of the vowel ri, and u is always denoted by the sign for v; the dental sibilant is often used instead of the palatal, and the palatal twice instead of the dental (in sahasra, l. 16, and sev-dattā, l. 48); and the word ēha is written yēha in line 25 (and was so written originally also in line 26), and tāmra—tāmura in line 48. As regards the inscription in general, it may be noted that the main part of it, from line 8 to line 84, consists really of a single sentence, but that this sentence is broken up by the insertion of descriptions of the two personages chiefly concerned, which, rather oddly, are worded just as an independent document or order of either would be expected to commence.

The inscription refers itself to the reign of the Western Chālukya Tribhuvanamalladēva5 (Vikramaditya VI.); and records that, on a date which will be given below, a dependent of Tribhuvanamalla, the Mahāmāndālēvara king (mahipati) Muñja—a son of Sīndarāja, who was the eldest son of Bhilma, the governor of the Pratyaṇḍaka-Fourthousand, of the Sīnda vaṁśa—sold the Vāyvaḍa group of twelve villages, with the exception of the village of Tākkaḷīka, to another dependent of Tribhuvanamalla, the Mahādevamāsa Kannasmāntag. Both the vendor and the purchaser a large number of bīradas are enumerated in the text; here it will suffice to draw attention to the titles of Muñja, a few of which may hereafter perhaps turn out to be of some historical importance.

The date on which the above sale is stated to have taken place, is Sunday, the first of the bright half of Kārttika, when six years of the glorious Vikrama time had elapsed, in the seventh current year, the year Dundubhi. The era here employed is more commonly described

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1 [R̄aṇapadman-śakakāra in line 36 contains the Kanarese genitive “śau; on aṣakakāra, ‘a champion,’ see Dr. Fleet’s Kanarese Dictionary, p. 41 ; Ind. Ant. Vol. XV. p. 278 f.; and von Böhtlingk’s Abridged Dictionary, s. v. बाणारा. Bāṇaśa in the same line is the gen. plur. of bāṇa.—R. H.]

2 Originally the vowel ri was throughout written by the syllable ri, but the mistake has been corrected perhaps three times.

3 See page 305 above, note 1.
by the phrase Chālukya-Vikrama-varsha, and the seventh year of it, the year Dundubhi, should correspond to Śaka-Sārvat 1004 expired. But the date does not work out satisfactorily either for this year or for the years immediately preceding and following it; for the first tīkṣa of the bright half of Kārttika ended, in Śaka-Sārvat 1003 expired on Wednesday, the 6th October, A.D. 1081; and in Śaka-Sārvat 1004 expired on Tuesday, the 25th October, A.D. 1082; and in Śaka-Sārvat 1005 expired it commenced 0 h. 9 m. before mean sunrise of Saturday, the 14th October, A.D. 1083, and ended 2 h. 29 m. before the end of the same day.

Of the localities mentioned, Tākkalikā, one of the group of the Vāyvṛada-Twelve, may perhaps be the village of 'Takulkee,' about twelve miles north-west of the city of Bijāpūr and fourteen miles south-west of Tidgundī. Pratyāndaka, after which the Pratyāndaka-Fourthousand district was named, and the city of Bhogavati, from which Muñja took one of his bīradas, I am unable to identify.

TEXT.3

First Plate.


Second Plate; First Side.


2. Compare ibid. Vol. VIII. p. 6; Dr. Fleet's Kanarese Dynasties, p. 97; above, p. 231; and below, p. 316.
4. * Originally uṣāntuṭah was engraved.
5. Originally puras was engraved, but the superscript line which turns δ into sa has been struck out. Over the sa of the following word there is a sign of anuvṛtra which has been struck out.
6. This aṅkhaṃ, śrīga, looks rather like cchāya in the original.
8. * Originaly uṣāntuṭah was engraved.
9. In accordance with what follows, we should have expected here dēc, without vijaya-rājyā.
10. Read shastre.
11. Read 'aśatā. In the following word the sign of anuvṛtra is engraved above go, not above sa.
12. Read 'ścara.'
Second Plate; Second Side.

25 nō mama grahīn = -āyaṁ Vāmana yēhaṁ  Muṁja-nripa-īr bhūpāla-chriḥ(çu) dáma-piḥ [*]
26 n-āpy= anigkri(kṛ)ka-ṅ-kōla ēsāṁ jagataḥ pātē chirain śatrübhiḥ sē- [*
27 yam rājita-rājā-rajā-vijayā ḫyān-mahi-vallabhāḥ || Chitraṁ Mu[m*-]
28 ja-mahipatē tava ripu-svāṁtē su-taptē-niśāṁ tad-vāhp-ām- [*
29 va(bu) ḫīhi-bḥi-kāre vicharitaṁ lōlā cha kīrtya-amgāna [ * ] ā jñātaṁ [*
30 tvayī vidyātē śīkhi-viśa-stambhi-ādi-vidyā-va(ba)laṁ tē- [*
31 n-ēyāṁ 10 Hima-sēṁ-varti-ripu-saṁghāṭ-āśu-saṁchāri- [*
32 ni || tēna cha svā-marājala-madhyā || Svasti [ * ] śrī[ḥ ] Samadhi-
33 tapäcchamahā-sāvadh(ā)na mahāsa-mahātan viralakṣmikāntaṁ paraṇva(ba)- [*
34 la-kri(kṛ)taṁ 11 adatāsa-sāmahtānagaha-napāvali-vaiṭaṁ- [*
35 bhaṁjanaṁ vara-sāmahtānagajākōsārī 13 sāmaṁtāvē(bē)ūntēkārāṁ 14 Ma-
36 gara-krītthinavāsārī 15 va(ba)ūntara-bhāvānī 16 Rēvaṇadēvaṁ-am[kn*] kāra [*

Third Plate.

37 paṭhaṭāçhā[r*] yam = schalitadhairya goṭrapāvītraṁ sujanāi- [*
38 kamitraṁ dharmma-Dharma[m*] tmanā satya-Rādhāyaṁ turaga-Rēvataṁ 17 viṅkṛ[ma]- [*
39 ta-kaṭhāvīnaṁ śrīma[r*]-Tri-bhuvanamahā-ladēva-pāda-rādhakaṁ 18 śrīma- [*
40 t-Kannaśāmaṁtaḥ 19 tasya-śāṣīrvvachanam-śādam || 18 Jñātē = chhrī-Kanna-
41 sāma[ma] to Harapāṇ-ārochchan-priyāḥ 20 [ * ] Lāṭī-kuchatā-sparśī chi- [*

1 Originally maṇḍalīka was engraved, but the sign of i is struck out and that of the inserted i is faintly visible.
2 This (and not jagata-pāpa) is the actual reading, the consonant of the third såkrāta being exactly like the th of vrīthi in line 4. I do not understand the word, but believe that maṇḍalīka-jagata-pāpa must be similar in sense to the ordinary maṇḍalīka-śākrāta.—' Perhaps we may correct goja-tāya, which would be synonymous with goja-kōṣākāla (Ep. Ind. Vol. I. p. 365, text line 13 f.) and kari-kōṣākāla (Ind. Ant. Vol. XXI. pp. 121 and 346) '—E. H.]
3 Originally samākāra-krita was engraved.
4 Metre: śārdulavikṛtiā; and of the next verse. The words in the first Pāda do not admit of a proper construction; what the author meant to say apparently is: yasya . . . maṇḍalīka n-agrahit.
5 Originally yeṣa appears to have been engraved; read śēka.
6 Originally nripa-īr was engraved.
7 Originally kriṭta was engraved, but tā has been altered to ta, and perhaps kri also to kri.
8 Originally yeṣa was engraved.
9 This ča may have been altered to ātra in the original (lōlā-ditra).
10 Originally śrīma was engraved.
11 Here a sign of anusvāras, which had been engraved above tā, has been clearly effaced; the preceding kri may have been altered to kri.
12 This, and not saṁḍāta, is quite distinctly the reading of the original; adāta is a Kannarese word, meaning 'a mighty, powerful, or heroic man.'
13 Originally 'āsāṅkta was engraved.
14 Bhogāda is also a Kannarese word, meaning 'a hunter, a sportsman.'
15 This is what was originally engraved, but the impressions clearly show that the two vowel-signs and the superscript r of the word kṛ Hill have been struck out. What is intended I believe to be Mākuraṅkutuṇa-vāsīra
16 Baņga is a Kannarese tadārada of the Sanskrit bhaṭa.
17 Read - Bēvaṁtaṁ.
18 Metre: Śēka (Anuāṭhil.)
42 ram vairi-kri(ti) tamitakaḥ || Tasmai kraya-dāna-pūrvvakam1=ātmāyā-ma. 4
43 mneysa[si] śāmyaṁ Vāyusāv dyādaśa-grāmāма dattāḥ tan-madhye Ṭakkali-
44 k-ābhidiḥaṁ-grāmāṁ varjayiव || Tat-pradhānapuruṣaḥ-śri-Khanbhha-
45 yya-nayakāḥ Madhuṅkarī-nayakāḥ saśihiṣhaṁ || 8 Bhasmāiśya-na-
46 yakaṁ Nilāva(ba)ya-nāya ka eteśāṁ purataḥ saśihiṣhaṁ Nann-
47 pai-pratiḥattiṇa likhitva śri-Muñja-mahipattinā Kannāśaṃanta-
48 ya || 9 sva-hastēna dattam-sidam tāmva-sāsanain10 || Sa 8[8]kaḥ ||
11 Sva(sva)-dattāṁ para-dattāṁ
49 vā yō harēt-etu vasunidharām [17] 12aḥ[si] śir=varsha-sahāraṇi(m) visaṁyāṁ13
50 jāyate kriṃih ||

TRANSLATION.

(Line 1.) Victorious is the boar-incarnation of Vishnu,14 which agitated the ocean, (and) at which the Earth was reposing on the tip of his uplifted right tusk.

Victorious is Hari15 who—when the enemy, in terror of having his body torn, hid in a fissure of the god's nail—wondering where he might have gone, vainly cast his glances in all directions, and then broke into a smile when, on shaking his claws, he saw the demon fall before him on the ground, like a particle of dust.

May he,16 the wearer of skulls, who has a throat like a row of bees hovering on a white lotus, accomplish your happiness!

(L. 8.) Hail! In the reign of victory of the refuge of the universe, the favourite of Fortune and of the Earth, the Mahārājaśri Paramēśvarā Paramābhattāraka, the frontispiece of the family of Satyāśraya, the ornament of the Chañukyas, the glorious Tribhuvanamalladēva, (while he,17) firmly residing for many days at the glorious city of Kalyāṇa, is ruling the earth; six years of the glorious Vikrama-time having elapsed, the seventh (year), being current, on Sunday, the first of the bright half of Kārtika of this (year)?

(L. 14.) Of king Muñja, dependent on his19 lotus-feet, the lineage (is this): (There was) the governor of the Pratyāḍaka-Fourthousand country, born in the Sinda race, fearless on battle-fields, named Bhima. His first-born, of renowned fame, a favourite of the mighty fortune of victory gained on battle-fields, was Sindarāja. Of his son, king Muñja, the column of praise (records):—

Hail! The Mahāmāṇḍalēvāra, the glorious Muñjarājadēva, adorned with the titles 'he who has attained the five mahādābas, the Mahāmāṇḍalēvāra, the supreme lord of the city

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1 Originally -pūracakānam- was engraved; read -pūracakām s-ātmiga- (f).
2 Manmaya is a Kanarese word, meaning 'a respectable man, a chieftain, a commander,' and ātmaya is a tadkhile of the Sanskrit ātmaya.
3 Read dattēsa'.
8 Bhasmāiśya- was engraved; read -ādākō.
8 One would have expected likhitam.
10 Read tāna-tānaṁ. 11 Metre: Śūka (Aunahṭabha).
12 Originally viśčydyā was engraved; read viśčydyā.
14 Literally, 'the boar-body of Vishnu, manifested.'
15 i.e. Vishnu as man-lion, fighting with Hiranyakasipu.
16 i.e. Śiva, whose 'throat is dark-blue from the stain of the deadly poison which would have destroyed the world, had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality.'
17 Compare page 308 above, note 10.
18 The principal idea which the author has in his mind and which runs through what follows, is, that 'on this day king Muñja sold to Kannāśamanta certain villages.'
19 i.e. Tribhuvanamalladēva's.
of Bhogavati, born in the serpent-chief's race, the frontal ornament of the Naga family, the sun of the lotus—the Sindha family, the submarine fire of the Guṇukas(?), the fever to the elephants—the rulers of districts;—the blessing pronounced on him is this:

"In former days, it was not Vamana whose heart, when he was engaged in subduing king Bali, faintness did not seize, it was this king Muñja, the crest-jewel of princes; nor did this king assume a boar's body, when the world had long been cast down by adversaries. Victory to him, the favourite of the Earth, the conqueror of rows of resplendent rulers!

"Marvellous it is that your Fame, king Muñja, is so eager to visit incessantly the burning hearts of your enemies which frighten (even) the ocean of their tears! Ah, I know, you possess the magic power of stopping fire, poison and the rest, and therefore she lightly wanders among the crowds of the enemies between the Himālaya and (Rāma's) bridge."

And he in the midst of his territory—

(L. 32.) Hail! Fortune! The illustrious Kannasāmanta, who worships the feet of the glorious TribhuvanamallaDeva, who has attained the five mahāabadas, the great chieftain, the beloved of the fortune of heroes, the god of death to hostile forces, the hurricane to scatter the mass of clouds—mighty chieftains, the lion to the elephants—hostile chieftains, the hunter of chieftains, the fresh essence of the god of love, the passion of warriors, the champion of Rēvanadēva, the instructor in what is beneficial to his master, of unshaken firmness, the purifier of his family, the unique friend of good men, Dharma's son in righteousness, Rādhā's son in truthfulness, a Rēvanta in (the management of) horses, a lion in prowess;—the blessing pronounced on him is this:

"Victory to the illustrious Kannasāmanta, who loves to adore Hara's feet, who touches the breasts of the women of Lāta, who has long annihilated the adversaries!"

(L. 42.)—to him, after purchase, he has given, together with his own rights as chieftain (?), the Vāyvaça-Twelve villages, excepting from among them the village of Ta'kkaLikā. In the presence of his chief officer, the Nāyaka, the illustrious Khambhayya; the Nāyaka Madhukari, the Suādhīgūrahī; the Nāyaka Bhamaia; (and) the Nāyaka Nimbaya, has this copper-edict, written by Nannapañ, the deputy of the Suādhīgūrahī, been given by the glorious king Muñja with his own hand to Kannasāmanta. The verse here (appropriate is):

"Whosoever should take away land given by himself or given by others, he is born a worm in ordure for sixty-thousand years."

No. 44.—INDIA OFFICE PLATE OF VIJAYARAJADEVA.

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

I edit this inscription from the accompanying photo-lithograph, which has been prepared under Dr. Fleet's supervision. The original plate is at the India Office; there is no information as to where or by whom it was found.

1 The original may also be translated 'in subduing powerful kings.'
2 i.e. the submarine fire frightens the real ocean.
3 This sentence is continued below, in the translation of L. 42 ff.
4 i.e. Yodhiṣṭhīra.
5 i.e. Karga.
6 This is the name of a son of Sūrya.
7 Here the sentence commencing above with the words 'and he in the midst of his territory' is continued.
This is a single plate which measures about 10" broad by 5½" high, and is engraved on one side only. It contains ten lines of writing written across the breadth of it, and another line, which merely contains the name of the donor, on the proper right margin. The writing is in a perfect state of preservation. The size of the letters in the body of the inscription is between 1/8" and 3/8", and of those on the right margin, about 5/32". The characters are Nāgarī, as written in Orissa or neighbouring parts of Eastern India probably in the 11th or 12th century A.D. The language is very incorrect Sanskrit prose, greatly influenced by the Prākrit or vernacular of the author. In some places the case terminations are altogether omitted; in others we have wrong cases, false genders, and inappropriate or incorrect verbal derivatives. The influence of the Prākrit is shown by the substitution of single for conjunct consonants (as in Viṣṇu-pāda for Viṣṇu-pāpā, ll. 2 and 7, sādāthitāyā for sādāsthāyā, ll. 4 and 5, and avahāta for avāhāta, l. 5), the use of the lingual for the dental nasal (as in na for na, l. 3, and kuttumvikāpāṃ for kānāṃ, l. 7), the substitution of s for t and š (as in ekām for ēkaḥ, l. 8), and the omission of medial ū and final consonants (as in -vidhānām for -vidhāyānām, l. 9, and kṣayāti for -cchita, ll. 5 and 7).1

1 That the author's vernacular was closely related to, or was a kind of, Māgadhī Prākrit, appears to be particularly proved by the occurrence of the word oṣād for avasthā in line 5; by the use of the conjuncts ep, em and sy instead of syp, shm and shy in chatuyānā, l. 6, tūṁī (for yuṣkmat), l. 4, and nīruvahāyati, l. 9; and (if my interpretation of the text be right) by the Nom. sing. masc. ēd in line 3.2 In respect of orthography it may be noted that ṭ is everywhere doubled before r (as in -putra, l. 2); that b is written by a sign of its own in kuttumvikāpā, l. 3, and balādhyātā, l. 4, but by the sign for v in kuttumvikāpā, l. 6; and that the writer throughout has written II instead of the single ṭ (as in -kaṭṭa, l. 1). The style and phraseology of the inscription are very peculiar, and I know of no other inscription which is similar to it in this respect. A territorial term which I have not met with elsewhere, is paribhoga in line 3, used apparently in the sense of bhūti or bhōga, 'a district.'

The inscription, described in line 2 as a prasada-ppattaka or 'document of favour,'3 is one of a Pāramahāttrāraka Mahārājaśīhādī Paramāśevaro Vijayarājadēva, and records a grant of land and other property in the Kēsarikōṭṭa paribhoga and the grant of a village named Pōtā, in favour of some people of the Pālha clan or caste. There is nothing to show to what dynasty Vijayarājadēva belonged, or to determine the time when he lived; and all that can be said, is that, judging by the writing, the inscription must be referred to Orissa or some part of India adjoining it, and to about the 11th or 12th century A.D.; and that, if the word kaṭṭaka (for kaṭaka) in line 1 should have to be taken as a proper name, which probably is really the case,4 Vijayarājadēva, when these grants were made, resided at Cuttack, now the capital city of the province of Orissa. One point in the inscription which I am unable to explain satisfactorily, is the mention, in line 6, of two Mahārājaśa, Lachchhīdēvī and Hāmsinīdēvī. The only suggestion which I can offer, is that Vijayarājadēva was a minor when the first grant was made, and that the government was then carried on in his name by these ladies.

The district of Kēsarikōṭṭa and the village of Pōtā I am unable to identify.

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1 Perhaps I should also mention here that we find five times, at the end of a word, d instead of ams or am; in line 4, -dṛka, niravahānd, and pracadā, and in line 5, paripāntand and bhūktaṃd.
2 Compare Hōmaṇḍuṇḍa's Prakṛit Grammar, iv, 291, 289 and 287.
3 Compare prasada, 'a favour, gift,' in line 6 of the Cochin plates (page 60 above), and pāṭṭa-mayaḥ prasadāḥ in the Udayāndiram plates of Hastinapura (Ind. Ant. Vol. XXIII, p. 296, note 2).—R. H. II.
4 Compare the same viṣaya-kartaḥ in line 1 of the Sambalpur plates of Mahābhāvagupta, Jour. A. Soc. Bengal, Vol. XLVI. Part I. p. 178; and in line 1 of the Chandlar plates of the same, Ind. Ant. Vol. V. p. 55, and Proceedings, A. Soc. Bengal, 1833, p. 11. A king Vijaya Kēsarī, supposed to have ruled A.D. 975-990, is mentioned in the list of the kings of Orissa, quoted in Mr. Sewell's List of Antiquities, Vol. II. p. 206.
TEXT.

1. Ōṁ² svasti [♀] Śrī-vijaya-kāṭṭa(ta)ke³ samāvāśita-paramabhaṭṭāraka-
mahārājaḥhirāja-paraṃśeva(sva)-śrī-Vijayarājadēvaḥ ⁴ kuśāli
2. śrī-Vigahapāla⁵ Dusala-puṭtra tathā Mihirāva Kusunā-puttra Paḥs-ā-śi prasāda-
pāṭīgaṁ prayachchhaty-anayā bhāshayā yathā śrī-Kōṣa-
3. rikṣita-paribhāgē khaṭṭā-rāhuṃ⁶ tathā kūṭa tathā griha tathā 
kūṭa(tu)mbikā yē² cha na kamo-api divasaṁ Mālādeva-bhuktaṁ sa cha 
samaṁ saṁ mayā śrī-bha-
4. ṭārakāa⁸ ḍa-chandr-ārka-tārakā yāya-kṛitya⁹ tuṣma-puṭtra-puṭtra-prapantu-ādi¹⁰ 
nirvāhamanāṁ¹¹ saddhityā¹² prasādkṛitya praddattā¹³ [♀] kēn-āpi balādi-
5. kṛite na paripātanālyā¹⁴ [♀] gōttarāya¹⁵ kasyache¹⁶ anyasana kāmakārā 
naṣti [♀] sahasa-parahaste bhōktavyā [♀] sadhityā atmāṁ o-
6. stā [♀] mahārājā śrī-La[ch]chhitidēvi tathā mahārājā [♀] śrī-Hamsinidēvi [♀]
Tathā Pōtā-grāmaṁ¹⁹ dvi-pada-chatuṣpa(śhe,da)bh-kṣētra-pāṁ¹² kuṭumvi-kā-
7. uññ¹¹ sahitam samaṁ saṁ śrī-Vigahapāla-puttra-puṭtra-puṭrān¹¹ bhatta(ta)-grāmaṁ 
mayā śrī-bhaṭṭāraṇaṁ prasādākṛitam [♀] anya-Paḥsa²¹ kasyache²⁵ kāma-

¹ From Dr. Fleet's accompanying photo-lithographs.
² Expresses by a symbol.
³ Kṣaṇaka may be either 'a royal palace' (rājaśatā) or the name of the castle. If it be the latter
⁴ should be the case here, we ought to write Kṣāṇaka. For instance, where viśaya is prefixed to the names of towns
⁵ see Ind. Ant. Vol. XVIII, p. 270.
⁶ This sign of punctuation is superfluous.
⁷ Here and in the following nouns up to jāti the terminations of the Devīcase are omitted.
⁸ I take the word intended to be khaṭṭa-bhāmī; the following kāpā and griha are probably meant for
⁹ kūṭa-pā and griha-pā.
¹⁰ Read yaccha na and afterwards, for sa cha, tach-chac; yē is the (Māgadhini) Nom. sing. masc., used
¹¹ instead of the neuter; yē is the Prākrit form of na.
¹² Read Ṛgveda.
¹³ Apparently for yacca-kṛitya, yacca-kṛityed; and the whole phrase for the ordinary d-chanḍa-ārka-tāraṅkan
duṣṭa.
¹⁴ This compound is used in the sense of the Instrumental case (dīdiḥ). The first word of it, tasaṁ, I take
¹⁵ to be equivalent to yaccaṁ.
¹⁶ The form, the sense of which the writer wished to express, seems to be nirṛtyayam, and the meaning I take
¹⁷ to be that of pattiḥkṛtyam, 'to be enjoyed or possessed.' Below, line 9, the root saṁ with the preposition saṁ
¹⁸ is employed in the sense of 'to carry out, to accomplish.'
¹⁹ Apparently for saḍa-stātyaṁ, 'in permanence or perpetuity; the word occurs again in the next line.
²⁰ Read praṭadātām.
²¹ i.e., gātāṣaya kasyachō±anayo-ga±pī; I understand the meaning to be: Nobody (i.e. no ruler) either of
²² my own family or any other (ruler) must follow his inclination (to take away this property).
²³ The two ekahoras kasya were originally omitted and are engraved below the line.
²⁴ Originally sahasā was engraved, but the sign of t appears to have been struck out; sahasa is of course
²⁵ sahasa. I am not sure about the exact meaning of this passage, but would suggest: sahasa-parahastēn
²⁶ bhāktaryaṁ saśāstra-tisya-ṣyaṁ-vaṣṭādrya; 'the property granted' may be enjoyed by (the donee) own hands
²⁷ (i.e. by them personally) and (with their consent) by the hands of others; this is the settlement (made) here in
²⁸ perpetuity. The first part of this clause would thus be equivalent to the bhāktaryaṁ bhājya-tiryaṅga of other
²⁹ inscriptions. As regards the wording of the second part, here I take to be the Māgadhī equivalent of vaṣṭādrya;
³⁰ and atiserāṃ probably is a mistake for aṭṭārya, which would stand for aṭṭārya, as vidāya does for vidāṣa in line
³¹ below.
³² Originally mahārājā was engraved.
³³ Read -grāmo, and further on, agreeing with it, sāmataḥ, sāmataḥ, -grāmo, and śrīṇaḥ.
³⁴ This word and the next should have been put in the Instrumental case.
³⁵ Read kūmbhakṣadām, for kāṭṭa.
³⁶ This word should have been in the Devīcase.
³⁷ What the writer wished to say, is probably anyaya Paḥṣajitikanyya.
TRANSLATION.

Dwelling at his glorious royal residence of victory, the Paramabhaṭṭaraka Mahārājādhi-rāja Paramādhāra, the glorious Vijayarājadēva, being in good health, grants to the illustrious Vigahapāla, son of Dusala, and to Mihirāva, son of Kusurar, of the Palha clan, a document of favour, to this effect that—

I, the glorious Bhāṭṭaraka, have graciously granted (to you) in perpetuity, in the Kesa-kotṭa district (parīkṣāpa), cultivated land and wells and houses and house-slaves and whatever has not any day been enjoyed by Mūladēva, to be possessed by you, your sons, grandsons, great-grandsons and so forth, as long as the moon, the sun and the stars endure; (and) not to be interfered with by any commander of forces. The (rulers) of (my) family or other (rulers) have no claim (to this). It may be enjoyed by (your) own hands and (with your consent) by the hands of others. This is the settlement (made) here in perpetuity. The Mahārājā, the glorious Lachchhidēvi, and the Mahārājā, the glorious Hammindēvi.

I, the glorious Bhāṭṭaraka, have also graciously given the whole village of Pōṭā, with its bipeds, quadrupeds, fields (and) house-slaves, to the sons and grandsons of the illustrious Vigahapāla, as a bhāṭṭa-village. No other Palha has any claim (to it). Excepting the village of Pōṭā, the sons of Kusurar are to enjoy everything as written (above). (My) well and virtuously behaved (subjects), ready to obey my commands, will carry out everything written above.

At the king's command, by the instruction of the illustrious Durgapāla written by me, the goldsmith Mūladēva, son of Maṅguka.

The glorious Vijayarājadēva.

No. 45.—NAGPUR MUSEUM INSCRIPTION OF SOMESVARA;
SAKA-SAMVAT 1180.

BY H. KRISHNA SASTRI; BANGALORE.

The slab which bears the subjoined inscription, is preserved in the Museum at Nagpur. I edit this record from three sets of excellent inked estampages, one of which was supplied to

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1 Read varjaitēd śikṣaām.
2 Read "rājām"; instead of the Genitive one would have expected the Instrumental case here and in the next word.
3 Read "śākānām"; for "vākṣāryam".
4 For naivaකsām.
5 Intended for "dēsāṃ Maṅguka-suttaṃ.
6 This is engraved in large letters on the proper right margin.
7 Or, it may be, 'dwelling at the glorious (town) of victory Kaṭaka'; see page 313 above, note 3.
8 I am somewhat doubtful about this, but see no way of translating the original text differently. It is strange that the name of the village, to which the land belonged, should have been omitted.
9 The original has baḷīḍhākṣītra.
Dr. Hultsch by Mr. Cousens, and two by Dr. Fleet, for whom they had been prepared by Shaikh Karim. Each set of impressions consists of five pieces. The context suggested to me that the first and second pieces should form the front, and the third and fourth pieces the back, of a slab which is broken in the middle, and that the fifth piece is probably engraved on one of the sides of the same slab. To settle this point, Dr. Hultsch forwarded one set of the impressions to Mr. R. S. Joshi, Curator of the Central Museum, Nagpur, who readily supplied the following information. The first and second, third and fourth pieces are actually engraved on the front and back, respectively, of a slab which is broken across the middle. The fifth piece is on the right-hand side of the upper half of the slab, and the lower half contains four lines in continuation, of which Mr. Joshi kindly sent a pencil-rubbing and an impression. He added that "the stone was brought to the Museum in the year 1861 from Sironcha, about 160 miles from Nagpur, by Colonel Glasfurd, the then Deputy Commissioner of the then Upper Gôdâvari district, who found the same serving the purpose of a tombstone and mounted at the head of an innumerable number of curious sarcophagi at the base of a range of hills in the insignificant village of Kotiah, some 6 miles from Sironcha tahsil." Sironcha is situated on the left bank of the Gôdâvari, in about 19° latitude and 80° longitude. The slab itself is noticed as "said to have come from Sironcha" in Sir A. Cunningham's Reports, Vol. VII, p. 115.

At the top of the front of the slab are drawn some rude figures: a dagger between a tiger facing it from the left and a liâga on the right. Below the tiger is the sun, and below the liâga a crescent, with a doubtful figure (a bowl?) between the two.

The alphabet of the inscription is Telugu, and its language Telugu prose. The characters on the front and back of the slab are much larger than those on its right side. A few letters at the beginning of lines 38 to 40 and at the end of line 56 are lost altogether; a number of other letters are indistinct and doubtful, especially on the right side of the slab and about the end of the inscription on the back. I am unable to give a complete transcript and translation of the damaged portions of the inscription. Of orthographical peculiarities I need only note that the vowel ri is represented by ri in pâraśīrī in (5 f.) and Śakaśīrī in (1. 26).

Lines 18 to 35 of the inscription record that Gaṅgamahādevī, the chief queen of Somēśvaradēva, gave a village, named Kāramaruka (1. 35) or Kāramarka (1. 55), to two temples of Śiva, both of which she had built. The first was called Viṣṇu-Somēśvarā after her husband, and the other Gaṅgādhārēśvarā after herself. The date of the consecration of the two temples and of the grant of the village was Sunday, the twelfth tithi of the bright fortnight of Phâlguna in the Śaka year 1130. The next few lines (35 to 42) appear to contain the king's sanction of the grant. Lines 43 to 55 specify the names of a number of royal officers who were witnesses of the transaction. Lines 57 to 79 I have not been able to make out satisfactorily. They appear to record that both Gaṅgamahādevī and Somēśvaradēva performed libations of water; but it is not clear if they did this in connection with the same grant that was referred to before, or with some additional donations.

I have no means for identifying the village of Kāramaruka which was the object of the grant. The date of the granting has been kindly calculated by Mr. Dikshit, who remarks on it as follows:—"In Śaka-Saṅvat 1139 expired, Phâlguna śukla 12 ended on Saturday, the 1st March, A.D. 1308, at 13 gh. 59 palas. This tithi can in no way be connected with the following Sunday, and therefore this is not the given date. In Śaka-Saṅvat 1130 expired, Phâlguna śukla 12 ended on Wednesday, the 18th February, A.D. 1309. This also is not the given date. In Śaka-Saṅvat 1131 expired, Phâlguna śukla 12 ended on Sunday at 18 gh. 43 palas. The European equivalent is the 7th February, A.D. 1910."

The first sixteen lines of the inscription are made up of a string of bīradas of the king, whose full name was Jagadēkabhušāna-Mahārāja, alias Somēśvaradēva-Chakravartin.
He claims to be a descendant of the race of the Nāga with thousand hoods, i.e. of the serpent Śesha, to be the lord of the city of Bhogavatī, to have for his crest a tiger with a calf, to belong to the Kāśyapa gōtra, and to be a worshipper of the god Mahēśvara and of the goddess Māṅikya-devī. In his Dynasties of the Kannara Districts (p. 95 ff.) and in this Journal (p. 230 ff.), Dr. Fleet has given details of two branches of the Sinda family, which were established at Bāgadage and at Ernamburage, and which were tributary to the Western Chālukya and Kalachurī dynasties.¹ In the Bhairamāṭṭi inscription (No. 33 above), the members of the Bāgadage branch of the Sinda family are stated to be descendants of the race of serpents (Nāgavānśa), to use the crest of a tiger, and to be the lords of the city of Bhogavatī. As three similar birudas are applied to Somaśvara, during whose reign the subjoined inscription is dated, it is clear that he must have been connected with the Sinda family. But as the inscription does not mention any of his ancestors, it is vain to conjecture whether he was a direct descendant of the Bāgadage branch, or of Vikrama, the last representative of the Ernamburage branch who is noticed by Dr. Fleet, and whose latest inscription is dated in the Śaka year 1102, twenty-eight years before the subjoined inscription.

TEXT.²

A.—Front of Slab.

1 धीँ स्वस्ति [॥] सहस्रपाणि-
2 सर्विकर्षणिनिराव-
3 भास्वरागवयीऽ-रक-
4 व भैरव्यपिनिरवराप्यी-
5 भर सख्यायनांना-
6 च्चन काश्यानीप व्रक-
7 'सीशिविजयवोषा-
8 वाजस्विचिनंसरारपर-
9 भूमिर अत्रस्रावरक-
10 सायस्विनेववर्णा-
11 कांगिनिक [का]पुंजायिः-
12 जारितेस्वास्तरासा-
13 म न [मा]नी[ष]त [चीमा]-

14 ष [ष]काक्षेदिविचयायी-
15 वादप्रागारका पे-
16 वनलसाथक चीम-
17 आजगेरमूनुसन-
18 काराकालाप दीसो-
19 मेचरेरस्वस्वरुल-
20 कालसचिनेलन ग-
21 गम्मशातु तप-
22 नामकुतिन धर धीर-
23 गम्मवासमुदु म-
24 धर गम्मवासरसु म-
25 विरहं संसेव्य मात-
26 टिंक भक्तिविकासा-

B.—Back of Slab.

27 तीतस्ववरससु-
28 लि ११३० अगस्ते-

29 दि फलचकशु [का]-
30 हादितिन वादितवा-

¹ Compare also the Tīgundu plates, published by Professor Kielhorn, above, p. 306 ff.
² From inked cestamps, received from Mr. Cousens, Dr. Fleet, and Mr. Joshi.
³ Expressed by a symbol. ⁴ Read केकटहाळ.
⁵ The anusrotra stands at the beginning of the next line.
⁶ Read दर्वसाभ.
⁷ The anusrotra stands at the beginning of the next line.
⁸ Read वक्षप.
⁹ Read आजगेर.
¹⁰ Read गम्मवासर.
No. 45. NAGPUR MUSEUM INSCRIPTION OF SOMESVARA.

31 सु नांढ़े
32 रेख भिवालयसु
33 [के] बृजालयसु
34 गाणिकिन ऋषि के
35 [रस]अष्टकात् [I*] मा सुः
36 कसुली बीतुमस
37 [क]व रेख वीसालु
38 [I]किसु मंडिन पा
39 [अ]न्युवारिति ज
40 [पु*] [वृ]कसुगानिनि
41 [पु*] [बृ]कसुगानिनि
42 [नासु] [I*] बेंकयवाणि
43 श मा [प]धरनि मनि

44 वैवा[ती]मराजानु
45 वीकारसु दामोदर
46 रनायककूलु भे
47 तमनायककूलु
48 शांचनपरगासु
49 [प]विनारिति सोभिना
50 वरुणसु युहा
51 [पु] ऐक्यपरिहरिति
52 विनायकपु
53 शांचनिनि को
54 ग्रामायकुलु
55 सांचि [I*] बेंजमकुलु शे
56 क[सु] देवर

C.—Side of Slab.

57 चोगान
58 भर[९]-
59 [ता]विसो
60 मना
61 [व]सो
62 मय[९]-
63 शुब[कु]
64 शुब[कु]
65 श्रुतु
66 धार
67 [शी]से [I*]
68 सो[भे]-

69 खर
70 देव
71 शु [पी]
72 [चिम]
73 कि कु
74 भेदे [पा*]
75 र बो
76 [के]
77 शु [भा]
78 शार
79 विनि [I*]

1 The asura stands at the beginning of the next line.
2 The asura stands at the beginning of the next line.
3 Read पेमवासु.
4 का गुरु.
5 Read श्रवित।
6 Read प्राप्तु.
7 The asura stands at the beginning of the next line.
8 Read िसुकाँ.
9 Read प्राप्तु.
10 Read िसुसु.
TRANSLATION.

Om. Hail!

Gaṅgānāhādévi,—the chief queen of the glorious Jagadēkabhūshana-Mahārāja, alias the glorious Sōmēśvaradēva-Chakravartin, who was born of the race of the Nāga (i.e. the serpent Śākha) who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhōgāvatī, the best of cities; whose crest is a tiger together with a calf; who belongs to the Kāśyapa gōtra; whose shout of victory is universally known; who is the supreme ruler of the whole earth; who is a supreme lord; who resembles a bee which is rendered yellow by the mass of the pollen of the lotus-feet of the great Mahēśvara; who is full of pride; who is a worshipper of the heavenly and holy lotus-feet of the blessed Mānīkya-dēvi; (and) who is a conqueror of hostile armies,—on the day on which (she) had performed the consecration (of the image) of Vīra-Sōmēśvara, (which was called) after the name of her husband, and (of the image) of Gaṅgādharēśvara, (which was called) after her own name, (viz.) on Sunday, the twelfth tīkhi of the bright (fortnight) of Phālguna in (the year) 1130 of the years expired from the time of the Śaka king,—gave, for worship in these two temples of Sīva, the village of Kēramaruka. We1 gave, with libations of water, in (this village), two sixteenth . . . . . of our revenue (smaka) . . . . . . .

(Line 42.) To this transaction, our minister Maṇḍalik-Sōmarāja, the secretaries Dāmōdara-Nāyaka, Meṇṭama-Nāyaka and Chākṣuṣana-Pēgṛa, the door-keepers Sōmi-Nāyaka, Guḍāpura-Erāpa-Keṣā, Viṇḍha-Pārhū and Pāṇḍa-Komma-Nāyaka (were) eye-witnesses.

(L. 55.) The revenue of Kēramaruka . . . .

(L. 57.) The glorious Gaṅgāmahādēvi performed a libation of water (into the hands) of Sōmanātha-Sōmayājīn . . . .

(L. 63.) Sōmēśvaradēva performed a libation of water . . . . . . . for the support of Brāhmaṇas.

No. 46.—GANESGAD PLATES OF DHRUVASENA I.;

[GUPTA-]SAMVAT 207.

By E. Holtzsch, Ph.D.

The copper plates which bear the subjoined inscription, were found in a field at Gaṅgāgad in the Dāmnagar tālukā of the Baroda State. In March 1894, Major W. B. Ferris, then Assistant Agent to the Governor-General, Baroda, sent them to Dr. Fleet, who very kindly placed them at my disposal for publication. They have now been returned to Baroda.

The plates are two in number and measure about 11 by 7§ inches. The edges of their inner, inscribed sides are raised into rims to protect the writing. When the plates reached me, they were covered with a thick layer of rust. Having been immersed for a few weeks in several changes of toddy and tamarind, and occasionally brushed with diluted nitric acid (1 : 20), they became quite legible, and are now in a fair state of preservation. The engraving is so deep that many letters show through distinctly at the back of the plates. Through two holes at the bottom of the first plate and two others at the top of the second plate are passed two pieces of copper wire, which is about § inch thick. The wire on the right is bent into a ring, but not soldered. The second wire is also twisted into a ring, which had not yet been cut when the plates reached me; and the two ends of the wire are secured in a knob projecting from

1 This precious apparently refers to the king.
the lower end of a well-preserved oval seal, which measures about \(2\frac{1}{4}\) by \(1\frac{1}{4}\) inch. The back of the seal is of convex shape. On the front of the seal, a plain oval border, measuring \(1\frac{1}{2}\) by \(1\frac{1}{2}\) inch, is divided by a pair of horizontal lines into two compartments, of which the upper one contains, in bas-relief, a recumbent bull which faces the proper right, and the lower one, in raised letters, the usual legend निम्न. The weight of the two plates is 3 lbs. 7\(\frac{1}{2}\) oz. and that of the two rings and the seal 7\(\frac{1}{2}\) oz.; total, 3 lbs. 15 oz.

The date at the end of the inscription furnishes instances of the numerical symbols for 5, 7, 10 and 200, and the symbol for 300 occurs in line 14. The language is tolerably correct Sanskrit. The proper name Bhaṭṭaka (for Bhaṭṭākha) in line 3 and on the seal,\(^1\) and the adjective jama (for yamala) in line 14 are two instances in which the writer of the inscription relapsed from Sanskrit into his Prākrit vernacular.

The plates record an order, issued from (his capital) Valabhi (line 1) by Dhrusavasena I.\(^2\) (l. 10) and conferring on a Brāhmaṇa eight measures (khaḍga) of land and two cisterns in the village of Hāryānaka, which belonged to Akhasarakapāraṇ, a subdivision of Hastavaprāharan,\(^3\) which is mentioned in three other Valabhi grants.\(^4\) Hastavapa or Hastakavapra, to which it owes its name, has been identified with Hāṭhab, six miles south of Goghā in the Bhāvnagar State, and with the 'Satkapra' of Ptolemy and of the Periplōs.\(^5\)

The Dātaka of the grant was the door-keeper Māmaṇka, and the writer of the edict was Kikkaka (l. 23). The latter also wrote the three other published grants of Dhrusavasena I.\(^6\) and the former acted as Dātaka of one of these three grants.\(^7\) The date of the subjoined grant was the 15th tithi of the dark fortnight of Vaśākha of the (Gupta) year 207 (l. 29 f.), i.e. A.D. 526-27. Another grant of Dhrusavasena I, published by Professor Bühler,\(^8\) is dated in the same year, which forms the earliest date of the Valabhi dynasty that has been hitherto found in inscriptions.

From my translation of the genealogical portion of this inscription it will be seen that I have added a fresh rendering of the passage which mentions the Maitrakas, to the earlier translations of it.\(^9\) In line 1, the original clearly and unmistakably reads Maitrakaṭām-, atulabaṣa-sapata\(^{10}\). This is also the reading of the published facsimiles of the remaining early Valabhi grants,\(^6\) the editors of which have read sapatana because they had in their minds the reading samapana, which actually occurs in the later Valabhi grants. As all the earlier grants read sapatana, we must, in the absence of cogent reasons to the contrary, assume that this was also the reading of the original draft of the Valabhi vāriṣṭhāvi, and that samapana, the reading of the later grants, is a mere clerical error. I am obliged to dwell on this detail because the reading sapatana finally disposes of the possibility of construing the word Maitrakāṃḍas with the next following compound, and forces us to connect the word with the verb abhāṣa, which is omitted, but must be supplied to complete the sentence. Whether we

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\(^1\) The same spelling occurs in another grant of Dhrusavasena I. (Ind. Ant. Vol. V. p. 205) and on the seals of other Valabhi plates.


\(^6\) ibid. p. 204 ff.


\(^8\) See the reproductions of the plates of Dhrusavasena I. (Ind. Ant. Vol. V. p. 206) and of Dharasena II. (ibid. Vol. VII. pp. 68 and 72; Vol. VIII. p. 302; and Gupta Inscriptions, Plate xxiv.). In the facsimile of a grant of Guhasalas (Ind. Ant. Vol. VII. p. 68) the first abhāṣa of sapatana is doubtful.
paraphrase the passage by Mātrakāṇḍam (i.e. Mātrakāṇḍa) Bhaṭārka  śbhavat, or supply the word cāmā after Mātrakāṇḍam, it is now evident that Bhaṭārka, the ancestor of the Valabhi kings, himself belonged to the family or tribe of the Mātrakās.

**TEXT.**

**First Plate.**

1 चौ । यस्त ॥ च ॥ वल्मीकिन् ॥ प्रसभाप्रजातै ॥ मिष्टिना ॥

2 संप्राप्तशतश्रमणानि ॥ प्रतापिमणद्राणामां ॥

3 वल्मिकिनी ॥ परममाधिकरं ॥ ची नापतिमंत्रकस्वत॥

4 पालिन्द्रन्तः ॥ शिररंवन्तवुद्धिमा ॥ चित्रपदस्य ॥ पदातिरिः ॥

5 पालिन्द्रसिद्धिः ॥ परममाधिकरः ॥ सर्वस्याचारार्यविविधानिहः ॥

6 मिष्टिनानामां ॥ विद्वतनत्वानि ॥ बालिकानि ॥

7 स्मिरितासावक्ष्यमानानि ॥ परसस्तापिना ॥

8 माधिकरो महाराजार्पिनिः ॥ सिद्ध ॥ श्व साध्वाज्ञानविलयिनः ॥

9 विनयी शास्त्रीराजसाधवादा ॥ विनयार्यं तत्त्वान्तः ॥

10 विनयी शास्त्रीराजसाधवादा ॥ विनयार्यं तत्त्वान्तः ॥

11 कुमारी ॥ सूचिनिवानुसाराविविधानिहः ॥

12 तस्मात्पालवल्लु ॥ वल्मिकिनीहरदिते ॥

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1 This was Dr. Fleet's original suggestion; see *Ind. Ant.* Vol. VIII. p. 303.
2 Regarding the tribe of the Mātrakās, Mihiras, or Māhāras, see Dr. Fleet's interesting note, *Ind. Ant.* Vol. XV. p. 361 f.
3 From the original copper-plates.
4 Read शिनाधिकरानीयतुम्.
5 Read शिनाधिकरानीयतुम्.
6 Read शिनाधिकरानीयतुम्.
7 Read शिनाधिकरानीयतुम्.
8 Expressed by a symbol.
9 Read पालिन्द्रसिद्धिः.
10 Read चादाणवादा.
11 Read चादाणवादा.
12 Read चादाणवादा.
13 'अपरीतरसीम् ब्रजवशिष्य तु पवंतरसीम् ब्रजवशिष्य' एवं ब्रजवशिष्यानां
14 यद पादावस्तमम् तथा ३०० ब्रजनायकः नामे 'अपरीतरसीम्
ब्रजवशिष्याय' चल[१०]सिरः
15 पादावस्तमम् हितिया वागः विश्वादार्थसिद्धिरः एवभवन सर्वं[सु]

Second Plate.
16 पादावस्तमम् [ष]श्चिमः चचेब वास्तववाच्यात् विश्वा
17 नायवः [२०]वाचिवनमस्माय[चारि]शि मातापिणीः
पुष्करायानम्[चाप]वनेच[षि]कामसिधि(व)धाविविषयः
18 "पशावस्तमविनिमित्तमाप्नःकार्यविनिमित्तिः
शर्यत्वंत्रादार्शीम्"
19 दानकलखाकलखविश्व भूमिक्षिद्वन्द[१५]सिद्धजातिः
उदकारिष्यमैव
रक्षायोऽधिष्ठि: [१६] यतः
20 ब्रजदीनविख्य भूजत: जयत: कार्यत: प्रदिशत: न [११]वेंविभावायाबाना
विधारणा या
21 कार्याभिकृतुराणाम्[म]दृष्टपतिः[म]व सामान्यमूलावर्गयथवेष्टियमुत्
22 नतः[१५] यथाचित्वम्[१५]दान्तिकमां बातोऽदेक "पश्चिमाभापतेः
सौरयोऽक्षुरसस्त्राशास्त्राः" [१५]
23 चापी चाप आसमीता: स्वता महति ॥ तथा॥ वर्षाचार्य लघुः
महात्म भूमिकः [१५] लालकेता" चातुः
24 नतः[१५] च ताखेः नकेसि [१५] खट्ट[१५] प्रदानः वा वो
हरेर वस्त्रवर्षा: [१५] गवां भाषक्षः[स्]वव इति: श[१५]श्रीति

1 Read परीकरः.
2 Read चिनावनः.
3 Read वाचिवनायीः.
4 Read ब्रजवशिष्यानां.
5 Read 'परीतरसीम'.
6 Read अपरीतरसीम.
7 Read अपरीतरसीम.
8 Read अपरीतरसीम.
9 Read अपरीतरसीम.
10 Read 'ब्रजवशिष्यानां'.
11 Read 'ब्रजवशिष्यानां'.
12 Read ब्रजवशिष्यानां.
13 Read ब्रजवशिष्यानां.
14 Read ब्रजवशिष्यानां.
15 Read ब्रजवशिष्यानां.
16 Read ब्रजवशिष्यानां.
17 Read ब्रजवशिष्यानां.
18 Read ब्रजवशिष्यानां.
19 Read ब्रजवशिष्यानां.
20 Read ब्रजवशिष्यानां.
25 विश्वस्य [२*] यानी द्वितीय वाक्यम् — घनानि वर्षायतवनीलानि [(३)] निमायाच्यवानान्त्रितानि तानि।

26 को नाम साहज़ — पुनरापदाति [२*] पुरोदस्वा दिनानिन्यो वाचयम् अभिधितम् [२*] मह्यं मामित्वम् तेषस्त।

27 दानार्थ्यानुसारनिम्नलिखित [२*] खसोम वसं महासामवेतमहाराजसुवैसनेक [२*]

28 दूतक। प्रतीकावयम् — विशेष लिखित लिखितेर्नि [२*]

On the Right of the Second Plate:

29 सं २०० ६

30 वेशास्थ व १० ४ [२*]

TRANSLATION.

(Line 1.) Oim. Hail! From Valabhi.

(In the race) of the Maithrakas, who prostrated (their) enemies by force, (was born) the devout worshipper of Mahēvra, the glorious general (śādāpati) Bhatārka, who obtained splendour in hundreds of battles, fought with a vast crowd of enemies of unequalled strength; who gained the devotion of those whom he had prostrated by (his) splendour, through (his) impartiality (in conferring) presents and honours; (and) who acquired the glory of royalty by the strength of a devoted body of hereditary servants, hired soldiers, and friends.

(L. 3.) His son (was) the devout worshipper of Mahēvra, the general Dharasaṇa, whose bent head became purified as it was reddened by the dust of the feet of (his father); the splendour of whose toe-nails blended with the lustre of the crest-jewels on the bent heads of (his) enemies; (and) who purified (his) royal glory by liberality.

(L. 5.) His younger brother (was) the devout worshipper of Mahēvra, the Mahārāja Drōṇasimha, whose spotless crest-jewel was (still more) purified (by his prostrations) at the feet of (his elder brother); who was by nature addicted to the performance of the duties prescribed by Manu and other (law-givers); who, like Dharmarāja (i.e. Yudhishthira), pointed out the path of the rules of good conduct; the ceremony of whose anointment to the royalty was performed by His Majesty (paramasēman), the lord of the vast circle of the whole world, in person; (and) who purified (his) royal glory by liberality.

(L. 8.) His younger brother, the devout worshipper of Bhagavat, the Mahāsāmanta (and) Mahārāja Dhruvaśena,— who meditated on the feet of His Majesty (paramaḥaatāraka); who, like a lion, defeated alone, by the strength of his own arm, hosts of enemies (who resembled) elephants; who was the refuge of those seeking refuge; who knew the true

1 Read द्वितीयम्वाचार्यवनीलानि.
2 Read पीत.
3 Read द्वितीयम्वाचार्यवनीलानि.
4 Read स्रियाच्यवानान्त्रितानि.
5 Read स्रियाच्यवानान्त्रितानि.
6 Read स्रियाच्यवानान्त्रितानि.
7 The word Falābhaṭṭa depends on samādhijāpayati in line 12 below.
8 A similar figure of speech occurs in verses 20 and 65 of the Mallisheṣu epigraph (pp. 200 and 205 above), where the dust of the feet and the dirt on the body of holy men are said to purify from sin.
9 Previous translators have construed the words विशेष ता with the preceding word Drōṇasimha. The subsequent mention of the elephants,— which are always represented as the natural enemies of the lion,— shows that विशेष ता must be connected with the following words.
meaning of the Śāstras; (and) who, like the kalpa tree, conferred the enjoyment of rewards according to (their) desires on friends and favourites,—being in good health, issues (the following) command to all the Āyūtakās, Vinayuktaś, Drāgākās, Mahāttarās, Dhruvas, Sīhāddhikaraṇikās, Devadāpākās, irregular and regular soldiers, and so forth:—

(L. 12.) 
"Be it known to you that, in order to increase the religious merit of (my) mother and father, and in order to obtain myself the desired reward in this and in the next (world), (I) have given,—to last as long as the moon, the sun, the sea and the earth, (and) for the same time as the rivers and the mountains, to be enjoyed by (the donee's) sons, grandsons and (further) descendants, free of taxes (in the shape) of gifts and taxes (in the shape) of forced labour,¹ according to the maxim of bhūmichchhītra, with libations of water, as a brahmaddya,—in the village of Hariyānaka, which belongs to Akhasarakaṇḍāpa,² (a subdivision) of the Hastaṇapārāraṇī (district), four khaṇḍas of cultivated land at the north-western boundary (and) four khaṇḍas of cultivated land at the north-eastern boundary,—thus eight khaṇḍas of cultivated land in which (are contained) three hundred pāḍevaras,³ (in figures) pāḍ e 300,—(and) at the north-western boundary of the same village a double cistern (yamala-śāya), four pāḍevaras in area, (and) a second cistern, twenty pāḍevaras in area,—thus in the same (village) altogether three hundred and sixty pāḍevaras,—to the Brāhmaṇa Dhāmmana, who resides in the same (village), belongs to the Darbha gūtra, (and) studies the Vājasaneyā (śākhā).

(L. 19.) "Wherefore, nobody should create even a small obstruction or objection to (the donee) while he enjoys (the granted land) according to the rules relating to brahmaddya, cultivates (it), causes (it) to be cultivated, and assigns (it) to others.

(L. 21.) "And future gracious kings born of our lineage, knowing the reward of a gift of land to be common (to all kings), should approve of this our gift.

(L. 22.) "And who may confiscate (this grant) or approve of its confiscation, he shall be guilty of the five great sins together with the minor sins.

(L. 23.) "And with reference to this (subject) there are (the following) verses composed by Vyāsa:—"

[Four of the customary verses.]

(L. 27.) (This is) the own signature of me, the Mahāmaṇḍa (and) Mahārāja Dhūruvala. The Dātau (is) the door-keeper (pratādha) Mamamaka. (This edict was) written by Kikkaka. The year 200 (and) 7; (the month) Vaisākha; the dark (fortnight); (the tithi) 10 (and) 5.

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No. 47.—RECORDS OF THE SOMAVAMSI KINGS OF KATAK.

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

Of the copper-plate charters which I deal with on this occasion, two, C. and F., are now brought to notice for the first time, I believe; the others are re-edited, partly with a view to giving more correct versions of them, and partly in order to bring the whole series together in one and the same place.

¹ Vetṣṭīkās is probably the same as the Sanskrit vigāti, the Telugu vetti and the Kannada biji. The designation of the lowest village servant, Vetṣṭīkās in Telugu and Vetṣṭīkās in Tamil, is derived from this word.
² With the adjective Akhasarakaṇḍāpa compare Paṭhasthātēkāppada in another Valabhi grant; Ind. Ant. Vol. V. p. 306.
³ According to Böhltingk and Roth's Sanskrit-Wörterbuch, pāḍevaras is explained by the commentator on Kātyāyana's Śrautasūtras as 'a square foot.' Compare also Dr. Fleet's Gupta Inscriptions, p. 170, note 4.
⁴ The same expression occurs in another Valabhi grant; Ind. Ant. Vol. IX. p. 238.
Of the latter, the first that was brought to notice is B., one of the set of three charters issued by Mahā-Bhavagupta I. in his thirty-first year. It was edited in 1876, in the Ind. Ant. Vol. V. p. 55 ff., by Babu Ranganalla Banerjee, who propounded the views—(1) that Mahā-Bhavagupta I. belonged to the dynasty of "the great Guptas," meaning, apparently, the Early Guptas, or to some branch of it established in the Kaliṅga country; (2) that E., which record, though not then published, had been examined by him, proves that a king named Yayāti reigned in Orissa when Mahā-Śivagupta,1 the son of Mahā-Bhavagupta I., was the king of the three Kaliṅgas; (3) that the kings of Orissa were feudatories of the Guptas, and made all their grants in the names of their paramount masters; (4) that Yayāti is to be identified with a certain Yayāti-Kēsari, who, according to a (supposed) historical account of Orissa, compiled by Mr. Andrew Stirling from two local vaśākheās or genealogical lists of kings and from the Rāja-charitra chapter of the Madhā-Pādā or archives preserved in the temple of Jagannātha at Puri, and published in the Asiatic Researches, Vol. XV. (1825), pp. 254 to 305, was the founder of the Kēsari dynasty of Orissa, and reigned from A.D. 473 to 526;2 and (5) that the period of Mahā-Śivagupta, and of the record itself, is determined by this identification.3

Next there was brought to notice E., the charter issued by Mahā-Śivagupta in the ninth year of Yayāti, i.e. in his own ninth year, which was edited by the same gentleman in 1877, in the Jour. Beng. As. Soc. Vol. XLVI. Part I. p. 149 ff. On this occasion, he again treated Mahā-Śivagupta and Yayāti as distinct personages; and, in fact, he pointedly emphasised the supposed difference of personality. He repeated the view that the Kēsari of Orissa acknowledged the Guptas as the paramount power,—i.e. that Yayāti was a feudatory of Mahā-Śivagupta,—and that the grant was made by Yayāti in the name of his supreme sovereign. He again accepted the period of A.D. 474 to 5264 for Yayāti. And, taking Janamejaya to be simply an "ancestor" of Yayāti,—not his father; though this is the relationship which is distinctly stated in the record, and which was acknowledged by the Babu himself in his translation of it,—he identified Janamejaya with a person of the same name who, according to tradition, founded the city of Katak-Chaudârâ,5 and he placed him seven generations before Yayāti, and allotted him to the earlier part of the first century A.D.

In the same year, and in the same volume, p. 175 ff., A., another of the charters issued by Mahā-Bhavagupta I., and dated in the sixth year of Janamejaya, i.e. in his own sixth

1 Called simply Śivagupta by the Babu, who did not notice the point that the father of Mahā-Bhavagupta I. was Śivagupta, and his son was Mahā-Śivagupta. So also, except in the translation, he called Mahā-Bhavagupta I. simply Bhavagupta.

2 According to Mr. Stirling, he commenced to reign in A.D. 473 after the end of Śaka-Sadhvat 306 (loc. cit. p. 264), and died A.D. 520 (p. 265).—Since Mr. Stirling's time, the records of the temple of Jagannātha have been twice investigated (see Sir William Hunter's Orissa, edition of 1873, Vol. I. pp. 189, 199, and notes 43, 44); in 1868 by Dr. Rajendraśa Mor, whose arrangements for publication, however, were prevented by the priests from being carried out; and at an earlier date by Bhabani Charan Bandopadhyaya, who published his results in a Bengali work entitled Purnākṣottamamāndirikā. Sir William Hunter says that this account: "is fuller and more carefully done than Stirling's excellent sketch;" he is "inclined to believe that all the really historical matter has now been extracted," and he has given the list of kings and dates, thus made out, from A.D. 1871, with the leading features of the statements made in connection with them, in his Orissa, Vol. II. Appendix VII. pp. 183 to 191. This account agrees with Mr. Stirling's account, in representing Yayāti-Kēsari as the founder of the Kēsari dynasty. The period that it gives for him, however, is A.D. 474 to 526,—differing slightly from the period arrived at by Mr. Stirling; and there are differences in some of the other dates also.

3 He recognised, indeed, on palaeographic grounds, that the records "cannot be very ancient" (loc. cit. p. 60). But he said distinctly that he supposed Mahā-Śivagupta "to have been a contemporary of Yayāti-Kēsari, who reigned between the years 474 and 526 A.D." (for these dates, see the end of the preceding note).

4 See the preceding two notes.

5 i.e. "the four-gated Katak." It would appear that the original city was Chaudârâ or Chaudârâk, on the north bank of the Mahanâli; and that the present town Katak, also "Cuttack," on the south bank, is of later origin.
year, was edited by Babu Pratapachandra Ghosh, who, however, abstained from any historical disquisitions; he contented himself with saying that it was not evident from the record what Janaméjaya had to do with the grant, and that, until Janaméjaya could be identified, it was needless to make any attempt to fix the date of the record.

And finally, D., another of the set of three charters issued by Mahá-Bhavagupta I. in his thirty-first year, was edited in 1882, in the Jour. Beng. As. Soc. Vol. LII. Part I. Proceedings, p. 9 ff., by Dr. Rajendra Pratap Mitra, whose remarks on it furnish about as good an illustration as could well be sought, of the cumulative results of careless and uncritical work, following blindly in the track of writers who have handled matters that they could not deal with properly. He took Babu Rangalala Banerjea as referring to "the later Gupta kings of Magadhā;" evidently, simply because, as he himself asserted (loc. cit. p. 10),—without the slightest foundation in fact for the second and third assertions,—"we know from the Aphaśā inscription "that there was a long line of Gupta kings" (i.e. the Guptas of Magadha) "in Behárd, and they "called themselves the lords of the three Kalingas, and that Bhavagupta was one of them." He misread the name of the king as "Mahádevagupta," and represented the person, whose existence he thus arrived at, as a grandson of Mahá-Bhavagupta I. himself. Taking an expression, towards the end of the record, which describes Mahá-Bhavagupta I. as a very god Kandarpak (Kámadéva) in respect of religion, as giving the name of the person who made the grant, and endorsing an assertion of Babu Rangalala Banerjea that the Śástras enjoined that sovereign kings only had the power of granting land in perpetuity, he arrived at the conclusion that "the donor was ostensibly Mahádevagupta, son of Śivagupta, but really a petty "chief of Kása, of the name of Kandarpadéva, who, not being himself competent, according to "the Smbáti, to grant land, which theoretically belongs to the paramount power, invokes his name, "and dates it after him." He followed Babu Rangalala Banerjea, in accepting A.D. 474 to 526 as the period of Yayáti, the alleged founder of the Kása dynasty according to the local annalás, and in making him a contemporary of Mahá-Śivagupta. And he placed the supposed Mahádevagupta, and the date of his record, about the beginning of the sixth century A.D.

The mistaken views summarised above are based on three radical errors. One is the failure to recognise what seems clear enough even from A. and E.; viz. that Janaméjaya and Yayáti were Mahá-Bhavagupta I. and Mahá-Śivagupta themselves. Another is the perfectly unsustainable assertion that none but paramount sovereigns could make grants of land, whether in perpetuity or otherwise; as the result of which, it is to be taken that the supposed feudatory prince Janaméjaya, for instance, issuing charter A., had all the essential part of it worded as if it were issued by a totally different person, viz. his supposed paramount sovereign Mahá-Bhavagupta I. And the third is the blind acceptance of the local annalás, and of the period which they purport to establish for Yayáti, the alleged founder of the Kása dynasty.

As regards the last of these mistakes,—it should surely be almost unnecessary to say that, even if any germs of historical truth at all are contained in the annalás in question, there is certainly nothing in them that can be accepted without complete corroboration from outside. Mr. Stirling, indeed, while questioning everything before Yayáti-Kása, looked upon the accounts as reliable from that point; he considered that the "later annalás assume an "air of authenticity about the date of the accession of the Kása dynasty, 473 A.D., prior to "which the accounts are so replete with obvious falsehoods, contradiction, inconsistency, and "anachronism, as to be equally unintelligible and unworthy of notice" (Asiantic Researches, Vol. XV. p. 256). But he showed no reasons for this differentiation, which was plainly based on

1 But the Aphaśā inscription (Gupta Inscriptions, p. 200), and the other records of the same family (id. pp. 205, 211, 213), make no mention whatever of the Kálinga country, and contain no such name as Bhavagupta, which, in fact, does not occur in any record known to me, apart from these Kása charters. And the asserted details are not even to be found in Dr. Rajendra Pratap Mitra’s own rendering of the Aphaśā record (Jour. Beng. As. Soc. Vol. XXXV. Part I. p. 367). I suppose he was thinking of Mādevagupta, who was one of the Guptas of Mahádevagupta.
nothing except that, after the mention of the traditional king Vikramãditya, who is represented as having reigned for a hundred and thirty-five years,—in order to fill up the chronological interval between the commencement of the Vikrama era (B.C. 58) and the commencement of the Šaka era (A.D. 77),—"the era of Šalivâhana" (i.e. the Šaka era), "which dates its "commencement from A.D. 77 in Orissa,¹ is used in all the accounts, and we now come to reigns "of a probable and moderate duration, the first dawning of an approach to the authentic period "of the native history" (ibid. p. 262). And he simply attached to the annals of Orissa a value which neither they, nor any other Hindû records of the same kind that have ever yet come to light, can possibly possess. It is almost needless to say that the annals in question do not include any such names at all as Šivagupta and Bhavagupta; these being real historical names, it is not to be expected that they would be found in such documents. They undoubtedly do preserve a reminiscence of Janaméjaya-Mahâ-Bhavagupta I. and Yayati-Mahâ-Šivagupta, in the names of Yayati-Kâsari, and of Janaméjaya-Kâsari which also occurs in the list of the Kâsari kings;² for, otherwise, there is no reason why such purely Purãnic names should crop up in a series of mostly quite ordinary names. But they do so under completely erroneous and anachronistic circumstances. According to the annals, Yayati-Kâsari was the first of his dynasty, and was succeeded by 'Suraj'—or 'Sûrja-', i.e. Sûrya-Kâsari, and Janaméjaya-Kâsari came long after him, in the period A.D. 754 to 763; whereas, the copper-plate charters show that Yayati-Mahâ-Šivagupta was the third king of his line,—that Janaméjaya-Mahâ-Bhavagupta I. was his predecessor and father,—and that he was succeeded by Bhimaratha-Mahâ-Bhavagupta II., of whom we possibly have a perverted reminiscence in the name of the alleged Bharata-Kâsari who is placed next after Janaméjaya-Kâsari, in the period A.D. 763 to 778. And,—even apart from what I shall shew below, as to the period to which the real Yayati-Mahâ-Šivagupta must be referred,—the annals unconsciously betray themselves, by connecting with the name of Yayati-Kâsari events which can have happened only several centuries at least after the period which they would establish for him. They say that, just before him, some people called Yavanas ruled over Orissa for a hundred and forty-six years, and that he established his own dynasty by expelling the Yavanas (ibid. pp. 264, 265, and Orissa, Vol. II. Appendix VII. p. 185): as I will shew further on, though the Yavanas here are the Early Gupta kings, the term elsewhere means, all through the annals, the Musalmãns,³ and the statements connected with Yayati-Kâsari mix up the Early Gupta rule with the Musalmãn conquests: if then, the statements are based on no actual fact, but simply on what took place generally in Northern India, they cannot refer truly to any time anterior to the period of Mahmûd of Ghazni (A.D. 1001 to 1030), who, moreover, did not penetrate as far as Orissa; while, if they commemorate an actual conquest of Orissa, they cannot possibly refer to any time anterior to A.D. 1567-68, when Sulasimân, king of Bengal, defeated the last independent king of Orissa and practically subjugated the province.⁴

As regards the second mistake,—whatever the Šàstras may say, or seem to say, the assertion that none but paramount sovereigns could make grants of land is without any basis of fact: any number of epigraphic instances to the contrary could be quoted; and, though there are instances enough of feudatories and officials making grants with the permission of their supreme kings, yet even then the grants were always made by them in their own names, and not a single authentic case can be quoted of a feudatory or official assuming the name of his king or other superior authority for the purpose of issuing a charter.

¹ i.e. apparently, the people of Orissa use the current Šaka years.
² Orissa, Vol. II. Appendix VII. p. 186.—Mr. Stirling did not enumerate all the Kâsari kings; and so this name is not to be found in his account.
³ It is sufficient to note here that, in the Chittogarh inscription of A.D. 1423 or 1429, Firdu Shâh or Firdu-
ud-din Taghlaq, king of Delhi (A.D. 1351 to 1388), is called "the Yavana king Firdûs" (Ep. Ind. Vol. II. p. 410).
⁴ See the Imperial Gazetteer, Vol. X. p. 430.
And as to the first of them, the facts are these. A, names, in the formal part of the record, a paramount king named Śivagupta, and his successor Mahā-Bhavagupta (I.) who made the grant; it is dated in the sixth year of a paramount king named Janamējaya; and it ends with a verse in praise of this latter king, who, like Mahā-Bhavagupta (I.), is attributed to the Lunar Race. E, opens by mentioning in verse a king named Janamējaya, and his son Yayātī; then, in the formal part of the record, it names a paramount king named Mahā-Bhavagupta (I.), and his successor Mahā-Śivagupta who made the grant; and it is dated in the ninth year of Yayātī, to whose name there are here attached the paramount titles, just as in the case of Mahā-Śivagupta, and who, like Mahā-Śivagupta, is here described as belonging to the family of the Moon, and as being the lord of the three Kaliṅgas. And F, after mentioning in the opening verses three kings named Janamējaya, Yayātī, and Bhimaratha, names, in the formal part of the record, the paramount king Mahā-Śivagupta, and his successor Mahā-Bhavagupta (II.) who made the grant; and it is dated in the third year of Bhimaratha, to whose name there are here attached just the same paramount titles which are attached to the name of Mahā-Bhavagupta (II.), and who, just like Mahā-Bhavagupta (II.) in this record and Mahā-Śivagupta in E, is here described as belonging to the family of the Moon, and as being the lord of the three Kaliṅgas. It is true that the fact is not specifically stated. But it is self-evident that we have the names of four kings, Śivagupta, Mahā-Bhavagupta I., Mahā-Śivagupta, and Mahā-Bhavagupta II., each the father of his successor, and that Janamējaya, Yayātī, and Bhimaratha were simply fanciful names of the second, third, and fourth of them. They were paramount kings of the Kōsala country; for, the charters issued in the thirty-first year of Mahā-Bhavagupta I. style him Kōsal-ēndra or “lord of Kōsala” and convey villages in different divisions of the Kōsala territory,—Mahā-Śivagupta’s charter conveys a village in, plainly, Daśksha- Kōsala or Southern Kōsala,—and the charter of Mahā-Bhavagupta II. conveys a village in yet another division of Kōsala: and, unless one of their titles, tri-Kaliṅg-ādhikāra, was simply a meaningless attribute, they were also paramount kings of the territory that was known as the three Kaliṅgas, and which included evidently Kōṭak or Cuttack, and probably the whole of Orissa. Their capital seems to have been Kōṭak, which is mentioned by name in A., B., C., and D., as the place from which those charters were issued: E. and F., however, were issued from other towns named Viniṭapura and Yayātinagara, both, like Kōṭak, on the Mahānadi; these places have not been identified,1 but it appears possible that the names are fanciful names for Kōṭak itself. And they claimed to

1 Regarding the point that Yayātinagara cannot be the modern Jāmpur, see page 355 below.
belong to the Sómavánás or Sómakus, the Lunar Race. Their dynastic name proper has not yet come to light. But their paramount titles, Paramabhūtāraka, Mahādrjddhārīja, and Paramākura,—were not the exclusive attributes of the Guptas, as Babu Raungalal Banerjea thought. And, even apart from the fact that their period is plainly too late, the termination of their names does not require us to allot them to the lineage of the Early Guptas, or even of the later Guptas of Magadh; and there appears no reason whatever for our doing so.

There remains for consideration the period to which these kings may be allotted. And, as their records are not dated in any era, and their names have not been met with in any other records so dated or capable of being assigned to an exact date by means of a record so dated, this question can only be dealt with approximately, on palaeographic grounds. The results, however, are sufficiently definite, within certain limits.

The characters used in these charters are Nāgari. Partly because of the locality to which the charters belong, and partly because of certain unique forms of the vowels ā, ā and o, which will be noticed again further on and which are radically different from any forms to be found in records from Southern and Western India, they must unquestionably be allotted to the northern class of Nāgari alphabets. And they exhibit more or less of a tendency towards a particular type of that class of Nāgari alphabets, to which, rightly or wrongly, the special name of Kūṭila has come to be attached. 1 A comparison of the records, one with each other, shows this peculiarity most plainly in B., C., D., and E. And characters of apparently much the same type with the present ones, as exhibited in these four records, are carried back to about the middle of the seventh century A.D. by the Apshaḍ inscription (Behár) of Adityasena (Gupta Inscriptions, p. 204, Plate). But closer inspection shows that the present characters are very much later than those of the Apshaḍ record; contrast, for instance, the initial ō of the Apshaḍ inscription, in cād, line 1, and the k, j, f, m, r, s, in kaṭalā, jāvind, maḍudha, viḍyādhar, and sahasra in the same line, with the initial d in ḍāhēptā, line 20, and the k, j, f, m, r, s, in kaṭalā, saṁvedaśa, vijaya, and paraśa, line 1, of B., and still more with the same characters as exhibited in the same words in A., lines 1 and 27. From these letters alone, it is evident that a very considerable interval must have elapsed from the period of the Apshaḍ record to the time when these charters were engraved. And, reverting further on to a few individual letters, I will deal first with some other features which, endorsing the above result, help better to fix the approximate period of these charters. In making comparisons, I shall quote records, with published facsimiles, which come from the nearest possible localities to the part of the country to which the charters under consideration belong.

A point which will at once attract attention, as suggestive of a certain amount of antiquity, is the use of numerical symbols, for 'three' and 'ten' in E., line 65. But we are

1 This name was first used by Prinsep, in 1837 (Jour. Beng. As. Soc. Vol. VI. p. 772), on the authority of the words kuṭil-dakshardī ‘vidwak’, which occur towards the end of the Dēwal inscription of the Chhinda prince Lalla. In re-editing this record, Dr. Bühler (Ep. Ind. Vol. I. p. 76) has expressed the opinion that the words mean, not that the writer was acquainted with letters called Kūṭila or ‘crooked letters,’ but that he was skilled in reading ‘badly written and difficult’ documents. I think, however, that the analogous expressions quoted by me from other records in noticing the words used in the Dēwal inscription (Gupta Inscriptions, p. 201), make it quite clear, whatever it may actually mean, the expression refers to the characters in which that record itself is engraved. And the contrast between them (see the Plate, Ep. Ind. Vol. I. p. 76) and the far more straight, square, and plain characters of, for instance, the ‘Deopara’ inscription of Viṣayaśaṅkha (ibid. p. 308, Plate), indicates that the reference must be to the type of them, the peculiarity of which perhaps consists more in the general avoidance of straight lines, than in the tails or bottom twists to the right which appear also in the ‘Deopara’ inscription and in other records in the square characters.—As I remarked on the same occasion, the expression kuṭil-dakshardī does not seem to have been used in the Dēwal inscription with the object of recording a standing name of a variety of the alphabet. But the term Kūṭila fits the type of letters so well, that, as it has been in use for so long a time, there really seems no objection to continue it, as the designation of a variety of the northern Nāgari alphabet, not as the name of a distinct a alphabet.
not compelled to place the record on this account, before A.D. 794-95; for, the same system was used in the grant (from somewhere in Bengal) of the Mahārāja Vinkayakpāla, the date of which falls in that year (Ind. Ant. Vol. XV. p. 140, Plate). And the force of this feature is impaired by the fact that decimal figures also occur in all the six charters. This latter feature, indeed, does not oblige us to place these records after A.D. 862; for, decimal figures occur in the Dēogāth inscription (Central India) of Bhūjadeva of Kanauj, of that year (Archaeol. Surv. Ind. Vol. X. Plate xxxiii. No. 2). But it points to about A.D. 800, as the earliest possible time for these charters.

The next point to which attention may be given, is the use of the virāma, in conjunction with the full form of t in B. to F., and once in conjunction with the full form of n in B.; this feature, however, being qualified by the use also of final forms of t, n, and m, more or less throughout the whole series. The virāma perhaps occurs with t in samvat, line 6, in the Dēogāth inscription of A.D. 862.1 It certainly occurs, in conjunction with a half final form of t, — a complete t, except for the absence of the ādārd or horizontal top-stroke, — in paśčādat, line 20, (twice), in the Gwālior inscription (Central India) of the same king, of A.D. 875-76 (Ep. Ind. Vol. I. p. 160, Plate). It appears in conjunction with the full forms of t and m in the Pañchā inscription (Pañjāb) of Mahānandrapāla, of about A.D. 900 (ibid. p. 244, Plate); see, for instance, kāvṛīgābhṛī, line 2, and tāpam, line 3. And it occurs in conjunction with the full forms of t, n, and m in the Khajurāho inscription (Bundelkhand) of Yādvarman, of A.D. 953-54 (ibid. p. 124, Plate); see, for instance, kāśa, line 1, tīyagāna, line 3, and niśrīrīśam, line 23. So far, therefore, as the use of the virāma is concerned, the present charters need not be placed after A.D. 900. And the use of final forms also might seem to necessitate our placing them before that date. But, though the records mentioned above show no final forms at all, a final form of t occurs in the word samvat, lines 32 and 33, of the Haraha inscription (Rājputāna) of Vīgmobilegā, of A.D. 973 (id. Vol. II. p. 120, Plate); and the Dēval inscription (North-West Provinces) of the Chhanda prince Lalla, of A.D. 999-93 (id. Vol. I. p. 76, Plate), shows, e.g. in bhūrama, line 8, a half final form of m, — a complete m, except for the ādārd, with a virāma attached to it. And therefore, in spite of the use of final forms, the charters may also, without objection, be placed as late as A.D. 973.

Another instructive feature is the use of the avagraha in E. and F.; properly, in E. line 38, to denote the elision of an initial a after an ā, and incorrectly, in E. line 29, and F., line 35, to mark the absorption of an initial a into a preceding ā. This sign does not occur in any of the other records mentioned above. And the earliest other instances of the use of it, that I can quote, are vṛṣṭiṇāddata in line 43 of the Baroda grant (Gujarat) of Dhrāvarsha-Nirupama-Dhruvavāc, of A.D. 834 or 835 (Ind. Ant. Vol. XIV. p. 200, Plate), and vṛddhāvāś-vās in line 25 of the Ujjain grant (Mālwa) of Vākpatirāja of Dhrā, of A.D. 974 or 975 (id. Vol. VI. p. 52, Plate), in both of which places it is used, improperly, to mark the absorption of an initial a into a preceding ā, and nīpāntardāgn, line 4, dādāyavās, line 13, and dādāhitiṣair, line 18, where it is used correctly, and nīpaṇān, line 19, where it is used incorrectly, in the ‘Deopara’ inscription of Vijayaśena, attributable to the end of the eleventh century A.D. (Ep. Ind. Vol. I. p. 308, Plate). It is a sign which is emphatically opposed to any particular amount of antiquity.

Still more instructive is the use of the fully developed mātrās or horizontal top-strokes of the letters, almost all through these charters. In A. and F., this feature is very unmistakable, — plain straight lines being used. In B., C., and D., the upright strokes are capped with triangular tops, cloven on the upper side; the ādārs were formed by running

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1 The Aphisā inscription was constructed in such a way as to avoid both the virāma and final forms; except in one word, avagraha, line 9, where an amāsāda was wrongly substituted for the ā, either as a final, or in amāsādi with the following m.
these tops into each other; and the result was, that the mātrās here are not always perfect: but the intention is evident. In E., in which the upright strokes were capped in the same way, many of the letters present a still more disjointed appearance; but there can be little doubt that this was induced largely in the preparation of the lithograph, which is plainly not altogether a mechanical one, and that the intended general style was precisely the same as in B., C., and D. There is, indeed, one letter, ph, in respect of which a distinction has to be drawn between A. and F. on the one side, and B., C., D., and E. on the other: for some reason or other, in the latter four charters,—probably from aiming generally at copying a more antique style,—ph is exceptionally formed, throughout, with only the half mātra, over the left-hand part of the letter; see, for instance, phalam and āspūtyānti, B. lines 18, 23, and mukhāphala and āphāṛ-bhavac, B. lines 19, 1, and contrast these words with aphala and āspūtyānti, A. lines 25, 29, and aphala and dattē-phalam, F. lines 49, 50. In other respects, the charters are all in union: and the facts are as follows,—th does not occur, and ṭh occurs only subjoined; the kh, g, ō, y, th, and t are what may be called round-top letters; the ṭ and dh have no mātra; the l has a half mātra, over the upright stroke on the right hand, rather than a full one; and all the other consonants have the full mātra: among the initial vowels, a, ai, ă, and au are round-top letters, and a, ă, ā, ō, and u have the mātra; a does not occur. In dealing with the question of the mātrās, the instructive letters are p, m, y, sh, and s. In the Apsārā inscription of about A.D. 650, the grant of Vinkayakapāla of A.D. 794-95, the Dēgāḍh inscription of A.D. 862, the Gwālior inscription of A.D. 876-76, and even the Harṣa inscription of A.D. 973, these five letters are without the complete mātra,—having tops on only the left-hand part of them. But the Khajurāhā inscription of A.D. 933-54 presents the fully developed mātrās in the five letters in question, as well as in all the others which admit of it; and they appear also in the Dēwāl inscription of A.D. 992-93, in the Nanyārā copper-plate grant (North-West Provinces) of Dhāṅgadeva, of A.D. 998 (Ind. Ant. Vol. XVI. p. 202, Plate), and in the Jhūśi grant (North-West Provinces) of Trilokchanpāla, of A.D. 1027 (id., Vol. XVIII. p. 34, Plate). The transitional period appears to be illustrated by the Pehoa inscription of about A.D. 900, where, for instance, in patau, line 1, ākatā, line 1, ṭdiyaḥ, line 6, gatēku, line 1, and sudarśita, line 11, the p, m, y, sh, and s distinctly have only the half mātra over the left part of the letter, though in the majority of cases the mārās of even these five letters are complete; and still more pointedly by the Aṣṇi inscription (North-West Provinces) of Mahipāla, of A.D. 916-17 (Ind. Ant. Vol. XVI. p. 174, Plate), which very clearly shews the letters in question both with and without the complete mātra. And the result from this feature is, that the present charters need not be placed after A.D. 950, but can hardly be placed before A.D. 900.

An examination of individual characters leads to much the same result: except that the forms of k and ph, which represent almost the last stage before the development of the modern forms, seem to necessitate an appreciably later period. A similar instance of the k with the markedly round shape of the left-hand part of it which is exhibited in these charters,—see, e.g., kṣatṛ, A. line 1, and paramabhāṣṭāraka, B. lines 1, 2,—occurs, by some chance or other, in the word ārka, line 21, of the Gwālior inscription of A.D. 875-76; and this instance must probably be taken as shewing that the form was known then, though it had not been introduced into epigraphic use: but, in the remainder of that record, in the Dēgāḍh and Aṣṇi inscriptions, and even in the Harṣa and Dēwāl inscriptions, the k is decidedly of the pointed type: the round type is followed first in the Pehoa inscription of about A.D. 900; and it re-appears in the Khajurāhā inscription, and in the Nanyārā and Jhūśi grants. As regards the ph with

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1 In dattē-phalam, E. line 45, where the ph has the complete mātra, the engraver's tool seems to have slipped.

2 Some of the strokes are rather thin; with the result that the complete mātra is sometimes wanting, or in the lithograph seems to be so. But it appears clear that the fully developed mātra were intended throughout.
the complete mātrā, as exhibited in aphala, A. line 25,—(the same word in F. lines 49, 50 shows essentially the same type, but a later form in which the right-hand stroke is continued down to the bottom line of the writing),1—the same type, and almost the same form, occurs in the Pehoa inscription of about A.D. 900, in sat-phalā, line 16, and devirēphā, line 19: the only clear difference in form is, that in the present charters the stroke to the right and downwards, which turns p into ph, is left open, whereas in the Pehoa inscription it is turned back on to the upright stroke from which it starts, as also, for instance, in the word phalā, lines 26, 29, in the grant of Vākpatiśāja of A.D. 974 or 975; but perhaps the Pehoa inscription shews also, especially in the word devirēphā,—in a rudimentary shape, the continuation of this stroke, downwards in a slanting direction to the right, which produced the next form of this letter before the final development of the modern form, and which is illustrated very plainly in the Ujjain grant of Bhōjadēva of Dhrā, of A.D. 1021 or 1022, in the word phalā, line 14 (Ind. Ant. Vol. VI. p. 54, and Plate). The other records, quoted above, however, shew the antique ph of the Apsaśād inscription and earlier records, which is of a very different type; and so does even the Pehoa inscription, when the ph is in conjunction with s,—see sphurīta, line 2, sphāṛam, line 8, sphāṛabhāvat, line 9, sphurā, line 11, and sphāṛjañ, line 14. The antique ph appears again in the Nanyaurā grant (North-West Provinces) of Dēvavarmādeva, of about A.D. 1050 (Ind. Ant. Vol. XVI. p. 202, Plate), in phalam, line 16. But the grant of Chandraśīva and Madana-pāladēva, of A.D. 1097 (Ind. Ant. Vol. XVIII. p. 12, Plate), reverting, in the word phalam, line 20, to the later type, shews also a form which is later than the form of that type used in the Pehoa inscription, and which was arrived at by making the stroke to the right and then downwards start, not from the top, but from the side of the p, and also by continuing it markedly still further down in a slanting direction to the right, without closing it in at all on the side-stroke from which it starts. This last form,—evidently the latest stage before the final development of the modern form,—appears also in the grant of Madana-varmādeva, of A.D. 1134 (Ind. Ant. Vol. XVI. p. 206, Plate), in phalam, line 19; and in all the later records which I have examined. And the transitional period, when it was developed, seems to be marked by the Gwālīor inscription of Mahāpāla, of A.D. 1093 (Ind. Ant. Vol. XV. p. 36, Plate), which shews the antique type in ḍep-phalā, line 1, and phalam, line 11, but the later type, and the later form of that type, in sphurā, line 2, sphasta, line 12, and sphāṭika, lines 38 and 39. This third form of the later type is undoubtedly of later origin than the form which appears in the present charters. But the form of the later type which we have in the Pehoa inscription of about A.D. 900 seems to be as certainly of earlier origin than the form used in the present charters; for we have it in Western India in records of A.D. 754 and 807 (Ind. Ant. Vol. XI. p. 112 and Plate, gupha, text line 12; and p. 160 and Plate phalam, text line 57).

Of the vowels,—a, å, u (ã does not occur), and ò do not present any matter for special comment; they are simply developments of the types which occur through all the records mentioned above. The form of i,—which, with an addition, makes also ï,—is a very peculiar one. In A. lines 11, 22, 37, 39, 42, the short i is denoted by a straight line (in fact a mātrā) with two circles below it; in B. line 32, the straight line is turned into a wavy line (and so also in C. line 33, and D. line 36); in E. lines 39, 37, the circles are still preserved, but (if the lithograph shews the letter completely) the straight line or mātrā is broken up into two disconnected points; and in F. line 64, the top of the letter is a wavy line of another shape, and there are semi-circles, instead of circles, below it: the long i occurs only by mistake for ï; in A. lines 16, 21, it is the short i of that record, with, below it, a twirl from the left to the right, then downwards, and then upwards to the left; in F. line 44, it is made by a wavy line, two circles below it, and, below

1 The type used in B., C., D., and E., is the same with that used in A.; but there is the difference in form already noted, that the mātrā is not complete.
them, a short line slightly curved downwards from left to right. Probably, the standard forms, of both the short and the long vowel, are those which we have in A., and the others are only fancy modifications of them. But the type is essentially the same throughout. It differs totally from the type followed in all the other records quoted above, and exhibited in them by the short $i$, which consists of two circles with a twirl, of varying shapes, below them. 1 I do not find any close resemblance to it anywhere else. 2 But it may have been developed from the short $i$ of the earlier Eastern Chalukya records, which was formed by a wavy line or two semicircles joined (easily capable of being developed into the straight line of A.), with two dots or circles below it (see, for instance, Ind. Ant. Vol. XIII. p. 214 and Plate, $th$-$ai$-$jat$ and $ie$-$di$-$pi$-$tau$-$at$, text line 40); the long $i$ and the short $u$, however, have no connection at all with the long $i$ and the $a$, long or short, of the earlier Eastern Chalukya records (see, for instance, id. Vol. VII. p. 17, and Plate, $id$-$nata$-$a$ and $utt$-$ara$-$na$-$a$, text lines 54, 55, and Vol. XIII. p. 186, and Plate, $a$-$ri$ and $a$-$ru$, text lines 17, 18, 20, 24). The initial $a$, which, with an addition, forms $a$-$i$ (see $a$-$ka$, $a$-$te$-$bh$-$y$-$a$, and $a$-$v$-$u$, A. lines 10, 12, 18), is a still more remarkable letter. It has no connection with the original triangular character, with the apex placed downwards, from which were derived the forms which appear in the Gválior, Pehoa, Asaf, Khajuraho, Harsha, D€€w, and Nanyarna records; 3 nor with the $a$ of the earlier Eastern Chalukya records (see, for instance, Ind. Ant. Vol. VII. p. 17, and Plate, $a$-$d$, line 55, and Vol. XIII. p. 214, and Plate, $a$-$dd$-$a$, line 27): and it can hardly have been developed from even another form of the $a$ which we meet with in Gujar€€ (id. Vol. XII. p. 159, and Plate, $a$-$d$-$pur$, line 14). In Prinsen's Antiquities, Vol. II. pp. 40, 41, Plate xxxix., Mr. Thomas has given both the $e$ and the $a$, as we have them in A., as Bengál characters of the tenth century A.D.,—meaning really the eleventh century, as is evident from the fuller heading of his eighth line of alphabets in the first half of his Table. But I have not been able to verify his authority for this,—an inscription from 'Adiayar,' supposed to be dated A.D. 1065. As far as my knowledge goes, the forms of $e$ and $a$, used in A., are unique in epigraphic records. And, by Mr. Thomas himself in another Table (loc. cit. p. 53), and by a work entitled Grammatography 4 (see page 45 of it), forms which are practically identical with these, are given as the modern Bengál forms. The initial $a$, which is but very seldom met with, occurs in $a$-$w$-$a$-$l$-$i$-$g$-a, F. line 40. It is different in form from, but it may possibly be a development (and, if so, it is certainly a later form) of, the $a$ which we have in $a$-$utt$-$ara$-$n$-$a$ in line 22 of the Harsha inscription of A.D. 973. As in the case of the $e$ and the $a$, the form which we have here is, as far as my knowledge goes, unique in epigraphic records. And, while, as in the case of the $e$ and the $a$, Mr. Thomas has in his first Table allotted this form to the tenth century A.D.,—meaning really the eleventh century,—in his second Table he has given a practically identical form as the modern Bengál form; and the Grammatography does the same.

1 Curiously enough, if we remove the straight line which forms the top of the long $i$ as exhibited in A., we have, exactly, the short $i$ of the Déga$\hat{g}$, Gválior, Harsha, D€€w, Nanyarna, and Jhúl records. But this can be only a chance coincidence.

2 The Chiescalle Gaiga grant of Satysvarman (Ind. Ant. Vol. XIV. p. 10, and Plate; the genuineness of this record is open to question) presents an equally peculiar form of the short $i$,—exactly an inversion of the $i$ exhibited in A,—two circles at the top, and a straight or slightly curved line below them (see $i$, line 20, and $i$-$d$-$n$-$a$, line 22). The only approximation that I can find to this, is the $i$ of $a$-$n$-$u$ in line 1 of the Kafi grant (Gujarat) of M€€l€€$a$ $I.,$ of A.D. 986, where the vowel is formed by two semicircles, with a wavy line below them (Ind. Ant. Vol. VI. p. 192, Plate); but throughout the rest of that record the form is the usual one,—two semicircles, with a swirl below them.

3 The Chiescalle Gaiga grant of Dév$\hat{e}$ndravarman (Ind. Ant. Vol. XIII. p. 274, and Plate; the genuineness of this record, also, is open to question) shows an exact inversion of this original form,—a triangle with the apex placed upwards (see $a$-$v$-$u$, line 23).

4 Based on the German compilation of F. Ballhorn, and published (1881) by Tr€€b€€r & Co.
The general result of the paleographic considerations, taken altogether, is, that these records cannot possibly be placed before A.D. 900. They may belong to any later period. But, on the whole, I should say that the characters are of the eleventh century, and that the kings mentioned in them are to be placed somewhere between A.D. 1000 and 1100.

The paleographic considerations compel us to discard a somewhat tempting identification which was made by General Sir Alexander Cunningham, and the adoption of which was contemplated by myself before I came to look fully into the matter. A copper-plate grant from Râjim in the Râypur District, Central Provinces (Gupta Inscriptions, p. 291), gives us the names of Indrabala, of the Pânduva-râja or race of Pându,—his son Nannadéva,—and Nannadéva’s adopted son, the Râja Tivarâdêva or Mahâ-siva-Tivarâkya, a feudatory prince of the Kòsala country. An inscription at Sirpur in the same district (Ind. Ant. Vol. XVIII. p. 179), which supplies the name of Indrabala’s father, Udayana, and tells us that he was of the lineage of the Moon,—(to which the race of Pându did belong),—carries the genealogy two steps further, through Chandragupta, son of Nannadéva, and through Chandragupta’s son Harshagupta, to a prince named Bâlânjuna-Sivagupta, son of Harshagupta, who evidently held the feudatory government of the territory round Sirpur. And Sir Alexander Cunningham (Archaeol. Surv. Ind. Vol. XVII. pp. 17, 55, 87) identified this Bâlânjuna-Sivagupta with Sivagupta, father of Mahâ-Bhavagupta I.; and also, accepting, like the other writers who have been mentioned above, the local annals, and failing, like them, to see that Janamejaya and Yayáti were, not feudatories of Mahâ-Bhavagupta I. and Mahâ-Sivagupta, but those persons themselves, he arrived, from the date which the local annals purport to give for Yayâti-Kâsari, at the dates of A.D. 319 or 325 for Indrabala,—A.D. 350 for Nannadéva,—A.D. 375 for Tivarâdêva and Chandragupta,—A.D. 400 for Harshagupta,—A.D. 425 for Sivagupta,—A.D. 450 for Mahâ-Bhavagupta I. and his supposed contemporary Janamejaya,—and A.D. 475 for Mahâ-Sivagupta and his supposed contemporary Yayâti. The erroneous nature of the dates thus arrived at has already been shewn, so far as the Sivagupta of the present charters and his successors are concerned. We are dealing now only with the identification of the two Sivaguptas. It appeared to be a very plausible one; for, Mahâ-Bhavagupta I., and his son and grandson, also possessed the Kòsala country; and the absence of the prefix mahâ, of a second fanciful name, in the designation of his father, seems to suggest that a sudden rise in the status of the family occurred just then,—in short, that Sivagupta, having been at first only a feudatory prince of Kòsala like Tivarâdêva, subsequently became powerful enough to seize the paramount sovereignty of that country, and perhaps also of the Kaliâga territories. But, though I fully agree with Professor Kielhorn (Ind. Ant. Vol. XVIII. p. 179) that the Râjim grant is at any rate not older than A.D. 700, and that the Sirpur inscriptions may be placed in the eighth or ninth century, still, the paleographic evidence seems to render impossible the identification that was made by Sir Alexander Cunningham. Lithographs have been published of the edited inscription of Sivagupta, the son of Harshagupta, and of other records which mention him and his father (Archaeol. Surv. Ind. Vol. XVII. Plates xviii. A. and B., and xix. C.). The original records evidently have the p, m, y, s, and s with only the half mātrā, throughout. The k is of the pointed type. And another feature stamps them as belonging to an earlier period than that which may be established by these two characteristics; the m has, not only the half mātrā, but also the straight arm to the left, instead of the loop which appears in the present charters and in all the records which have been quoted above, from the Deogadā inscription of A.D. 862 onwards,1 and which is carried

1 In the Gândhar inscription of A.D. 875-76, indeed, the exact form of this feature is rather that of a solid button than of a loop with a hollow centre; but the type is the same.—In the lithographs of the Sirpur inscriptions, the m appears with the loop twice, in A. line 1 and B. line 12; but it seems tolerably certain that these instances are only mistakes made in preparing the hand-drawings from which the lithographs were made.
back even a century earlier by the Dīghā-Dubaullī grant (Bengal) of the Mahārāja Mahendrāpāla, of A.D. 761-62 (Ind. Ant. Vol. XV. p. 112, Pl. 1; see, for instance, mahārāja, line 2, and dēvydā-pupasā, line 4). The f and t, also, as presented in the Sirpur inscriptions, are much more antiqued than the forms which we have in the present charters. And, even if a somewhat earlier period, than that which I have arrived at, should be hereafter established for the Śrīvāngra and his successors of the present charters, the palaeographic changes in so many details appear more than can possibly be covered by the lapse of a single generation.

The local annals of Orissa, mentioned in the preceding remarks, have been taken so seriously, and so much interest has been attached to the question of the identity of the Yavanas who are mentioned in them, that it is necessary to do more than simply dismiss them with only a broad statement of their general want of value, amply supported though it is in the case of Yavāti-Kōsari, and with the curt assertion, borne out though it is by at least one certain epigraphic instance, that the Yavanas are simply the Musalmāns of Northern India of the period A.D. 1001, or later, and onwards. The alleged facts and dates recited in the annals have all been accepted as history or “the milestones of history” by Sir William Hunter in his Orissa (see, in particular, Vol. I. edition of 1873, chapter V. p. 198 ff.), from which the leading features have been reproduced in his article on Orissa in the Imperial Gazetteer of India, Vol. X. p. 493 ff.; and, in the other matter, his conclusion was that by the name ‘Yavana’ the annals mean the Greeks; and his line of argument (Orissa, Vol. I. pp. 207 to 214) appears to have been,—the Epics and Purāṇas enumerate the Yavanas in the list of foreign or non-Aryan races on the western frontier of India; through their spirit of enterprise, which led them into various part of Asia, the Ionian Greeks became known at an early period to the Persians, of whose empire, in fact, one body of them formed a part; the name Ionian was, thus, well known to the Persians, and came to be applied by them to the whole Greek race; the appellation was made known to the Hindus by the Persian expedition sent by Darius to the Indus in the sixth century B.C.; by the Hindus, the name ‘Iau’ would be naturally transliterated by ‘Yōna,’ which is the contracted form of ‘Yavana’; from after the date of Alexander’s expedition into the Pañjāb at the close of the fourth century B.C., the term ‘Yavana,’ in Hindu literature, applies unmistakably to the Greeks; the inroads of Alexander and Selencus left in the Pañjāb a residual element of these Greeks, which soon inevitably began to migrate southwards; their presence in the Gangetic valley is proved by a

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3 His Orissa was published twenty-two years ago. And the article on Orissa in the Imperial Gazetteer was last issued, in the second edition, eight years ago. I do not find any quotation of the alleged facts and dates of the annals of Orissa in The Indian Empire, the new and revised edition of which was issued last year, apparently because there was no occasion to quote details of that kind; but the results arrived at previously appear to be endorsed up to date by the remark (p. 230; in the chapter on the Greeks in India, and just after mention of the fact that the term Yavana originally applied to several non-Brāhminical races, and especially to the Greeks) that “the Orissa chronicles called the sea-invaders from the Bay of Bengal, Yavanas, and in later times the term was applied to the Moslems,” to which is attached a reference, in a footnote, to Orissa, Vol. I. pp. 26, 85, and 209 to 232 (ed. 1927).—I am dealing, of course, only with the Yavanas as the annals of Orissa, who are quite distinct from the Greek-Yavanas.

4 For clear traces of Yavanas, sporadically, in Western and Southern India,—in Kāṭhikāwā, in the Nāmak District, and at Dādukatāka (Amaravati),—see Ind. Ant. Vol. XXIII. pp. 194, 195.—Sir William Hunter (Orissa, Vol. I. p. 218) has quoted Dr. Bhan Daji as the authority for a list of seven Yavana princes who ruled in Central India from (it is supposed) the fifth century A.D. to about the ninth. These, however, are simply the Vakāṭka Mahārāja of the Čamukh and Siwāl charter (Gupta Inscriptions, pp. 235, 243) and the Ajputā inscription (Archaeol. Survey, West. Ind., Vol. IV. p. 194). The first of them was Vindhyasakti. This person was identified by Dr. Bhan Daji with the Kallika-Yavana king Vindhyasakti of the Vishva-Purāṇa (Wilson’s translation, Hall’s edition, Vol. IV. p. 210). But there are absolutely no grounds for this identification.
statement of the grammarians Paṇini, who, in writing in [it is supposed] the second century B.C., and referring to occurrences which he himself might have seen, says that the Yavana as laid siege to Oudh and besieged the Madhyamikas; the Madhyamikas, who were Buddhists, were the people of the kingdom of Magadh or Behar where Buddhism had become the royal religion under Ashoka in the third century B.C.; and it was through this kingdom of Magadh or Behar that the Greeks found their way into Orissa. But, like the Koṇāḍeśa-Rājākṣa (see p. 170 f. above) and the Rājādevi-kāthā (see Ind. Ant. Vol. XXI. p. 157) for the province of Mysore in Western India, these annals are in reality absolutely worthless for any purposes of ancient history. And it is desirable to prove this, by showing up the nature of the earlier part of them, and to put them out of court once and for good.

The annals open with the commencement of the Kali age, in B.C. 3101, or more properly B.C. 3102; and they give first the names of three well-known Purānic kings, Yudhishtira, Parikshit, and Janamājaya, of the Paṇḍu dynasty of Indraprastha or Delhi in the Somavamsa or Lunar Race. These three persons are represented as reigning for 12, 73, and 551 years,—covering the period from B.C. 3101 to 1807. And all that need be said about them, is, that their names were taken from the Purānas. There, they are placed, Śāṅkara-rādāvā (represented as reigning for 400 years), Gantamadēva(370 years), Mahānāradēva (215 years), Iśāna-śravaṇakāla (154 years), Śeśvāsa-rādāvā (150 years), Vajrādēva (117 years), Narasimhādēva (115 years), Mānava-śravaṇa (122 years), and Bhūjīdēva (127 years),—covering the period from B.C. 1807 to 57; i.e. filling the vacuum up to the next chronological point, the commencement of the Vikrama era, for which the persons who concocted the annals had a definite name with which to make a fresh start. Here, the annals depart altogether from the Purāñas, which mention none of the above names, and give a totally different line of descent, from Śatānika, son of Janamājaya. And this, of course, might be taken as a point in favour of authenticity. But the impossible lengths of the reigns shew that, at the best, the details were not taken truly from any real historical records. And, while Śāṅkara, Gantama, Iśāna-śravaṇa, Śeśvāsa, Vajrā, Narasimha, and Mānava-śravaṇa may possibly be real rulers of later times, simply antedated for the sake of filling the gap,—at the same time, since Mr. Stirling calls Śeśvāsa-rādāvā [B.C. 69 to 598] 'Shewak or Ashok Deo,' there seems to be here an anachronistic and otherwise mistaken reminiscence of the Māurya king Ashoka of the third century B.C.),—the statements made in connection with the remaining two names expose clearly the purely fictitious nature of this part of the account. The reigns of Bhūjādēva is made to cover the period B.C. 184 to 57; but the annals, endorsing a tradition which elsewhere also is sometimes connected with him, say (see Asiat. Researches, Vol. XV. p. 259) that his court was adorned by the presence of seven hundred and fifty eminent poets, the chief of whom was the celebrated Kālidās; manifestly, therefore, he is the king Bhūja of Mālwa, of literary tastes, for whom we have authentic dates ranging from A.D. 1021-29 to 1042-43 (see Ep. Ind. Vol. II. pp. 232, 233); and thus, though here an indisputably real name is given, it is antedated by about twelve centuries. A statement made in connection with the name of Mahānāradēva, is almost equally instructive:—this person's

1 But Varkhamihira places the Madhyamikas in the Madhysadēa or middle country of India (just where we should expect, from their name, to find them), and allot the Magadha country and its people to the eastern division (see Ind. Ant. Vol. XXII. p. 185).

2 I quote, throughout, the details given by Sir William Hunter in his Orissa, ed. 1872, Vol. II. Appendix VII., as the results given there evidently (see page 324 above, note 2) represent the better examination of the original records.

3 Called 'Sambh or Sancara Deo' by Mr. Stirling.

4 Called 'Ashti Deo' by the same.

5 Called 'Shewak or Ashok Deo' by the same.

6 Called 'Sarasvati' by the same.

7 Called 'Hanah, Hanahs, Has, and Hangsha Deo' by the same.

8 Of course, I do not mean to say that this was the period of Kālidās also.
reign is made to cover the period B.C. 1037 to 822; but the annals say that he founded the city of Rājamahendri, i.e. Rājamandri or Rājamahendrapuram in the Gōdāvari district, Madras Presidency; and, though there may have been a city on the spot in earlier times, still (see Ind. Ant. Vol. XX. pp. 94, 266) there can be but little doubt, if any, that the name Rājamahendrapura was given to it by, or on account of, the Eastern Chalukya king Amma I., who had the birada of Rāja-Mahendrā, and whose period was A.D. 918 to 925: consequently, at the best, with the name of Mahendradēva there is coupled the reminiscence of an event which took place some eighteen hundred years later. After Bhūjadeva there reigned, according to Mr. Stirling's version, Vikramāditya alone, and according to the other version Vikramāditya and his brother Śakāditya, for 135 years, from B.C. 57 to A.D. 78. The object of this statement is simply to fill the interval from the commencement of the Vikrama era (really in B.C. 58) to the commencement of the Śaka era (really in A.D. 77). We know now (see Ind. Ant. Vol. XX. pp. 405, 409) that it was not till about the ninth century A.D. that the word vikrama began to be connected with the Vikrama era; that most probably the appellation 'Vikrama year or time' simply denotes the poets' 'war-time,' the autumn, and was transferred from the autumn to the whole year itself; that the era did not derive its present name from any real king Vikrama or Vikramāditya, synchronous with the initial point of it; and consequently, that this statement of the annals, though correct from the traditional point of view, is intrinsically as purely fictitious as the matter that precedes it. The period from A.D. 78 to 338 is filled by the reigns of Karmajit (65 years), 'Hatkēsvara' (51 years), Virabhuvana (43 years), Nirmaladeva (45 years), Bhīma (37 years), Śōbhānadeva (4 years), and Chandradēva (5 years). Then, we are told, the Yavanas, who had invaded Orissa in the time of Śōbhānadeva and had put Chandradēva to death, held the country for 146 years, from A.D. 328 to 474. Then, the annals say, Yayāti-Kēsari expelled the Yavanas, and founded the Kēsari dynasty; he reigned for 53 years, and was succeeded by forty-three members of his dynasty, whose reigns varied from 2 to 54 years; and thus is filled the period from A.D. 474 to 1132. And then, it is said, a king from the south, named Čhełjaghow, obtained the throne of Orissa and established the Gaṅgavāsita dynasty,—he himself reigning for 20 years, from A.D. 1132 to 1152. Except in the cases of Yayāti-Kēsari and Janamējaya-Kēsari, from Karmajit (A.D. 78 to 143) to Śṛivarṇa-Kēsari, the last of the Kēsari dynasty (A.D. 1123 to 1132), the names are so utterly unknown that they do not present material for individual criticism of the same kind: in respect of most of them, it can only be said that the terminations ṣvastiya and varman, or any of the other endings which were so much affected in early times, do not occur anywhere among them, and that not one of them has any ring of antiquity in the sound of it: they may possibly be real names of later rulers, misplaced in order to make out a consecutive chronological series; this, however, is the utmost that can be said for them. But I would draw special attention to the names of Narasimha-Kēsari, Kūrmā-Kēsari, Mataya-Kēsari, Varaha-Kēsari, Vāmanā-Kēsari, and Paraśu-Kēsari, which are placed one after another in the period A.D. 1013 to 1080: in respect of these, nothing could be plainer than the evident fact that the inventive faculty and other resources of the persons who concocted the annals failed them, and that they here drew on the incarnations of Vishnu as the man-lion, the tortoise, the fish, the boar, and the dwarf, and as Paraśurāma, the destroyer of the Kshatriyas. Other clear indications of a recourse to mythology present themselves in the names of Padma-Kēsari (A.D. 701 to 706), Gandharva-Kēsari (A.D. 740 to 754), Kali-Kēsari (A.D. 778 to 792), Madhusūdana-Kēsari (A.D. 904 to 920), and Tripura-Kēsari (A.D. 961 to 971). And the name of Alabu-Kēsari (A.D. 623 to 677) distinctly suggests a Musalmān with some such appellation as 'Alap Khān.' But the cases of Yayāti-Kēsari and Janamējaya-Kēsari are, even alone, amply sufficient to upset the whole list.

¹ Called 'Indra Deo' by Mr. Stirling.
As we have already seen, Yayāti-Kēsari, representing Yayāti-Mahā-Śivagupta, is mistakenly described as the first of his dynasty, and is placed at least five centuries before the earliest date to which he can possibly belong; and Janamējaya-Kēsari, representing his father and predecessor Janamējaya-Mahā-Bhavagupta I., is placed nearly three centuries after him, in the period A.D. 754 to 763. Chōḍagaṅga (A.D. 1132 to 1152) is possibly a historical person, placed not very far from the period to which he really belonged; he may be identified with Anantavarma-Chōḍagaṅgadēva of the family of the later Eastern Gaṅgas, lords of Trikaliṅga or the three Kaliṅgas, who was anointed to the succession in A.D. 1078, and for whom we have also the date of A.D. 1118-19 (Ind. Ant. Vol. XVIII. pp. 162, 165): one of the records of this king tells us that he replaced the fallen lord of Utkala, i.e. Orissa, in his kingdom (ibid. p. 171); and he seems, therefore, to have played some important part in the local history. But all that precedes, resolves itself into simply this:—The object in view was the magnifying of the antiquity and importance of the temple of Jagannātha at Puri, and of all its surroundings and connections. The persons who set about doing this, by concocting the annals, could not well go back to before the commencement of the Kaliyuga,—the present age. But they felt bound to go back as far as that point. And they had before them two other well-known epochs,—the initial points of the Vikrama and the Śaka eras,—and, apparently, the date, not much displaced, of a fairly recent king, Anantavarma-Chōḍagaṅgadēva.1 They thus had three periods to fill up with names,—B.C. 3102 or 3101 to B.C. 58 or 57; B.C. 58 or 57 to A.D. 77 or 78; and A.D. 77 or 78 to A.D. 1100 or thereabouts. The last of these periods, being the best filled one, seems to have been taken in hand by them first; and,—except for the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, as regards the real meaning of which see further on,—they filled it, partly with a few names which are obviously inventions, and partly with a number of names, connected mostly with reigns of reasonable and admissible duration, which present no appearance of antiquity and cannot by any means be accepted for the period to which they are allotted, but may very possibly be names of real rulers of later date,—say of the twelfth century and onwards,—probably many of them petty princes contemporaneous with each other. But the accounts for this period do not even agree with each other; for (see page 340 below), the last compilation makes the Kēsari dynasty begin in B.C. 144 or 132 and end in A.D. 553 or 565,—places next an isolated king of the ‘Chourang dynasty’ named ‘Udi Patchourang,’ who reigned for ninety years, and then a line of kings belonging to the Solar Race, which lasted till A.D. 1334,—and makes the Gaṅgavānas dynasty begin only then. The interval from the commencement of the Vikrama era to the commencement of the Śaka era was accounted for in the customary traditional manner, with the reigns of a purely fictitious king Vikramāditya and his brother Śakaditya. On the earliest period, less-trouble was expended. The list was opened with three well-known Purānic names, which were made to account for 1,294 years; and it was imperfectly sked out with only nine names, which were made to fill the remaining 1,750 years with reigns of almost equally fabulous duration: of these nine names, seven may possibly, like some of the names of the third period, be real names of rulers of the twelfth century and onwards, or, as already suggested, one of these seven may contain an anachronistic and otherwise erroneous reminiscence of the great Buddhist king Aśoka; but one, that of Mahāendraḍēva, seems to be a pure invention, to account for the name of a city which is to be allotted to a period about eighteen centuries later; and the ninth, that of Bhūjādēva, is the name of a real king antedated by about twelve centuries. In the whole account, from B.C. 3101 up to the mention of Chōḍagaṅga with the date of A.D. 1132 to 1152, the only historical gleams which can be detected are that (1) the opening of the list

1 It is not made clear whether the dates A.D., allotted to the various kings who are mentioned in the annales, are taken from Śaka dates put forward for each king, or are simply worked out from the lengths of the reigns. If the latter is the case, the initial date for the Chōḍagaṅga of the annales could easily be made to coincide exactly with the date of the coronation of Anantavarma-Chōḍagaṅgadēva.
with three Purānic kings of the Lunar Race, to which race the copper-plate charters refer Śivagupta and his successors, suggests a knowledge of the fact that there really had been kings of Orissa who claimed to belong to that lineage; (2) there certainly is preserved a reminiscence, but a completely erroneous and anachronistic one, of two of those real kings, Janamejaya-Mahā-Bhavagupta I. and Yayāti-Mahā-Śivagupta; and (3) the alleged occupation by the Yavanas for a hundred and forty-six years, from A.D. 328 to 474, plainly embodies a vague memory of the Early Gupta kings, for whom, as far as their unbroken lineal succession goes, we have dates (see Gupta Inscriptions, Introd. p. 17) ranging from the year 82 to the year 147 or 149 of an era commencing A.D. 320, and whose power, extending from Kāthiāwār right across India to Lower Bengal, formed a barrier between Orissa or any part of Southern India and the ‘Yavanas’ of that period, viz. the Indo-Scythians of the Panjab. And, with such results as these before us, it is evident that everything relating to ancient times, which has been written on the unsupported authority of these annals, has to be expunged bodily from the pages of history.

It only remains to say a few more precise words about the ‘Yavanas’ who are mentioned in these annals: it is obvious that, whatever they may be, no real history connected with them is preserved in the annals; but it is also as well to shew clearly who they really were. They are first brought to notice in connection with Vajradēva (allotted to the period B.C. 538 to 421), in whose reign, we are told, they invaded Orissa from Mārwār, Delhi, ‘Babul Dēṣ’ (supposed to be Irān, i.e. Persia, and so explained by Mr. Stirling), and Kābul, but were repulsed; and, Mr. Stirling says (Asiatic Researches, Vol. XV. p. 288), “then follows an incomprehensible story, involving some strange anachronism, about Imārūt or Himarāt Khān, who comes from Delhi with a large army and attacks the Rāja.” They are not specifically named in connection with Narasirhadēva (B.C. 421 to 316; he is called ‘Sarsankh Deo’ by Mr. Stirling); but they seem to be meant in the statement that “another chief from the far north invaded the country during this reign, but he was defeated, and the Orissa prince reduced a great part of the Delhi kingdom” (Orissa, Vol. II. Appendix VII. p. 184), or, as Mr. Stirling says, “Sarsankh Deo, a warlike prince, is attacked by another Khān, whose name is variously written, and is always so incorrectly spelt that it is impossible to unravel it; the Rāja defeats the invader, and, emboldened by his success, advances upon Delhi, and reduces a great part of the country.” In the time of Mānakrīshnadhēva (B.C. 306 to 184; he is called ‘Hans or Hangleha Deo’ by Mr. Stirling), the Yavanas again invaded the country, from Kashmir, but were driven back after many battles. Bhōjadēva also (B.C. 184 to 57) is said to have repulsed a Yavana invasion, from Sind, according to Mr. Stirling’s account. And finally, in the time of Śobhanadhēva (A.D. 319 to 323) the Yavanas invaded Orissa by sea, under the leadership of a person named Raktabāhu, i.e. ‘Red-arm’ or ‘Bloody-arm,’ and on this occasion with success: the Yavana force, indeed, after effecting a landing and plundering the town of Puri, was overwhelmed by the sea; but the Yavanas remained masters of the country; Śobhanadhēva, who had fled before their approach, died in the jungles; his nominal successor, Chandradēva, was put to death by them in A.D. 328; and so they held the country until they were driven out from it by Yayāti-Kāsari in A.D. 474. Sir William Hunter admitted this last story so fully as to remark that, while the very fact of this invasion having been made by way of the sea would suggest a doubt as to whether the invaders were ordinary Hindūs—the idea of braving the ocean in armed galleys, in order to descend on a province which could easily be reached by dry land, being repugnant alike to the Hindū genius and the Brāhmaṇical faith,— “it formed an adventure exactly suited to the imagination of the Asiatic Greek; it was Alexander’s sail down the

1 The commencement of the Yavana occupation might perhaps (see the preceding note) be brought to exactly A.D. 320.

2 In the Gupta records, however, they are called Śakas (Gupta Inscriptions, p. 14); the name ‘Yavana’ does not occur.
"Indus reproduced upon the Ganges, with the continuation of Nearchus' exploratory armament along the coast to the west of the river mouth" (Orissa, Vol. I. p. 216). And it seems to have been magnified somewhere else into a whole series of attacks by sea-pirates, continued during the seventh, eighth, and ninth centuries A.D. But, as far as the published accounts go, the annals contain no mention of the Yavanas after the supposed time of Yayati-Késari. The story of Raktabáhu is the only one that includes an attack by way of the sea. And there is no doubt, whether an invasion was really made by sea or not, that it simply embodies the conquest of Orissa by the Musalmáns in the thirteenth century A.D., mixed up with the vague memory of the Early Gupta kings. That the Yavanas of the period A.D. 328 to 474 can be none but the Early Guptas, we have already seen. The Yavanas of the next preceding mention (allotted to B.C. 184 to 57) are indisputably the Musalmáns: Bhójadéva of Málwa, who is really the king who is thus antedated by about twelve centuries (real dates, A.D. 1021-22 and 1042-43), may easily have come in hostile contact with Mahmúd of Ghazni, who in A.D. 1022 and 1023 penetrated as far as the territories of Kálikjar in Bundelkánj, and in A.D. 1024 invaded Gujarât; and, in fact, the Udápur prabáti claims that Bhójadéva conquered the Turnakhäs, i.e. the Musalmáns (Ep. Ind. Vol. I. pp. 230, 231, 235): but there is no other foreign power with which he can have come in collision. And this being so clear, I will quote here certain facts which make it, if possible, still more evident that the term Yavana, as used in the annals, was intended to denote the Musalmáns: as already stated (page 336 above, note 3), in the Chitgórghá inscription of A.D. 1428 or 1429, Firuz Sháh or Firuz-ud-dín Taghlaq, king of Delhi (A.D. 1351 to 1388), is called "the Yavana king Pérója" (Ep. Ind. Vol. II. p. 410); Sir William Hanter has mentioned an inscription of A.D. 1516, in Orissa, which "applies the word distinctively to the Muhammadans" (Orissa, Vol. I. p. 224), and has also told us that "in the modern vernaculars it signifies Arabian, Turkish, or Mughul" (Ibid.); and Mr. Stirling tells us that the Panjáís whom he employed to translate the materials that he used, always rendered 'Yavana' by 'Moghal' (Asiatic Researches, Vol. XV. p. 259). To revert to the annals,—the statements about the city of Delhi and certain Khánns, made in connection with Vajradéva (allotted to B.C. 538 to 421) and Narásimhadéva (B.C. 421 to 306), point distinctly, not only to Musalmáns, but to Musalmáns established at Delhi; and the Musalmáns did not permanently advance as far as Delhi till A.D. 1193, when Shaháb-ud-dín Muhammad Ghóri conquered the whole of the Panjáb and a good deal more of Northern India. It was this conquest which paved the way for the conquest of Orissa. Bakhtiyár Khiljí, a general of Muhammad Ghóri or of his vicerey Qútub-ud-dín, invaded Bengal and conquered it in A.D. 1203. There was thus established in Bengal a branch of the Musalmán power, which from A.D. 1212 onwards made constant raids into Orissa, with more or less success, but without any permanent results. And finally, in A.D. 1567-68 Sulaimán, king of Bengal, attacked and defeated the last independent king of Orissa, and practically subjugated the province. It seems to me that the name of Raktabáhu,—a perfectly correct Sanskrit word, but one which is most improbable, if not absolutely inadmissible, as a historical name,—is a perversion of the first name of Bakhtiyár Khiljí; and that the name of 'Imárút or Himarat Khán,' which is connected with the Yavanas whom Vajradéva is said to have repulsed, may enable us hereafter to locate exactly the invasion which is allotted to the period B.C. 538 to 421. But, however the case may be on these two points, there can be no substantial doubt that the Yavana invasions which were repulsed, so the annals say, by Vajradéva and his successors, and the successful invasion by the Yavanas in the time of Sóbhanadéva, are (mixed up with the Early Gupta rule) simply the raids into Orissa by the Musalmáns in the thirteenth and following centuries, and the ultimate conquest of the country by them in the sixteenth century, A. D.

1 See Ind. Ant. Vol. XVII. p. 60, where Mr. Howarth has suggested that the pirates in question may have been Malays from Java.
After what has been shown above as to the valueless nature of their contents, there is, perhaps, not much to be gained from any consideration of the time when the annals may have been commenced. Still, a few words on this point may be not amiss. Of the two vāṃshāvatīs used by Mr. Stirling for his article in the Asiatic Researches, Vol. XV., one was obtained from a Brāhmaṇ of Puri, and the other from a Brāhmaṇ living in the family of the Bāja of ‘Pattia Sarenger,’—“one of the branches of the royal house of Orissa.” In respect of the former, he was told that it was originally composed by some of that Brāhmaṇ’s ancestors, three or four centuries ago, and had been continued up to date (loc. cit. p. 255). No information is given as to the time when the compilation of the second vāṃśāvatī may have been started; but there can be no reasons for attributing real antiquity to this, any more than to the other.\(^1\) The Mādālā-Pāṇjī pretends to greater age. According to the article in the Asiatic Researches, the compilation of it was commenced in the time of ‘Chūrang’ or ‘Sarang Deo’ (loc. cit. p. 268); i.e. in the time of Chōḍagāṅga, or, according to the annals themselves, in the period A.D. 1132 to 1152. And another compilation, or a different recension of the annals, would invest it with even much greater antiquity: the Jour. Beng. As. Soc. Vol. VI. (1837) p. 756 ff., contains another account of the kings of Orissa, taken from a manuscript by Mr. Stirling, found after his death, in respect of which we are told that it is the source whence the materials for his article in the Asiatic Researches was taken, but which really gives a very different account, both in names and in dates; according to this compilation, the Kēsari dynasty was established by Chandra-Kēsari,—Yayātī-Kēsari being here represented as the second king of that line,—in B.C. 144 or 132,\(^2\) and lasted till A.D. 553 or 565; then came ‘Udi Patchourang’ of the ‘Chourang’ dynasty, reigning for ninety years, from A.D. 553 or 565; and he started the compilation of the Mādālā-Pāṇjī,—in the period, thus made out, A.D. 553 to 643, or 555 to 655. This is altogether incredible. The period A.D. 1132 to 1152 is, perhaps, a possible one; though not very probable,—because the statements which follow the mention of Chōḍagāṅga are not suggestive of any true history having been preserved even from that point. But this much is certain,—whatever may be the date when the compilation of the annals was commenced, the stories about the Yavanas show that they cannot have been finally reduced to their present form till the sixteenth century A.D. Sir William Hunter has said (Orissa, Vol. I. p. 286) that the vāṃśāvatī on which Mr. Stirling’s posthumous article was based, is “a subsequently compiled list.” But, as far as the published account goes, it makes no mention at all of the Yavanas; unless this expression is used in the original where in Mr. Stirling’s rendering we have ‘Musalmān’ and ‘Moghul,’—in the account of Tēṅga-Mukundadēva (A.D. 1512 to 1534, or therabouts) and onwards. And if this be the case, it seems rather to be a rudimentary compilation, of earlier date, from which the fuller annals were afterwards elaborated.

A.—Paṭpā Copper-plate Grant of the sixth year of Mahā-Bhavagupta I.

This record was originally brought to notice in 1877, in the Jour. Beng. As. Soc. Vol. XLVI. Part I. p. 173 ff., by Babu Pratapachandra Ghosh, according to whose account the plates were found buried in an earthen vessel somewhere in the Native State of Paṭpā, attached

\(^1\) He mentions also numerous other vāṃśāvatīs, possessed by almost every almanac-maker in the province (loc. cit. p. 257). But, while claiming that “occasionally a few facts or illustrations may be gleaned from them,” he says that they “in general abound with errors and inconsistencies,” and he stamped them as “less certain and trustworthy guides.”

\(^2\) According to whether Yudhiṣṭhīra is allotted a reign of twelve years in the Kali age, or not. The article simply says—“On the death of Rāja Yudhiṣṭhīra, the period of the Kaliyuga obtained complete prevalence.” Sir William Hunter (Orissa, Vol. I. p. 286) has taken the dates of B.C. 182 to A.D. 555 for the duration of the Kēsari dynasty according to this compilation; but he has wrongly included the ninety years reign of the isolated king ‘Udi Patchourang,’ of the ‘Chourang’ dynasty, who came between the last of the Kēsaris and the first of the Śiṅhavahśa dynasty.
to the Sambalpur District, Central Provinces. I re-edit it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Captain M. M. Bowie, Deputy Commissioner of Sambalpur.

The plates are three in number, each measuring about ¾³₄" by 5" at the ends and somewhat less in the middle. They are quite smooth; the edges of them having been neither fashioned thicker, nor raised into rims. The inscription, however, is in a state of perfect preservation throughout.—The ring, on which the plates are strung, is about ½" thick, and 4¾" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1¾" in diameter. In relief on a countersunk surface it shows, very indistinctly,—in the centre, some seated figure, perhaps of the goddess Lakshmi with her elephants, as on the seal of C.; and, on each side, apparently a chaurī: if there was ever a legend below this, it is now quite illegible; but it seems more likely that there was only a floral device.—The weight of the three plates is 7 lbs. 4 oz., and of the ring and seal, 1 lb. 4 oz.; total, 8 lbs. 8 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figures 6 and 8, in line 41. The virāma does not occur in this record; final forms occur, of t in kṣṭakā, line 1, vādvāi, line 27, dadvāi, line 29, and same, line 41,—of a in ddānā and sarvānā, line 6,—and of m, resembling an anusvāra with a virāma below it, in dṛtham, line 19. The average size of the letters is about 1½". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of the letters shew, as usual, marks of the working of the engraver’s tool. The way in which the surface of the plates, being evidently rather soft, was pressed up inside of and around the letters in the process of engraving, has rendered it impossible to obtain impressions giving an absolutely clear lithograph throughout; especially in Plates ii. a and b, and iii. a.—The language is Sanskrit. And, except for the customary benedictory and imprecatory verses in lines 24 to 39 and one ordinary verse at the end, the whole record is in prose. The rules of saṅghāṭi are neglected in several places. In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal ā, instead of the anusvāra, in vaśa and vaśā, line 45; and (2) the use of v for b, throughout. There are many cases in which the long vowel ā has been given by mistake for the short u; but this seems a matter of carelessness, rather than of orthography.

The inscription is one of Mahā-Bhavagupta I., otherwise called Janamājya. The charter contained in it was issued from the city of Kaṭaka,¹ which is evidently the modern Kaṭakā or ‘Cuttack’, the chief town of the Cuttack District in Orissa, while the king was in residence at Mūrasimā, which seems to have been some place on the outskirts of the city.² And the object of it was to register a grant, to some Brāhmaṇa, of a village named Vakaveṇḍū, in the Oṅgātṛa vishaya or district on the bank of the river Oṅgā. The charter was written by a clerk in the office of a son of the Mahāsaṅghivigrāhas Mahādāvāradatta, on Ashādhā śukla 8 in the sixth year of the reign of Janamājya, i.e. of Mahā-Bhavagupta I. And the record ends with a verse in praise of the king under the name of Janamājya.

TEXT.³

First Plate.

1 Īm² Svasti Mūrasimā-saṁhāvāśita[ḥ³] śrīmatā viṣaya-Kaṭakāḥ paramabhaṭṭārakamahārājādhi-

¹ The words viṣaya-Kaṭakāḥ, line 1, might be rendered by simply “from the victorious town or camp.” But the locality from which these records come, seems to indicate plainly that kaṭaka is here the place-name.
² So, also, B., C., and D. were issued by Mahā-Bhavagupta I., from Kaṭaka, while he was in residence in the dṛśna or ‘pleasure-garden.’
³ From the original plates.
⁴ Represented by a plain symbol.
2 rāja-paramāśara-sri-śivagū(ght)pata-tā-pād-anu dhyāta-paramamahēśvara-paramaḥjñānara-mahārāh-
3 jādhirāja-paramāśara-Bōmakulatilaka-tri(tri)Kaliṅgādhīpati-sri-Mahābhavaguptarājacē-
4 vāh || kūshali || Oṃgāta-ca-viśhaya-pratīva(ṣa)ddha-Vakravṛddhā-grāmē tatpratīvāsī-kutumvī(mī)janapadān-
5 s-tad-viśhalya-yathākāl-adhyāsining samāhārti-sannidhātri-chāta-bhāta-piśuna-
dhē(ve)trīkā-
6 varōdhajana-rājavallabh-adīn saruvān rāja-pād-ōpajīvinaḥ samājāpaysati [10] Vidi-
7 tam-astu bhavatām | yathā-sāmābhīr-ayam grāmaḥ sa-nidhiḥ s-ōpanidhiḥ sarva-vā(ba)dhē-viva[10]jjitaḥ |
8 sarv-ōpārikarakaṇa-dāna-sahitaḥ s-āmra-madhukāhaḥ sa-gārtt-ōsharaḥ | prasiddha-
chathu-si(ṣ)ma ṣ-
9 chachchhinvaḥ || pratinishhadda-chāta-bhāta-pravaḥ nānā-gōtra-pravara-virnigata-
vāstavyē-

Second Plate; First Side.

10 bhyō dvijāti-varēbhīnaya ēka[h*] Kauchchhā(sa)-gōtraḥ Aṅgirasa-Vārsha. 6
Yō(ṣu)vanāśa-pravaraḥ Yuvannaśad-Amvārisha.
11 d-Aṅgira-anupravaraḥ Sāma-vēdē Kauṭha[ṇ*]ma-sākē-adhīyaḥ Pampāsarasai(ṣi)-
vinirgata[h*] Lētiśringa-vā.
12 stavya[h*] bhāṭatputra-Dāmakāha Aivuli-ṣu(su)taḥ [10] dvītiyō Gantu(ṣa)ma-
gōtraḥ Aṅgirasa-pravaraḥ Vārhaspati-ānu-
13 pravara[h*] Yauj[ṛ*]-vēdē Kāva-sākē(khi) Odāyāśringa-virnigata[h*] Khandākshēna-vāstavya[h*]
bhāṭatputrō Narapagandha-ṣu(su)ta[h*] [10] triti(ṣ)a-ya-
14 ś-cha Krīha[ṇ*]jātrēya-gōtraḥ A(ā)rochchanānāsa(sa)-pravaraḥ Śyāvāśvana(vad)-
anupravaraḥ Yauj-vēdē[ē*] Kāva-sākē-ā-
15 dhyāyē Konkaleśḍha-virnigata[h*] Līpataṅga-vāstavya[h*] bhāṭatputra-
Vāsū(su)devaḥ Rishi(Krishī)kāśa-ṣu(su).
Chav[an*]-anupravaraḥ cha Yauj[ṛ*]-vēdē
18 stavyaḥ Koṇḍādēva-nām[ā*] Rāmaśa[ṛ*]ma-sū(su)taḥ [10] étēbhīyō dvijāti-
varēbhīnaya salīla-dhārā-
19 pū(ṣu)raḥsaraḥ-ā-chandra-tāma[k-ā*]rka-kahiti-samakāl-ōpabhē (bhō) g - ār t h a m
pratīvarsha-dātavya-(ruḍ)pya-kāśṭa(ṣṭha)-pala-
20 kara-dāna[ṇ*] viniśchitya mātāpitrōr-āṭmanāś-cha punyā-yaśā-bhīvīrīdhyāyē
tāmra-sāmanēn-ā.

Second Plate; Second Side.

21 kari(tri)kṛitya pratipādita (i)tya-savagaty samū(mu)chita-bhō[g-ār*]thaṁ mātāpitrōr[14]
āṭmanāś-cha punyā-yaśā-bhī-

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1 This mark of punctuation is unnecessary.
2 Read kūshali.
3 This mark of punctuation is unnecessary.
4 Read "ōparikarān".
5 Read "āgirasa-āmbāraka".
6 Read Yuvanāśad-āmbāraka-āgirasa-āgravād; and compare page 45 above, note 6.
7 and 8 These marks of punctuation are unnecessary.
9 Read "ādhyāyēnāhāt.
10 Read "idhamavāhava".
11 and 12 These akāharas are superfluous.
13 This mark of punctuation is unnecessary.
14 From here to savagaty in the next line, there is an unnecessary repetition. The immediately preceding word, somuchita-bhō[g-ār*]thaṁ, was a mistake, and carelessness about correcting this led to the repetition.
Plates of the 6th year of Maha-Bhavagupta I.
22 vṛiddhayē tameśaśaśanē-ākarikṛitya pratipādita ity-savagataśa samuchita-bhoga-
   bhāga-kara-hira-
23 nyādikam-upaṇayadbhir-bhavadbhiḥ suḥ(su)khēna prativastavyam-iti [1*]
   bhāvibhiḥ-cha bhūpatibhir-ddattir-iyam-asma-
24 dīyah dharmaṃ-gauravād-asamad-atu(nu)rōḍhāch-cha sva-dattir-iv-ātu(nu)pāla-
   nīyā [1*] Tathā ch-ōktain dharmaṃ-ātātrī [1*] Va(ba)hubbhi-
25 r̥-vṛsatū(su)dā ṛdhā dattā rājabhīḥ Sagar-ādibhiḥ[h*] yasya yasya yadā bhūmī-
   tasya tasya tadā phalaiḥ || Mā bhu(bhā)d-aphala-
26 śaktē vah para-datt-īti pārthivāḥ sva-dānāt-phaḷam-ānanta(nyā)n para-datt-
   ānapālānē || Shasti-varaṃ-sa-
27 hasāpī svargaḥ mōdati bhūmi-daḥ ākṣhēptā cha-ānu(nu)mantā cha tān-yēva
   narakē vasaṃ ||
28 Agnēs-apatya[m*] prathamāṃ suvarṇaḥ[m*] bhūr-Vyōṣṛavāiśā
dūrya-sutās-cha
gāvāḥ yaḥ kācęha(a)naṃ gāp[ā]-cha mahi-
29 n[ā]cha dadyāt dattās-trayaś-tēna bhavanti lōkē(kāh) [1*] Āṣphoṣayanti4
   pitarah pravalgayanti5 pi-
30 tāmāhā[h*] bhūmi-dātā kūlā jātā(ta)ḥ sa nas-trātā bhaviṣyati || Bhūmi[m*]
yah pratigrhṇāti yas-cha
31 bhūmiṁ prayaḥcchhati | ubhau tān punya-karmmaṇāṇu niyatam svarga-
   gaminānu || Taḍāgānāṁ saha-
32 srāujī vājapēya-śatānī cha | gevaṁ kōṭi-pradānena bhūmi-ha[r*]ttā na
   śu(su)dhyayē || Haratē hā-

Third Plate; First Side.

33 rayaṭē7 yas-tu manda-va(ba)n[ā]ddhiḥ tamō-vṛtaḥ sa va(ba)ddhd hār Vārupaṁ
   pāsaśīs-tityagyōṁ[ā] cha gaḥchhati ||
34 Sva-dattāṁ para-dattāṁ vā yō harēti(ta) vasū(su)n̥dharaṁ sa viashṭhāyaṁ
   kṛpīmi[r*]-bhūtvā pitṛiḥbhīṣa saha pachyatē |(|ll|
35 Ādityō Varupō Viṣṇur-Va(hra)hmā sōmē hūtēsanaḥ Šālapāpiḥ-cha
   bhagāṅvārāḥ-abhinanda-
36 nī bhūmi-daḥ |(|ll| Sāmānyāl[ā]yaḥ dharmaṃ-sētu[r*]=nṛpāṇāṁ kālē-kālē
   pālani(n)ōh bhavadbhiḥ sarvāv-
37 nō-śtan bhavinaḥ pārthivendrāṁ(n) [1] bhūyō-bhūyō yācachē Rāmaīchandaraḥ ||
   Itī13 kamala-dal-āmv(mu)-vind(nū)n||
38 lōlā[m*] śriy-amaṃ(nu)chinta manushya-jīvitaḥ[13]-cha | sakalam-idarm(m)=
   udāhrīta(ṇ)-cha vudvāyā14
39 na hi pū(ṣu)pūrshaḥ para-ki(kfr)rtayō vilōpyā iti [1*] Paramabhaṭṭaraka-
   mahārājadhirājya-paramē-
40 śvaru-śrī Janamājyadēvasya viṣayā-vāyō samvachhoa(ṣṛ)ḥ sahaḥ śashtōḥ11
   Āṣaḥṣaḥ-māṣe sita-pakṣhe t[1*]-
41 thāv-saḥṣaṇāyām yat-śvaṅkāt-pi samvat 8 A(ṣ)āṣaḥṣaḥ śudi 8 likhitam-idam
   śaṣaṇaḥ mahāṣa(sa)ṇdhivi-

1 Mebre: Śölka (Anuṭubh); and in the next two verses.
2 Mebre: Indrajaṁ.
3 Mebre: Śölka (Anuṭubh); and in the next five verses.
4 Read kuṣṭe.
5 Read tiryagyōnaṁ.
6 Mebre: Śölīl.
7 Mebre: Pushpitāraṁ.
8 Read buddheśa.
9 Read *Pasēpoṣṭe.
10 Read pravālayanti.
11 Read *āḍragatī.
12 Read bhāgveda.
13 This mark of punctuation is unnecessary.
14 Read "jīvitaḥ."
From the victorious (city of) Kāṭaka (line 1),—the most devout worshipper of (the god) Mahēśvara (Śiva), the Paramabhaṭṭāraka, Mahārājādhīrāja, and Paramēśvara, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhavaguptarājadēva (l. 3), who meditates on the feet of the Paramabhaṭṭāraka, Mahārājādhīrāja, and Paramēśvara, the glorious Śivaguptadēva (l. 2), being in residence at Mūrāslima (l. 1), and being in good health (l. 4), issues a command to the agriculturists residing at the village of Vakavodā in the Oṅgātāṭa viṣaya (l. 4), and to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to four Bṛhmaṇas, viz. to Dāmāka (l. 12), son of Aivali, belonging to the Kauṭsya gōtra, with the pravara of Āṅgiras, Āmarisha, and Yauvanāśva, and the aṃupravara of Yauvanāśva, Āmarisha, and Āṅgiras, a student of the Kaṭhumā tākhā in the Sōma-Vēda, an immigrant from Pampārasal (l. 11), and a resident of Leśṭirśa—(to an unnamed son of Nārapagana (l. 13), belonging to the Gantama gōtra, with the pravara of Āṅgiras and the aṃupravara of Bṛhhaspatya, a student of the Kāṇya tākhā in the Yajur-Vēda, an immigrant from Oḍayasirṅgā (l. 13), and a resident of Kraṇḍakshētra,—to Vāṇudēva (l. 15), son of Hṛṣikhēsa, of the Kriṣṇāṭrīya gōtra, with the pravara of Ārchanānasa and the aṃupravara of Śvāśva, a student of the Kāṇya tākhā in the Yajur-Vēda, an immigrant from Kōṅkalescā (l. 15), and a resident of Līpaṭungha,—and to Kauṭsḷēva (l. 18), son of Rāmaśarman, of the Aṃga gōtra, with the pravara of Idhavahā, and the aṃupravara of Chyavana, a student of the Kāṇya tākhā in the Yajur-Vēda, an immigrant from Kāliṅga (l. 17), and a resident of Pampārasal.

Lines 22 to 39 are occupied with the usual mandate to future kings to continue the grant, and with benedictory and imperative verses about the merit of preserving grants and the sin of confiscating them.

Lines 39 to 42 tell us that the charter was written by the Kāyastha Kōighośa, son of Vallabhagholāha, who belonged to (the office of) the son of the Mahāsaṅkhāhāvigrāhīn Mallādhrādatta, on the eighth tithi in the bright fortnight of the month Āśāgha in the sixth year of the victorious reign of the Paramabhaṭṭāraka, Mahārājādhīrāja, and Paramēśvara, the glorious Janaṃeṣyadēva. And the record ends with a verse in praise of king Janaṃeṣyaya, of the Sōmavanśa or Lunar Race.

1 Metre: Ṣrāṅgha. 2 Read aṃsvay. 3 This is by metrical license for Janaṃeṣyaya. 4 Read paṭur. 5 One might be tempted to insert a mark of punctuation before ikhitam, line 41, and to take the date as the data on which the grant was made, and not necessarily connected with the writing of the charter. But the grant recorded in P. was made on the occasion of an eclipse of the sun (line 49); and therefore the date given at the end of that record, Marga śulka 3, was plainly the date of the writing of the charter, though it is not there so stated at all. Accordingly, it seems that the dates given through the series are simply those on which the charters were actually written.
B., C., and D.—Kaṭak Copper-plate Grants of the thirty-first year of Mahā-Bhavagupta I.

These three records form what is called in line 46 of B., line 48 of C., and line 50 of D., a triphallī-tāmra-sāsana or set of three connected charters. The object of them was to register the fact that Mahā-Bhavagupta I. granted to a Brāhmaṇ named Sādhāraṇa,—apparently the person who is mentioned in them as his chief minister,—the villages of Bandā and Alāndalā in the Pōvā vishaya (B. lines 4, 5), Arkīgārāma in the Tulumva khaṇḍa (C. lines 4, 5), and Tūlēṇḍā, or perhaps Trūlēṇḍā, in the Sandānā vishaya (D. line 5), in the Kōsalala dēśa or country (B. line 4, C. line 4, D. line 5). The charters were all written by one and the same person, Māhuṅka, on Marga śukla 13 in the thirty-first year of the reign of Mahā-Bhavagupta I.; and they were all engraved by one and the same person, Mādhava. Why the grants were not all recorded in one and the same charter, is not apparent; except on the hypothesis that, the villages conveyed by each charter being in different territorial divisions, separate deeds were required for exhibition to the different local authorities of the three divisions.

As the plates are not all of the same size, and so the forty-nine lines of which B. consists run out into fifty-one lines in C. and fifty-three lines in D., the records do not lie uniformly on the three sets of plates. But, with the exception that, for the words Kōsasa-la-dēṇ̄e Pūvā-vikṣa(shak)ya-Bandā-grāmē tathā Alāndalā-grāmē of B. lines 4, 5, we have Kōsasa-la-dēṇ̄e Tulumva-khaṇḍya-Arkīgārāma-grāmē in C. lines 4, 5, and Kōsasa-la-dēṇ̄e Sandānā-vikṣa(shak)ya-Tūl(Trūl)ēṇḍā-grāmē in D. line 5, the texts were intended to be identical throughout, and practically are so, save for a few of the accidental slips which are always met with in records of this kind. It seems sufficient, therefore, to give the text of B. only, in full; mentioning in the footnotes any points of interest in which the text of C. and D. agree with or differ from it. And a lithograph of B. suffices to illustrate all the three records.

B.

This record was originally brought to notice in 1875, in the Ind. Ant. Vol. V., p. 55 ff., by Babu Rangalala Banerjea, according to whose account the plates were found in ploughing a field at Chaudwa, on the opposite side of the river to Kaṭak. I re-edit it from the original plates, which I obtained for examination, in 1883, from Mr. Beames, I.C.S. (Bengal), who communicated the Babu's paper to the journal in which it was published.

The plates are three in number, each measuring about 93/4" by 53/4" at the ends and somewhat less in the middle. The edges of them were fashioned slightly thicker than the inscribed portions; so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation throughout.—The ring, on which the plates are strung, is about 4" thick and 44/16" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 14" in diameter. It is a good deal damaged; but it shews, in relief on a slightly countersunk surface, the goddess Lakshmi, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; below this, there was some legend which is now quite illegible.—The weight of the three plates is 4 lbs. 7 oz., and of the ring and seal, 1 lb. 15 oz.; total, 6 lbs. 6 oz.—The characters are Nagari, of the northern class. They include forms of the decimal figures 1 and 3, in lines 45, 46. The virāma occurs, in conjunction with the full forms of the letters to which it is attached, in kaṭakā, line 1, vaṇj̄ā, line 21, dadvat, line 22, pṛthivīvādṛ, lines 31, 32, and samuṛa, line 45; but the final form of n occurs in ordhānna and asītayā, line 5, and sarvēṣa, line 7, and a final form of m, resembling an anusvāra with a virāma below it, in
bhaeuteh, line 8, phalas, line 18, swantyam, line 19, and several other words. The average size of the letters is about $\frac{3}{8}$". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of the letters show the usual marks of the working of the engraver's tool. And the way in which the soft copper was pressed up in the process of engraving, has rendered the lithograph rather indistinct in some places; especially in plate ii. b.—The language is Sanskrit. There are the customary benedictory and imprecatory verses in lines 17 to 84; and three ordinary verses in lines 37-42 and 48, 49.—In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal, instead of the anusvara, in trikkattirn, line 44; and (2) the use of $v$ for $b$ throughout.

The inscription, which is styled in line 46, a triphait-tamra-krams or one copper charter of a connected set of three, the others being C. and D., is one of Mahâ-Bhavagupta L, who in line 48 is called Kâvala-bhâra, or "lord of Kâvala." The charter contained in it was issued from the city of Kâpåka, while the king was in residence at the arama or pleasure-garden. And the object of it was to register the grant, to a Brahman, of two villages named Rança and Ailânca in the Pâva vishaya in Kâvala. The charter was written by a clerk attached to the office of the Mahâsañkhiviràkhin Malladatta, on Mûrgaśîra śukla 13 in the thirty-first year of the reign of Mahâ-Bhavagupta I.

C.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883. I have no precise information as to where they were found; but it appears to have been somewhere at, or closely in the neighbourhood of, Kâpåka.

The plates are in number, each measuring about 9" by 5$\frac{1}{2}$". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation, except in a few places in the last lines of plate ii. b.—The ring, on which the plates are strung, is about $\frac{3}{8}$" thick and 4$\frac{1}{2}$" in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1$\frac{3}{4}$" in diameter. In relief on a slightly counter-sunk surface, it has the goddess Lakshmi, seated on a throne, with, on each side of her, an elephant, with its trunk lifted up over her head; and, below this, a legend, of which the first letter and the last four are rather indistinct, but which is plainly tri-Mahâ-Bhavagupta-râja-deva. The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal 1 lb. 15$\frac{1}{2}$ oz.; total 6 lbs. 3$\frac{3}{4}$ oz.—The characters are of precisely the same type with those of B.; the virâma, and the final forms of $t$, $n$, and $m$, are used almost exactly as in B. The average size of the letters is about $\frac{3}{8}$". The engraving is good and deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of some of them show the usual marks of the working of the engraver's tool.—There are the same peculiarities of orthography as in B.

D.

This record was originally brought to notice in 1882, in the Jour. Beng. As. Soc. Vol. LI. Part I. Proceedings, p. 9. ff., by Dr. Rajendralala Mitra, according to whose account the plates were found at Kâpåka. I notice it from the original plates, which I examined in 1884; they were then in the collection of the Bengal Asiatic Society, having been presented by Mr. Winterscale.

The plates are three in number, each measuring about 8$\frac{3}{4}$" by 5$\frac{1}{2}$". The edges of them were fashioned slightly thicker than the inscribed portions, so as to serve as rims to protect the
writing; and the inscription is in a state of perfect preservation almost throughout. — The ring, on which the plates are strung, is about ½” thick and 4” in diameter. It had not been cut when the grant came under my notice. The seal, in which the ends of the ring are secured, is circular, about 1½” in diameter. It is partly broken; and the surface of it is so much worn that there are no now traces of any emblems or legend on it. — The weight of the three plates is 4 lbs. 4 oz., and of the ring and seal, 1 lb. 11½ oz.; total, 5 lbs. 15¼ oz. — The characters are of precisely the same type with those of B. and C.; the cirr̥ma, and the final forms of t, n, and m, are used almost exactly as in B. The average size of the letters is about ½”. The engraving is good and deep; but the plates are too substantial for the letters to show through on the reverse sides. The interiors of them show the usual marks of working the engraver’s tool. — There are the same peculiarities of orthography as in B.

TEXT OF B.¹

First Plate.

1 Ōm² Svasti! Śrīn̥mad-Śr̥mam-samāvāsina(va)³ śr̥matō vijaya-Kaṭakaṭ!  
paramahāttā.²
2 raka-maharajādhirāja-paramesvaras-Śr̥vaguptadēva- pād-a n u d h y ā t a  
paramamahēśvra.
3 ra-paramahāttāraka-maharajādhirāja-paramesvara - Sōmakulatilakastra- 
Khālghādhipati-
4 maharajādhirāja-s-Śr̥m-Mahā-Bhavaguptadēvāh. kuśali!  
Kōsa(sa)la-dōṣē  
Pōva²-viśa(sha)yīya.⁵
5 Ṛaṇḍā-grāmē | tathā  Alāṇḍālā-grāmē | ⁷ vrā(brā)hmaṇān sampujiyas  
tad-viśa(sha)yīya yathākāl-ā- 
dhūsināh samāhārti-saunidhātri-miyuktak-ādhikāri(ri)ka8-dānpasya-chāṭa-
7 bhaṭṭa(ta)-piśaṇa-vārī(ri)k¹⁰-āvarōdhajana-rāpaka-[rājaputra⁷]¹¹-rājavallaḥ-bh-
ādina(n)¹³ sarvvaḥ sa-
8 majāśayati | Vidītam-astu bhavatām [¹⁰]  yath-āsāmābhir-ayan- 
grāmāḥ asa(sha)-nidhis-sā-ō. 
9 panidhiś-as-daśāpārādhā-sarvvaḥ-vā(bh)ḥā-dhā-vivarjitaḥ-sarvvy-ṣaparikakar-ād ān-
sahitaḥ-chataḥ.

¹ From the original plates.
² Represented by a plain symbol; and in the same way in C. and D.
³ C. line 1, and D. line 1, have samādvitiya, correctly.
⁴ This is an unnecessary repetition, — occurring also in C. line 4, and D. line 4,— the title being given already in the preceding line.
⁵ Babu Rangalal Banerjee read Pāvā; and Mr. Beames identified the same with that of the modern Jōdh pargānā, a few miles to the north of Kaṭak. But the consonant of the second syllable is undoubtedly v, not ḍ; and in the first syllable we seem to have p, not y.
⁶ D. line 5 also has viṣaḥyīya for viṣayāhya.
⁷ C. lines 4, 6, has Kōsa(sa)la-dōṣē Tulameva-bhaṇḍiya-Arki-grāmē-grāmē; and D. line 5 has Kōsa(sa)la-
dōṣē Sandān-viśa(sha)yīya-Ṭv(ṛ)ṭetiḥśaṭ-grāmē.
⁸ C. line 6, and D. line 6, also have viṣaḥyīya for viṣayāhya.
⁹ C. line 6, and D. line 7, have "ādākāra, correctly.
¹⁰ C. line 7, and D. line 7, have "eṭṭiḥ", correctly.
¹¹ This word is supplied from C. line 7, and D. line 8, which both have rāpaka rājaputram-rājasvallakādrāḥ.
¹² C. line 7, and D. line 8, also have dōṣa, for dōṣa.
10 sīmā-panyantasa-ā[ma]*1-madhyakasa-gar-tāsha[ra]*s = sa-jala-sthala-sahitaḥ prayishhdha-chāta-bhaṭṭa(ya)-pra-
11 vēṣaḥ | Tāṣa(ka)kūra*5-vineгgatasya | Kūṇa(sa)nā*4 Turvunāvastavyāya | Bharadvāja-gōṭrāya | Vā-
12 rhaspata-Āgiras-pravarāya | Vājaśena*4-sākh-ādhyayinā bhaṭṭa-ārī-mahattama-
Sādhāranā-
13 ya | bhaṭṭa-ārtiŚobhansuṭāya | saliladhāra-purassaram-ā-chandra-tārak-
ārkka-kshiti-sama.

Second Plate : First Side.

14 kāl-ōpabhōgāya | mātāpitṛr-ātmanās-cha puṇya-yaśo-bhivriddhayē tāṃvra(ma)*4-sāsanē-ākari-
15 kṛtya pratipādaḥ*7-ityavagatya samuchita-bhōga-bhāga-kara-hiranyādi-
pratyāyam-ūpanaya-
16 dbhir-bhavadhēnā倾向于 pratistvatyam-īti | bhāvibhiḥ-cha bhūpatibhir-
ddattīr-iyam-asmadīya dharmma-
17 gauravād-samad-anurodhāḥ-cha sva-dattīr-i-ānupālanīya || Tathā ch-
ōktaḥ-dharmma-śatrē | Va(ba)hubhi.
18 rā-vvasudhā dattā rājadhibhiḥ-Sagar-ādhibhiḥ | yasya yasya yadv bhūmi-
tasyā taṣa taṣa phalam || Mā bhū-
19 d-āphala-sāṅkā vaḥ papāra*4-dattītē pārthivāḥ | sva-dānānt-ma(pha)lam-
ānandayam*10 para-dān-ā-
20 nūpālanē ||[8*] Sahaṣṭim-varātha-sahasrāṇi svargge mādati bhūmi-daḥ |
ākshēptā ch-śānma-
21 nta cha dvitayan-narakānīm vrajōt || Agraḥ*11-apatyam prathamam
suvarṇam bhūr-Vvaśēpavaḥ
22 sūrya-sutās-cha gāvāḥ | yaḥ kāncha(fīcha)ma[m*]*13 gāp(ā)cha mahīp(ā)cha daitya
dattas-trayas-tena bhavanti lōkā(ṅ)āḥ*13 ||[8*]
23 Āṣphoṭayanti*14 pītarabh pravalganti pitāmahāḥ | bhūmi-dātā kulē jātaḥ
sa nāś-trāṭa bhā-
24 vishyati || Bhūmiṁ yaḥ pratigrīhrpaḥ yaḥ-cha bhūmiṁ prayochchhaiḥ
ubhau tau puṇya-karnmajānau ni-
25 yataṁ svargga-gāminau || Taḍāgānā[ma]*15 sahasrāṇi vājapāya-satā[ma]*15
cha | gavāṁ kōṭi-pra-
26 dānēna bhūmi-harttaḥ ma. śudhyati || Harēta hārayōd-yaś-tu manda-
u(bu)ddhis-tamō-vrītaḥ | su-va(ba)ddhō
Katak Plates of the 31st year of Maha-Bhavagupta I.
Second Plate; Second Side.

27 Vā[rū]naih1 pāsais-tyāgyōnīṁ sa gachchhati || Suvarṇyaṁ-ekāṁ
gāṁ bhūnaṁ-apy-saṛdham-āṅgulam ||
henm-narakaṁ-āyāti yāvad-ā bhūta-saṃplavāṁ || Sva-dattāṁ-para-dattāṁ
vā yō harēta vasundhā
eram || sa visiṣṭhāyāṁ kriṃiṁ-bhūtvā pitṛbhīṣa-sahā pachyate || Ādityō
Varuṇo Vīṣṇur-Śrī(ara)hiṁ
aṁ
tūṁ śūlapāṁiṁ-cha bhagavān-abhinandanti bhūmi-dam ||
Śaṁyōy²
e³
31 yāṁ dharmaṁ-sētūr-trīṇi)patāṁ² kālē-kālē pālanīyō bhavadbhīḥ |
sarvāgam-evaṁ bhāvinaḥ pārthi-
vēndrān bhūyō-bhūyō yāchate Rāmabhadraḥ || Iti⁴ kamala-dal-
āmva(ina) vīndu-lō-
lō
33 lāṁ śriyam-anuchintya manushya-jīvitaṁ cha || sakalam-idda-
udāhrita[ū]a cha vuddvā³
34 na hi purushaṁ para-kirtayō vilōpyāḥ ||
Sakalabhūpāla-mauli-mālā-vi-
lagna-māṇikya-māyākha-vrāt-ābhāraṇī ājīt(ri) tāṅgi(ri)⁵ k a m a l a y u g a l a ṣ
pracaṇḍa-dōrdnaṇa-manḍa-
lāgṛa-khaṇḍij-ārāṭi-mattā-mātanga-vimukta-muktāphala-prasādhit-āśeṣa r a u a-
37 maṇḍalaḥ || Yastīr-Saṁharaṇa-nāmni mantri-tīlakē viniśaya sarvāgamāṁ
jhāyā-ōcavatī tī-
38 vṛt-tōjasi dhuraṁ rājyaṁ vīr-ōttamē || nā-ākhyānaka-vistar-āmpitara-
ras-āsvaḍād-
39 maṇḍa-phurata-satōśat-sukham-anvabhūd-avirataṁ prithviṣe-ḥadāmaṇiḥ ||
Jā(jū)y²-ās[ēṣ-hā²]ṛtha².

Third Plate.

40 āṣstra-smṛiti-vimala-dhiyaḥ vēṇa-vēḍāṅga-vidyā-sīkṣā-kalp-ētihāṣa-prakṛta-
Suragū
er
41 ruḥ⁶-prāpta-bhūyishaṁ-dhāmnē || nāṁma Śaṁharaṇēna dvīja-vara-vidhinaṁ
mantrinē yasaṁ rājaṁ ni-
rtyaḍham so-yam-uchchais-trī-jagati vidita dharmaṁ-Kaṁḍaṛpa-dēvaḥ ||
Paramamāṁśa-vara-parama-
43 bhaṭṭaṁaca-mahārājāḥhirāja-paramāṁśa-saṁkulaṁloka-trīKalīnghādhipati-āri-
44 Mahā-Bhavagupta-cēva-paḍapada-pravardhamāna-vījaya-rājye ēka-
triṇāṭṭiti(tta)mē¹¹ sa(sa)mvat-

¹ C. line 29, and D. line 29, have Vṛḍraśā, correctly.
² Metre: Śālinī.
³ C. line 32, and D. line 34, also have grīṇāda, for grīṇāda.
⁴ Metre: Puṣṭita-grā.
⁵ Read boddhēd. — C. line 35, and D. line 37, have the same mistake.
⁶ C. line 37, and D. line 38, also have "raja-śaṁja, for "raja-śaṁja.
⁷ Metre: Śaṁkulaṁlokiṣṭa.
⁸ C. line 39, and D. line 42, have the correct reading: - jā(jū)y²-āsṛtha.
⁹ Read Suragūra. — C. line 43, and D. line 44, have the correct reading.
¹¹ D. line 46 also has triṇāṭṭiti, for triṇāṭṭiti; C. line 46 introduces an additional mistake, and has
ABSTRACT OF CONTENTS OF B.

From the victorious (city of) Kātaka (line 1),—the most devout worshipper of the god Mahāśivarā (Śiva), the Paramabhaṭṭāraka, Mahārājādhirāja, and Paramādvarā, the ornament of the Sōmakula, the lord of the three Kalīgajas, the glorious Mahā-Bhavaguptādevā (I.) (l. 4), who meditates on the feet of the Paramabhaṭṭāraka, Mahārājādhirāja, and Paramādvarā, the glorious Śivaguptādevā (l. 2), being in residence at the pleasure-garden (l. 1), and being in good health (l. 4), having done worship to the Brāhmaṇas at the villages of Rāṇḍā (l. 4) and Alāṇḍalā in the Pōvā vishaya in the Kōsala dēśa, issues a command to the inhabitants of the district and to all the officials and servants of the king, to the effect that the village in question has been given by him by this charter, to the Bhāṭa, the Mahāattama Sādhrāna (l. 12), son of the Bhāṭa Sōhaha, an immigrant from Tākāri (l. 11),12 a resident of Turvunā in Kōsala, belonging to the Bharadvāja gōtra, with the pravara of Bārhaspatya and Āṅgira, and a student of the Vājasanbya sākhā.

Lines 15 to 34 are occupied with the usual mandate to future kings to continue the grant, and with benedictory and inprecatory verses.

Lines 34 to 42 praise the king as a very god Kandarpa (Kāmadēva) in respect of religion, and tell us that his chief minister was a Mantra or counsellor named Sādhrāna.

And lines 42 to the end tell us that the charter was written by the Kāyaṣṭha Māhāka, son of Priyānkarāditiya, who belonged to (the office of) the Mahāsamādhīvigrāhin, the Rāṇaka Malladattā, on the thirteenth tithi in the bright fortnight of the month Mārga or Mārgaśīrṣha in the thirty-first year of the victorious reign of Mahā-Bhavaguptādevā (I.) and that, delivered by the lord of Kōsala, and intended to give information to the

1 C. lines 48, 47, and D. line 49, also have sāmora, for samora.
2 C. line 47, and D. line 49, also have ṝdi.
3 C. line 47 has samora, for samora; D. line 49 has samora, more correctly.
4 C. line 48, and D. line 50, also have tāmera, for tāmera.
5 Read "sandhīvigrāhin.—C. line 48, and D. line 50, have the same mistake.
6 C. line 49-50 has ṛdhun“, for ṛdhaun“; D. line 51 has ṛdhun“, for ṛdhaun“.
7 Metro : Śākaka (Amshtubh).
8 C. line 50, and D. lines 51, 52, also have Kōsa, for Kōsa.
9 C. line 51, and D. line 53, also have tāmera, correctly, in this passage.
10 Read utkṛtānu.—C. line 51, and D. line 53, have the same mistake.
11 D. line 53 also has ṛdhaun“; C. line 51 has ṛdhun“.
12 This, and not ḍhakārā, seems to be the name that is given, or was intended to be given, in the grant of Mādhanvaramādeva of A.D. 1134 (Ind. Ant. Vol. XVI. p. 208, text line 12). It is perhaps another form of the name of the bhāṭa-village in the Mahāyadēva or Middle Country, which is called Tākārā in the Kalas-Budrākh grant of Bhāllumā II. of A.D. 1035 (Ind. Ant. Vol. XVII. p. 118).—A somewhat similarly named place is mentioned in the grant of Dhaṅgādeva of A.D. 988; the exact name there, however, is Tākārā, with the dental instead of the lingual ṛ (Ind. Ant. Vol. XVI. p. 208).—In E. below, we have Ṭakkāru.
Mahattama, it was received by Puḍḍarīkākṣha; also that it was engraved by Madhava, son of Vāsu.

E.—Kaṭak Copper-Plate Grant of the ninth year of Mahā-Śivagupta.

This record was originally brought to notice in 1877, in the Jour. Beng. As. Soc. Vol. XLVI. Part I. p. 148 ff., by Babu Rangalala Banerjee, according to whose account the plates were found among the official records at Kaṭak. I re-edit it from the lithograph, published with the Babu's article on it, which, though it is on a very small scale, and though it is plainly not a purely mechanical reproduction, suffices to make the text clear all through, except for some four or five letters in line 36.

The plates are three in number, each measuring about 8" by 6½"; it would appear that the first plate is engraved on one side only, and the third on both sides.— The ring, on which the plates were strung, with any seal that there may have been on it, is reported to have been lost.— The characters are Nāgarī, of the northern class; they are very similar to the characters of B., C., and D., and were possibly written, for reproduction by the engraver, by the same person who wrote those records. They include forms of the decimal figures 1 to 7 in lines 7 to 20, and of the figure 9 in line 65; and also forms of the numerical symbols for 3 and 10 in line 65. The aṣṭaṣṭa occurs twice; in yathāṣṭaṁbhīr, line 29, where it is not really required, and in yasūbhīvarddhaye, line 38, where the use of it is quite correct. The vīrāma occurs with t, in drīt, line 11, tasmiḍi and purti, line 12, and anuvṛṛdhāti, line 42. Final forms occur, of n, in yasūṁ, line 11, ātṛīn, line 14, sarvām, line 29, and ṣrādy, line 61, and of m, (1) resembling an anusvāra with a vīrāma below it, in vībhāṣṭam, line 16, and sāgulam, line 51, and (2) in a more elaborate shape, in ḍṛsthā, lines 37, 38, and probably in bhavatām, line 29.— The language is Sanskrit. And, in addition to the customary benedictive and imprecatory verses in lines 42 to 59, there are ordinary verses in lines 1 to 20 and 60 to 62.— In respect of orthography, the only points that call for special notice are (1) the use of the guttural nasal ī, instead of the anusvāra, before ī, in dhaśamaṇa, by mistake for dhaśamaṇa, line 8; (2) the use of v for b, throughout; and (3) the use of I for y, in jayāti, line 64.

The inscription is one of Mahā-Śivagupta, otherwise called Yāyāti. The charter contained in it was issued from a town named Vīṇītāpurā, on the bank of the river Mahānādi. And the object of it was to register a grant to a Brāhmaṇ, of a village named Chanda-grāma in the Marāḍa vishaya or district in Dakshina-Kōśala. At the end there is recorded the date, apparently for the writing of the charter,— of Jyēṣṭha śukla 13 in the ninth year of the reign of Yāyāti, i.e. of Mahā-Śivagupta.

TEXT.  

First Plate.

1 Ṛṇm [||] Svasti.  

prēma-niruddha-muḍḍha-manaśōḥ  
sphārbhavach-  

2 tra vichitra-nirbhara-rata-kṛṣṇa-kramaṁ  
tanvatōḥ  
vichechhinnō-pi kṛit-  

ātimatra-pulakam.

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1 Evidently as Dātaka, for transmission of the charter to the grantor.

2 The perfectly plain ground between the letters proves this.

3 The form of 10 used here is practically given in col. 6 of Pāddī Bhagavanlal Indraji's table in the Ind. Ant. Vol. VI. p. 44; but he took it (see id. p. 46, and note 3) from a symbol (Jour. Beng. As. Soc. Vol. XL. Part I. p. 166, last line of the text, and Plate) which must really mean 100 or 200. The form of 3 is not given in his table; it has possibly been somewhat added to in preparing the lithograph of this charter.

4 See page 352 below, note 11.

5 From the published lithograph.

6 Represented by a plain symbol.

7 Metre: Śārdhāvākṛṣṇa; and in the next two verses.

8 This mark of punctuation is unnecessary.
3 r-a-viribha(rba)ya-t śākṣitkitair-śālēhasair-glāpitaklamaiḥ  smara-rasaḥ  kāmam=
mhu[ḥ*]  stāvyay-
kala.
5 hēshy-api prañayinah  karaṇ-ōṭpalaś-tādītāḥ  jāyantē  praviśatkita-smara-śara-
6 prōṭthāpit-āntar-vyāthā[ḥ*]  śāṇdri(udra)-svēda-ājā-vaśočana-vasān-niryyāta-rōm-
āṅgu(āṅku)rā-
7 [ḥ*] || 2 ||  Atyuttoṅga-karindra-danta-musaḷai[ḥ*]  prōḍbbāśi-rōchīs-chhayair-dhvya-
8 sta-dhvanānaś-ānśphalākita-śarach-chandribōdayan(yai)ḥ  sarvadā[4]  yat[r*]-āśid-
asat[1*].
9 janaaya viśadaṁ  muktaṁ yaman maṇḍanaiḥ  saṅkēt-āspadam-spy-ātiva  dhavala[m*]
10 prāśāda-śrīṅg-āgrataḥ  ||(1) 3 ||  Mahānandī1-ṛuṅga-taraṅga-bhāṅga-sphār-ōṣa(chchha)-
11 lāch-chhikaraṇvadhbir-aṅāt  yāmin  rat-āsaktīmad-aṅgaṇā[ṃ*]  śram-āpanō-
12 daḥ  kriyatē  marubhīb[li] ||(1) 4 ||  Tasmāt  śrī-vidita-pratīta-
13 thita-śuhra-yaśō-vītana-vyāṭ-āṣṭa-dī  prasaḥ-bha-nirjīta-vai rī-varggaḥ  
14 rājā ṛa(ba)bhūva  bhuvī bhāvita-bhavya-mūrtih  śrīmān  sarbā-vadanand  ā ṛa

Second Plate; First Side.

15 namēgyā-ākhyāḥ  || 5 ||  Yaḥ7  khaḍg-āgrā-viḍārita-dvipa-gaṭaś-kumbhastha-
16 lād-ullasaṇ-mukṭ[ā]*-jāla-viśīhitam  p[r*]ati-raṇaḥ  prithvi-vadh-ūraḥsthala[m*]  |

cha-
17 krē  chārtutam-roadhipa-śīrō-ratuo-āgrā-śālvāḥ  yat-pād-āmv(u)[m*]ra-
18 ṛavah  samatāy tad-ṛaśmi-lakshmiṁ  dadhuḥ  || 6 ||  Nirddārīrā-ṛi-kari-

kumbha-sa-
19 mōha-muktā-muktahal-pakara-da[ṭṭa-rathāṅga]-dharah  taṃṣād-sajñata  jagntta-
20 ttraya[ṛ]-gīta-kīrttir-hēła-vaṁśijīta-rīpurmn[ṛ*]patir-Xayāṭīḥ  || 7 ||  Para-
21 māmaḥēśvara-para-mabhattāra-ka-mahārājādhira-ja-paramēśvara-
22 Sōmakulatilaka-tri-Kaliṅgādhipati-śrī-Maḥā-Bhavaguptarāja-
23 dēva-pād-ānumbyāta-paramamāhēśvara-para-mabhattāra-ka-mahārā-
24 jādhira-para-mēśvara-Sōmakulatilaka-tri-Kaliṅgādhipati-śrī-Ma-
25 hā-Si(Sī)vauguptaraj-deva  kua[al]  ||(10)  Dakshitāsālayānā11  Marenca-vaḥṣi-

ya-Chāndāgrame12  tad-viṣayalva-brāhmanān-se[m*]pu[(ya  yathākāl-

ādhyāsa[ṃ*]
27 samāhṛtī-samindhāṭi-talaḥ(?)-ta-sāma[m*]tāxesikaniyuktak-ādhikārīka-dā-
28 ndapāśi(śi)ka-piśūna-vērē(tri)k-āvarōdhana-rāṇaka-rājaputra-rā[ja*]valla-
29 bh-ādi[n*] sa[r*]yvaṁ  samājñāpayati[1*]  Viditam-satu  bhava[ṛta]m  yathā-

2e2 ραδέγγετε.
2 These opening verses are numbered in the original. But the numbers 1 and 2 are wrongly placed after, respectively, the end of the second verse and the second pāda of the third verse.
3 Read "dāsava-dāsavaḥsa." i
4 This word was at first omitted, and then was inserted below the line.
5 Metre: Uṣṇāṭi of Indravajrā and Upendravajrā.
6 Metre: Upasantilaka.
7 Metre: Vasanttilaka.
8 Metre: Vasanta.
9 Metre: Sārīdvākkrāta.
10 This mark of punctuation is unnecessary.
11 This seems to be a mistake for Dakshita-Kośalīya, which reading was given by Babu Rangalala Banerjea as if it really stands in the original. There appears, however, to have been also a country named Tōshala or Tōshāla.
12 This mark of punctuation is unnecessary.
30 ya[ṁ*] grāmaḥ sa-nidhis-a-panidihiḥ sarvva-vā(ḥ) dhā-vivarjijitaḥ sarvva-oppa-ri
31 kar-ādāna-sahitas-tāl-ādī-taru-sahyutaḥ sa-ga[*] tāt-āhara[ḥ*] sa-jala-stha-
32 āla-tanph-s(a) ni śvachchhinaḥ Madhyadēśīya-Sūrvallagrāma-ve(vi) nīrghatāya
33 Ōdra-dēśō śrī-Śaṅkhapālī-pādā-vastavyāya | Ōḍakara-pūrvva-Bhāra-
34 dvāja-gōtrāya | Āṅgirasas- | Vārhaspatya- Bhāradvāja-pravarraya | Chēhāndō-
35 ga-Kauṭumra-śākḥ-śāhyayinē bhaṭṭaputra-Ānanta-naptrē śrī-Śaṅkhapālī(ṛ) nā-
36 mnē Dinākara-puṭraṣvāya | āyja-pā(ṛ)la . . . . . . . h salila-dhāra-
37 purassara-a-chandara-tārakā-rakka-[kši*] ti-samakāl-ō pa bhog-ārtha-
38 m mātāpirīrō-ātmansh-cha puṇya-yāsyōbhividdhayē tāṃvra(mra)-śāsana-
39 n-ākaśrūtya pratipaśda ity-avagatya yathādhyam[ā*]na-kara-bhara-hyā-
40 nīyā-śvagōg-ābhā-hīkāma | ā sada-sīhī bhavadvāhi sukhēna pratīvastava-
41 bhāvihī-cha bhūpatisihṛ-dattiri-yām-samadhyā [dhar]ma-sauravād-samad-
42 nuradhit śva-dā(ṛ)dattir-īva-ānupālanīya (||) Tathā ch-ōktaṁ dharma-sāstrē [†*]
43 Va(ka)-
44 hubhī-va vasudē dattā rājabhīḥ Sagar-ādibhiḥ | yaṣya yaṣya yadd bhūmi-

Third Plate; First Side.

44 a-ṣasya taṣya taṣya taṣya phala[rn*] (||) Mā bhūd-ṣaphala-sa(śa)nkā vah [†] para-
45 dattē-ṛtī pā[rn*]thiv[āh*] |
46 sva-dattē-phaḷam-ānandya[rn*] para-datt-ānupālanē || Āṣphōtyantī pita-
47 rō valīgantī pitāmahāḥ bhūmi-dāta kulēḥ jātaḥ sa nās-trātā bhavadyaṁ ||
48 Bhūmi[rn*] yathā pratigrihyati yāṣa-ṣaḥ bhūmim-prayachchhati (||) ubhau tāu
49 niyata[rn*] sva[rn*]gga-γāminau || Tadāgnāṁ sahasrēṣa vajāpya-sa(śa)teṁa
50 cha
51 gavān kōṭi-pradānēna bhūmi-harttā na su(ś)dhyaṭe || Harāte hārayēd-yaṣ-tu
52 manda-va(ṃ)\
53 ddhis-tamō-vṛtalḥ | s[u*] vr(bad) dhō Vārṇaṭ(ma)ḥ pāṣai(śa)ṁ-āryagōṇin[rn*] sa
54 geachchhati || Su-
55 va[rn*] lōṇaṃ-ekhaṁ gām-ekā[rn*] bhūmēr-spyṭ[=ā*]kam-aṅgulam || haraṁ-narakam-
56 ayāti
57 y[a*] vyad-ā-bhūti(ṇa)-sa[rn*] plavaṇa || Svā-dattēm-para-dattēm-vā yō haṛēta
58 va[sa*]nādhar[rn*]
59 || sa vīaṁṭhāy[a*] kṛm[rn*] bhūtvā pītibhiḥ saha pachyate || Ādityō Varu-
60 νō Vīṣṇu[rn*] = Vṛ(ṛ)brāhmaṁ somō ṛtāsa(śa)nāḥ | Sū(śi)lapāṁśa-ṣaḥ bhaṅgavān-
61 abhinanda-
62 nti bhūmi-daṁ || Śaṁyō-yan-dharmma-sētura-nripaṇ[ṛ*] kāle kāle pāla-
63 niyō bhavadvāhi sarvva-ṣtana(n) bhāvinaḥ pārthāvīndrāna(n) | bhūyō-bhūyō

1 This mark of punctuation, also, is unnecessary.
2 Read Āṅgirasas-Bhraspatya ; omitting the mark of punctuation which stands between the two words.
3 This mark of punctuation is unnecessary.
4 This mark of punctuation, again, is unnecessary.
5 This mark of punctuation is unnecessary.
6 This mark of punctuation is unnecessary.
7 This mark of punctuation is unnecessary.
8 Read kulē.  
9 Metro : Śālī.  
10 This mark of punctuation is unnecessary.
ABSTRACT OF CONTENTS.

The record opens with four verses describing the charms and delights of a town named Vinitapura (line 12), on the Mahānādi (I. 10). Then, in three more verses, it mentions a king named Janamājaya (I. 14-15), and his son Yasyāti (I. 20). Then it continues:—From the town of Vinitapura (I. 12), the most devout worshipper of (the god) Mahāśvara, the Paramabhaṭṭāraka, the Mahārājakāritya, the Paramēṣvara, the ornament of the Somaṇ unbelievable, the lord of the three Kaliṇgas, the glorious Mahā-Sivaguptarāja-deva (I. 25), who meditates on the feet of the most devout worshipper of (the god) Mahāśvara, the Paramabhaṭṭāraka, the Mahārājakāritya, the Paramēṣvara, the ornament of the Somaṇ unbelievable, the lord of the three Kaliṇgas, the glorious Mahā-Bhavaguptarāja-deva (I. 25), being in good health (I. 25), and having done worship to the Bharmanas of the district at the village of Chāndagūmā (I. 26) in the Māraṇa-vishaya in Dakṣiṇa-Kōsala (I. 25), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, to Śākṣhapaṇi (I. 35), son of Dinakara and grandson of Anantara, an immigrant from Śrīvallagrama in the Madhyadēśa (I. 32), a resident of Śilabhadra-jāpatī in the Odra country (I. 33), belonging to the Ṭakkāra-Bhāradvāja gōtra, with the pravara of Āṅgirasa, Bāhrapatya, and Bhāradvāja, and a student of the Chāndōga-Kauṭumka śākhā.

Lines 39 to 59 are occupied with the usual mandate to future kings to continue the grant, and with benedictory and imprecatory verses.

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2. *This mark of punctuation is unnecessary.  
4. *This is the commencement of a verse, in the Śārdūlavikritijā metro, which was left unfinished.  
7. *Read as.  
8. *Read mahārājakāritya, for which the word in the text is obviously a mistake.  
9. *This mark of punctuation is unnecessary.  
10. The word dīvaseṣa has to be supplied, in apposition.  
11. and 12. Represented by ornate symbols.  
13. See page 352 above, note 11.  
14. Or perhaps, "to (a branch of) the Bhāradvāja gōtra, which was formerly settled at Ṭakkāra." — Ṭakkāra is perhaps another form of Ṭakkārikā, for which see page 350 above, note 11.
Lines 60 to 62 praise a minister of the king, named Chhiśchhaṭṭa, holding the office of Sanādhivigrāhin.

And lines 63 to the end give the date of the thirteenth tithi in the bright fortnight of the month Jyēshṭha in the ninth year of the victorious reign of the most devout worshipper of (the god) Mahēva, the Paramahāṭṭāra, Mahārājakhaṭṭā,1 and Paramākha, the ornament of the Somaṅka, the lord of the three Kaliṅgas, the glorious Yayaṭirījadēva; and tell us that the charter was engraved by a person named Mādhava.

F.—Kaṭak Copper-plate Grant of the third year of Mahā-Bhavagupta II.

This record is now brought to notice for the first time, I believe. I edit it from the original plates, which I obtained for examination from Mr. Beames in 1883 or 1884. I have no precise information as to where they were found; but it appears to have been somewhere at Kaṭak, or closely in the neighbourhood of that place.

The plates are three in number, each measuring about 9½" long by 7" broad at the ends and somewhat less in the middle. They are quite smooth, the edges of them having been neither fashioned thicker nor raised into rims; and the inscription is in some places a good deal damaged by rust: but it can mostly be deciphered without any uncertainty.—The ring, on which the plates are strung, is about ⅓" thick and 5" in diameter: it had been cut, before the time when the grant came under my notice; but there is no reason for thinking that it is not the ring properly belonging to the plates. The seal, in which the ends of the ring are secured, is circular, about 1½" in diameter: the surface of it is very much damaged; and whatever emblems and legend may have been on it are completely broken away.—The weight of the three plates is 6 lbs. 2 oz., and of the ring and seal, 1 lb. 6 oz.; total, 7 lbs. 8 oz.—The characters are Nāgarī, of the northern class. They include forms of the decimal figure 3 in line 73. The aṃgraka occurs in yathādṛṣṭāḥ, line 35, where it is not really required. The sīrdana occurs with t, in tasmā and nagarāt, line 12. Final forms occur,—of t, in drāt, line 11; of n, a simpler form, in dām and surveṇ, line 34, pārthivendrān, line 63, and āryāḥ, line 68, and (2) a more complex form, illustrated best by śrāmad, line 14, and sāmjiṇā, line 21; and of m, resembling an amṛṛdva with a sīrdana attached to it or below it, in bhavatām, line 35, and phalas, line 49. The average size of the letters is about 3½". The engraving is good and fairly deep; but, the plates being substantial, the letters do not show through on the reverse sides. The interiors of them shew the usual marks of the working of the engraver's tool.—In respect of orthography there is nothing to notice, except that v is used for ḥ, throughout.

The inscription is one of Mahā-Bhavagupta II, otherwise called Bhinaratha. The charter contained in it was issued from a city named Yayaṭinaṅga, which might be identified with the modern Jāipur, the chief town of the Jāipur subdivision of the Kaṭak District, about fifty miles to the north-east of Kaṭak, but that lines 10 to 12 distinctly imply that Yayaṭinaṅga was on the Mahānadi, whereas Jāipur is only on the Baitarani, a tributary of the Mahānadi, and is distant from the latter river as far as it is from Kaṭak itself. And the object of the charter was to register the fact that, on the occasion of an eclipse of the sun, a village named Gauḍatimipīī, in the Kosa-Sākhaṅgadāyanaṁ vishaya or district, was granted to a Brāhmaṇ. At the end there is given the date, evidently of the writing of the charter, of Mārgastrā śukla 3 in the third year of the reign of Bhimaratha, i.e. of Mahā-Bhavagupta II.

1 See page 354 above, note 3.
TEXT. 1

First Plate.

1 Ōm || Svasti || prēma-niruddha-mugdha-manasābh sphārībhavach-[cha*]kshushhōr= yānīṣr-yatra.
2 viñcitra-nirbhara-rata-krīḍā-krama[mn**] tanvatoḥ | vihohhin[n*]ōpi kriś-tātimātra-puḥ.
3 lakair-ārivbhavat-sākṣītair-āśāhair-ghapita-klamaṁ smara-rasaḥ kāmāni muḥ.
4 bh[ḥ**] svādyatā (!!!) Yatrā-sādēśā-viśeśa-rūpa-mahim-āśāpaśena-kāntībhūr=ja
5 tērshyā-kalahāśv-apī prāpayinā karuṇ-āḍapalais-tāṣītāh | jñātō praviśa-
6 ākita-smara-śārm-prōṭhāpītt[(t)]-āntar-vyathā[rḥ**] sāndri(udra)-svēda-jāl-āvasē(śe)chana-
7 vaśāṁ nirvāṇa.
8 ta-rūm-ākūrha || Atynt[k*]ungra-karindra-danta-musala-prōdbhāsi-rō[chi*]ā-dhayair= ddd[v*]ānta-dhavaṁ-
9 sana-nishphal-kīta-śarach-chandr-ōdayaṁ sarvatārā ||(!!) yatṛ-āsid-asati-janaaya
10 visadaṁ muktāmsayaṁ maṇḍanaṁ saṅkēṭ-āśpadam=spī-atva dhavaṁ prā-
11 sāda-śrīg-śruta[!)] Mahānadi¹ª-tunga-taraṅga-bhāṅga-sphār-śchchhalah-śhī-
12 karsvadbhir-ārāt [!*] yasmin-rat-āśaktmad-āṅganāṁ[mn**] ārā[(śrā)ma]-ā[pas**]nōdaṁ
13 kri(i)rya
tē marudbhīḥ [!!] Tasmāt śrī-Yāyūtinagārataḥ || Lōka⁴-traya-pratitha-śubhra-ya-
14 sō-vitāna-vyāpt-āśaṁ-dik=prasabha-nirjīta-vairi-vargah | rājā va[ba] bhūva bhuvī
15 bhāvita-bhavya-mūrtiṁ śrīmān sarōja-vadanō Janamējaya-ākhyāh || Nir-
16 dārī śruta-kari-kumbhama-samāha-mukta-muktāphala-prakara-datta-rathaṅga-dḥū-
17 raḥ [!*] tasmād-ajyāta jagat-[k*]raya-gīta-kṛttir-hēlā-śrīnīrita-ripur-nripe-
18 tir-Yāyūtīth || Yat śṛ;khaṛag-āgrā-vipāṭita-dvīpa-ghaḍa-kumbhaśthalād-ulasan-
19 n-muktā-jāla-vībhāśitaṁ prati-raṣa[mn] prthvī-vadh-ūra[rḥ*] jathalam sā[sv*]ad-
20 dvy[ā]ra-nama.

Second Plate; First Side.

19 n-[narā]dhipa-śīrorāt-dāśn-jālāmaḷī yat-pāḍ-dāmu[mbu]ja-rēṣaṇaḥ samatayā tad-ra-
20 śmi-lakṣhmin dadhuḥ || Mādyal-śōl-āli-māl-śakula-kareṇa-puṭ-śavā(eya)ndi-dāna-

pravāhā.
21 n sindūr-ārakha-kumbhān sits-prithula-radān Kāmadēv-ādi-sahājīm || ji-
22 tvā jāvālām-nāja patita-sura-vadhō-visnaya-smera-vaktṛaḥ khugṛl trināsā-kē-
23 rindrāḥ[!] śara-nikara-hat-ārohaṁ-agrahāya=yaḥ || Putras-[asaya va[ba] bhūva dh-
24 ruma-nirāṁ śrī-Bhima-pūrvvo rathah khyātā khamā-pi-nishēvyamāna(nga)-chara[ya]
25 ś-chūḍāmaśpir-bhūbhujān | yō-sau saṅche mahādhanō-pi samarē lakṣmīṁ(m) parē-
26 shāṁ va[ba] lāj-jagṛāṇa kahata-vairi-vargha-vibhāvaḥ saunavyā-śōbh-āspadam ||
27 Paramāhēsvara-paramābha-haṭṭāra-kamaḥrājādhirājā para-mē-
28 ś vara-Śomakuṭilaka-tri-Kailaṅgdhipati-śrī-Mahā-Śivag-
29 pātra-jādeva-pāḍ-anudhyata-paramaṁahēsvara-paramābha-haṭṭāra-
30 kamaḥrājādhirājā para-mēsvara-Śomakuṭilaka-tri-Kailaṅg-
31 dhipati-śrī-Mahā-Śvaguptarājadēvaḥ koṣālā[li] || Kōsala-Sākhnaṁ-

¹ From the original plates
² Metre: Śārddulavikrīda; and in the next two verses.
³ Metre: Upajāti of Indravajrā and Upendravajrā
⁴ Metre: Vasanatilaka; and in the next verse.
⁵ Metre: Śārddulavikrīda.
⁶ Bhaṭṭi trīṁśat-kalpaśraṇa.
⁷ Metre: Śragdhāra.
⁸ Metre: Śārddulavikrīda.
⁹ Represented by a plain symbol.
Records of the Somavamsi Kings of Katak.

Second Plate; Second Side.

38 śṛuṣṭāl-maṇḍānā[(i) Kāśi-līlī bhaṭṭagrāma-vinirṛgatāya Kōsāle Dē-
39 vībhōga-vī(ḥ)śayīya-Siṅgō-Śrīmaṇa-vāstąvīya Kōsāka-gōṭrā-
40 ya ![. Viśrāmītra-Dēvarāta-Andalaya[l]a-pravarāya Kauṭuma-caffrāga Chēchhand-
42 rānpaka-śri-Rācchhā-nāmnē sūrya-grahanaḥ salīla-dhāra-purṣārham-ā-cha-
43 ndra-tāra-ārura-khāti-aḥa(sa)makāl-oppahōg-ārthā[(m) ][. mātāpītrō-ājīmno-ṛ-cha-
44 punya-yasō-bhūvīrdhīnāyē tāmara-śīla[(n) ][. n-ahākāro-kṛtyata praśīpāḍ[di]ta īlyga-
45 tya[. samučīta-kara-nikar-bhūga-bhāg-ādhā[(di) ]kam-unayanādbhīḥ su-
46 khēna pratiṇatavīyam-ii(ti) [)[(u) ] bhāvībhīṣ-cha bhūpāṭaḥ bhīṣ-cha dattē-iyam-ā-
47 smadīyā dharma-naravād-āsam-ad垄断hācha-cha sva-dattē(ti)i-ś(i)y-ānūpānt-
48 y[(n) ][. ] Tātē ch-ōktaṁ dharma-śāstrē || Va(ba)hūbhīṣ[. ]vasudhā dattē-
49 rōjābhīḥ || yasya yasya yudā bhūmis-tasya tasya tadā phalam || Mā bhūd-a-
50 phala-sāṅkham(ūkā) vah para-dattē-eti(ti) pārthivāḥ sva-dattē-phalam-sanant[(n) ][. ] para-
51 dva- || Shash[h][. ]m vaṛa-saḥsaraṃ vṛgō mūdāti bhūmi-daḥ ||(i) ā-
52 kṣēptā ch-ānumantā cha dvau tan naraka-gāminau || Agnē[4]ōapatiyaṃ prathmān-
53 suvarṇaṁ bhūr-Vaśāṭha-sūrya-suddā-cha gāvah || yaḥ kāṭchenā[(m) ][. ] gāna[(n)-
54 cha] māṇī-cha || dadyā-dattē-srīna-tēna bhavanti lōkē(ḳāḥ) || Āspūṭaḥant[. ] pitarō va-

Third Plate.

55 Igayantī pitāmahāḥ bhūmi-dattē kulē jātāḥ sa naa-tr[(a)]ti[(a) ] [hna]v[. ] bya-
56 ti || [Bhō]mi[. ]m vaḥ pratiṛghnāti yaḥ-cha bhūmi[. ] m prayaschchha[ti ubhau-
57 tan punya-karmanau] || Tadāḍhā[(ā)n] saḥsaraṃ vṛgō[. ]japāya]-sa[tēna cha-
58 gavah kōṭi-pradānēna bhūmi-hartiṇa na śuḥyate[(i) ][.] Hara[(tē ḥār]rayēd-yaś-tu-
59 manda-vu(bu)[. ]ddhīs-tamō-vrīṭaḥ sh(a)(sa)-va(ba)[. ]ddhō vṛūparsaḥ pāśais-ti[r]yagyōṇī[. ]

1 Read viśāktya-Gaundā; omitting the mark of punctuation.
2 This mark of punctuation is unnecessary.
3 This word, standing alone as it does, is meaningless.
4 This mark of punctuation is unnecessary.
5 This mark of punctuation, again, is unnecessary.
6 This mark of punctuation, also, is unnecessary.
7 Metre: Śīkṣa Ānubādhī; and in the next two verses.
8 Metre: Śīkṣā Ānubādhī; and in the next five verses.
9 This mark of punctuation is unnecessary.
10 Read ityomānajātya.
11 Metre: Indravajra.
The record opens with a description of the charms and delights of a town named Yayatinagara (line 12), on the Mahanadi (l. 10),—using the four verses which in E. are applied to Vinitapura. Then, in five more verses, of which three occur in E., it mentions a king named Janamējaya (l. 14),—his son Yayātī (l. 17),—and the latter's son Bhimaratha (l. 24). Then it continues:—From the town of Yayatinagara (l. 12), the most devout worshipper of (the god) Mahēśvara, the Paramabhaṭṭāraka, the Mahārājadhirāja, the Paramēśvara, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhavaguptarājadēva (II.) (l. 31), who meditates on the feet of the most devout worshipper of (the god) Mahēśvara, the Paramabhaṭṭāraka, the Mahārājadhirāja, the Paramēśvara, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Sivaguptarājadēva (l. 28-29), being in good health (l. 31), and having done worship to the Bāhrāmans of the district at the village of Gauḍasīṁhagirāma in the Kośala-Sākhangadyanāhā visaya (l. 31-32), issues a command to all the officials and servants of the king, to the effect that the village in question has been given by him, by this charter, on the occasion of an eclipse of the sun (l. 42), to the Rāžaka Rāchchhō (l. 42), son of the Bhāṭṭa Vastīhīra and son's son of the Bhāṭṭa Paramēśvara, an immigrant from the bhāṭṭa-village.

1. Read harēra vasumāharāni.
2. Read bhūdādāv.
3. Read śālikī.
4. Read śālikībhuṣṭa.
5. I.e. śālikīajā.
of Kaśālī in the Śrāvasti mandala (I. 38), a resident of Śiṅgōgrāma in the Dēvibhoga viśhaya in Kōsala (II. 38-39), belonging to the Kauśika gośra, with the pravara of Viśvāmitra, Dēvārāta, and Andala, and a student of the Chhandōga ākākā.

Lines 44 to 66 are occupied with the usual mandate to future kings to continue the grant and with benedictive and imprecatory verses.

Lines 66 to 69 praise a minister of the king, named Śiṅgadatta, holding the office of Śaṃśānavāhana,—and, in doing so, use the verse which in E. is applied in the case of Čhīchchhajāṣēs.

A verse in lines 69 and 70 tells us that the charter was written by the Kāyastha Maṅgaladatta.

And lines 70 to the end give the date of the third tithi in the bright fortnight of the month Mārga or Mārgasirha in the third year of the victorious reign of the most devout worshipper of (the god) Mahēvāra, the Paramahattāraka, the Mahārajadhārāja, the Paramēṣvara, the ornament of the Sōmakula, the lord of the three Kalīngas, the glorious Bhūmarathadēva.

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No. 48.—KANCHI INSCRIPTION OF VIKRAMADITYA.

By E. Hultsch, Ph.D.

In editing the Kūra plates of the Pallava king Paramēśavaravarman I., I noticed a Kanarese inscription in the Kaḷḷasaṇātha temple at Conjeevaram, which proves that a king Vikramâtitya, who is shown by his surnames to belong to the Western Chalukya dynasty, captured Kāśči and visited the temple. I now edit this record from excellent inked estampages, recently prepared by my Tamil Assistant, Mr. T. P. Krishnaswami Sastri, M.A.

As stated in my former notice, the inscription is engraved on the back of a pillar of the maṇḍapā front of the Bājaśimhādeva shrine, and nearly touches the east wall of another maṇḍapā which, at a later time, has been erected between the shrine and the front maṇḍapā. This circumstance makes it impossible to read the inscription from the stone and renders the preparation of good estampages a work of some difficulty. The alphabet of the inscription is Old-Kanarese; and the language is Kanarese prose, with the exception of the concluding sentence, which is half Sanskrit and half Kanarese.

The inscription records that, after his conquest of Kaśči, Vikramāditya-Satyaśrāya did not confiscated the property of the Bājaśimhādeva temple, but returned it to the god. It ends with an imprecation, and with the names of the writer and of another official who superintended him.

In the inscriptions of the Western Chalukyas of Bādāmi, both Vikramāditya I. and Vikramāditya II. are stated to have taken Kāśči,—the former from Īśvaraśčandra, i.e. the Pallava king Paramēśavaravarman I., and the latter from Nandipōtavarmana. Though the subjoined inscription is not dated and might thus belong to the reign of either of the two Vikramādityas, it may be assigned with great probability to Vikramāditya II., because the Wokkalēri plates explicitly state that the latter, after his conquest of Kāśči, made gifts to the Bājaśimhādeva temple.

---

1 South-Indian Inscriptions, Vol. I. p. 147.
4 ibid. p. 148.
TEXT.  

1 Svasti [II*] Vikramaditya-Satyahraya-Śrī[1].
2 Prithuvi-vallabha-Mahārājādhirāja-Paramesvara-Bhattāra
3 Kaśchiyān-kapādu Rājasa[m*]ghēśvara-
4 da dhanamān-kaṇḍu maṅḍulu dēva-
5 ṛgge ṛtā [I*] Intu bīṭṭa bhāṭtāra3
6 dharmmāda sthitīya[m*] ty-akṣaraṅgalu-
7 mān-ālivār-ty-uṇa ghaṭīgaya mahā-
8 janamān-kondāra lōkakke saudār-appār [II*]
9 Niravādyā-śrīmad-A[n]īvarītapunyavallabhē-
10 na likhitam-[dash] Vallabhadurjayar-adhikārā[II*]

TRANSLATION.

(Line 1.) Hail! Vikramaditya-Satyahraya, the favourite of Fortune and of the Earth, the Mahārājādhīraja Paramēśvara Bhāṭṭāra, having captured Kaśchi (and) having inspected the riches (belonging to) to (the temple of) Rājasinghēśvara (i.e. Rājasimhēśvara), gave (them) again to the god.

(Line 6.) Those who destroy these letters and the stability of the king's charity which was thus given, shall enter the world of those who have killed the men of the assembly (?) of this city.

(Line 10.) This (sālīa was written by the blameless and illustrious Anivāritapunyavallabhā under the authority of Vallabhadurjaya.

---

1 From inked stamper, prepared by Mr. T. P. K. Channavali Sastri, M.A.
2 Read Prithvitṛ.
3 Read Bhāṭṭāra.
4 The Kanarese term ghaṭīg (ghatikā in Sanskrit) possibly corresponds to the sākhai (sakhī in Sanskrit) of Tamil inscriptions,
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1 The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on p. vii. f. The following other abbreviations are used: - ch. = chief; ca. = country; di. = district or division; do. = district; dy. = dynasty; f. = female; k. = king; m. = male; mo. = mountain; vi. = river; s. a. = same as; sur. = surname; to. = temple; vi. = village or town.
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