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ADDITIONS AND CORRECTIONS.

Page 2, line 23 f., for "denoting the nakshatra under which the god Vishnu was born," read "denoting the nakshatra under which Ramanuja was born."

4, lines 13 and 17, for Aravati and Araviti, read Aravidu and Aravidu.

8, line 1.—Samastur is a mistake of the engraver for Surnattur; see my Annual Report for 1895-96, p. 4.—E. H.

27, line 8.—Professor Leumann remarks that, as mahātimahā, 'great, very great,' is used elsewhere in the language of the Jainas, Mahātmahāvīra need not be altered, but may be considered as synonymous with Mahāvīra.

30, footnote 1, for xxxi. A, read xxxii. A.

34, line 20, cancel the sentence: "This close agreement" etc.—Dhanadapura has to be identified with Tsandavolu, which, in two inscriptions of the Lingodbhava temple in this village, is called Dhanadapolu and Sanadavolu (compare p. 33).

49, verse 22, for Vira-Chōḍa, read Vira-Chōḍa.

54, line 17 from below, for Kharoṣṭhi, read Kharoṣṭhi.

58, footnote 2, line 3, for Mudhol, read Mudhöl.

65, text line 7, read nar(mo)deganḍa.

68, line 10, read [sa]m[va]t[sarake].

87, footnote 1, for Niḍadavolu, read Niḍadavolu.

93, text line 131, for त्रिहृत् read त्रिहृत्.

94, footnote 2, line 3, for Jayasimha III., read Jayasimiha II.

96, line 7 from below.—The village of Sampara is No. 9 on the Madras Survey Map of the Rāmachandrapuram taluka, and is situated N.-N.-E. of Odar (the ancient Odiyūr).

99, line 11, for jāta-kara, read jalakara.

105, footnote 1, line 2, for śāhada, read śāhada.

118, line 13, for jāta-kara, read jalakara.

120, text line 22.—The reading jalakara has been wrongly altered to jāta-kara. I find that the unpublished Gagāh (now British Museum) plates of Gōvindachandra have clearly jalakara; and this now appears to me the reading also in line 23 of the Royal As. Soc.'s plate of Vijayachandra, Ind. Ant. Vol. XV. p. 8.—F. Kielhorn.

122, text line 22.—Prayāga on the Vēpī also is the place from which the Benares plates of the Kalachuri Karpadeva were issued; for I have now no doubt that the intended reading in Ep. Ind. Vol. II. p. 309, line 33, is Prayāga-sanadeṣita.—F. Kielhorn.

139, text line 3, for karpura, read karpūra.

140, line 13, for Punga, read Pungai.

143, footnote 1, line 2.—Dr. Fleet informs the Editor that the Kolluru plates are not in the British Museum.

146, footnote 3, line 3, for "an inscription of Rājarāja Chōḍa, dated in the 30th year of his reign," read "an inscription of the Chōḍa king Rājadhirāja near Cape Comorin, dated in the 31st year of his reign;" see my Annual Report for 1895-96, p. 5.—E. H.

172, line 33 f., place "Jaitanabha, l. 88" before "[Jaitē]."

173, 2 from below, for "Risikēśa," read "Risikēśa or Risikēśa."

20, for Sū, read Śū.
ADDITIONS AND CORRECTIONS.

Page 178, line 2 f., for Şaṁ[ā]durāṇ, read Śaṁśadurāṇ.

178, line 3 of Translation, for “a worshipper of Śāṃśātra (Kārttikeya),” read “a servant of Śaṁśadurāṇ.”

179, line 10, for Perumāṇādigal, read Perumāṇādigal.

footnote 2, for Ambār, read Ambār.

185, line 8.— The 4th March A.D. 1088 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.— F. Kielhorn.

line 14 f. from below.— The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 18th of the dark half (not the 3rd of the bright half); and the nakṣatra was Bṛavati (not Rōhiṇī). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; nakṣatra Pnarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; nakṣatra Ārdrā or Pnarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; nakṣatra Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapadi Nrisinha Siddhantin of Bobhili, we assume that the month of Vṛṣabha has been quoted erroneously instead of the month of Māsha. For, with this alteration, it would correspond to Sunday, 9th April A.D. 1038, when the third tithi of the bright half commenced 14 h. 40 m., and when the nakṣatra was Rōhiṇī from about 14 h., and the jana Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 p.m.— F. Kielhorn.

186, line 1 from below, for 3rd May, read 9th April.

207, footnote 1, line 2, for Kālābala, read Kālābala.

211, line 13, for sarabhārī, read sarabhārī.

225, 5 from below, for “gifts (??),” read “taxes.”

233, 1, for 1, read 66.

235, text line 57, for 38, read 103.

237, footnote 3, for 3, read 13.

243, 2, line 2, for Phāgalpur, read Bhāgalpur.

244, 8, for Māgadh, read Māgadhī.

253, 5, line 3, read Nārāyanapāla.


268, text line 76, for nāya, read neya.— The same correction should be made in the Chola dates on pp. 67, 68, 69, 72, 216.

274, text line 57, read चौकेसांचे.

footnote 7, read “कुंशर.”

279, line 6, for Vāruni, read Vāruni.

299, 11, “withered, read are withered.

298, 28, the spellings read सस्तान.

311, 17, Jāpiliya, read Jāpiliya.

312, 4 from below.— In the Bombay Gazetteer, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhimnāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs, who are mentioned in the Jodhpur inscription of Rūpadēvi. Mr. Jackson’s Note vii-ix of V. 1292, 1274 and 1305 are of the reign of a Mahārājādhirāj Udayasimhindēva,
ADDITIONS AND CORRECTIONS.

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the Mahārājākula Chāchiga or Chāchigadēva; and the second of these two inscriptions mentions, in the Chāhumāna lineage, the Mahārājākula Samarasinha and his son, the Mahārājādhāra Udayasimhadvā. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a Mahārājākula Sāṃvatasiḥhadēva (Sāṃvatasiḥhadēva, Sāṃvatasiḥhadēva, or Sāṃvatasiḥghadēva). The name of Samarasinha and that of his son Udayasinha also occur in the Jōdhpur inscription. Instead of Chāchiga the Jōdhpur inscription has a name which I have read as Chāva, but which possibly may be Chācha; and instead of Sāṃvatasiḥhadēva the Jōdhpur inscription actually has Sāṃvatasiḥghadēva, which I have taken to stand for Sāṃvatasiḥhadēva. I do not think that Sāṃvatasiḥhadēva is the correct form of the name.—F. Kielhorn.

Page 322, line 1, insert after व.

323, text line 32, insert after चिङगतिंचिंचः.

323, line 1 from below, for ज्ञातः read ज्ञातः.

326, "" "" "" सच्चिदें read सच्चिदें.

329, footnote 2, read ""The word nāpṛṭi generally means."
EPIGRAPHIA INDICA.

VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;
SAKA-SAMVAT 1478.

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

These plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot’s own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Úgamáñjéri plates of Achyntarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side of each plate, with the Telugu-Kanarese numerals. Each plate is about 6½ broad and, including the arch at the top, 9⅞ high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.1—The characters are Nandinagari, excepting the word śrī-Viradhaka in line 299, which is in large Kanarese characters; they include the sign for the rough r, in the words maru, l. 105, Amara, l. 212, and Araiṣi, l. 242. The size of the letters is between ⅛ and ⅝. The language is Sanskrit, and excepting the words śrī-Gandhipataya nemaḥ at the beginning and śrī || śrī-Viradhaka at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in śuyad-, l. 143, kāṁciya for samāthya, l. 57, and nisphalā, l. 293), and the lingual twice for the palatal (in ārāyā, l. 254, and śākṣi, l. 259). The sign of visarga is occasionally wrongly omitted, three times before the word śrī. A superfluous anusvāra we find in śāmvedya, ll. 81 and 273, kṣāmya, l. 244, and śādāra, ll. 287 and 290; and the sign of anusvāra has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in -ddān nhayyan for -ddi-nhayyan, l. 72, and prdā-nadya

1 The fifth plate shows the numeral 8 also on the second side, but it has apparently been struck out.

2 I owe this information to Prof. Bendall.
for prāṇa-nādyā, l. 194). The sonant aspirate dh, when following upon a vowel, is generally doubled before a semivowel (e.g. in dādhvāsa, l. 69, dādhvyā, l. 74, and dādhvāṣṭa, l. 271); on the other hand, dh occurs instead of ḍh in śināḥ for śināḥ, l. 258 and 260, and (incorrectly) in bhadē for bāadhē, l. 19. Besides, the word paśkī is spelled paśtī in paśtī, l. 97, and Paśtrivādha, l. 253 (but not in Paśtrivādha-l, l. 25), and bhadē cōśhāṭhī, l. 101.—Among the more unusual Sanskrit words offered by our text are āṃhāṭī, 'a gift,' in the bhūra ḍāṃṭā-sam-āṃhāṭī, 'one whose gifts are like those of Kuṃvā,' l. 104; Aṃnma-kāṇḍā=Aṃna-kāṇḍā, 'the god of love,' l. 102; abāhāṭī, 'conceit,' l. 121; vikāhē in the sense of 'an eye,' l. 99; Bārasa-nādhā=Padma-nādhā, 'Vishṇu,' l. 256; suparvan, 'a god,' in suparva-suṣiṇī=sura-nāḍī, l. 261; saucidĀla (wrongly written saucidarīla), 'an attendant on the women’s apartments,' l. 111; spardēdā (wrongly spelt sphardēdā), 'emulating,' l. 112; and Srītī-bhū, 'the god of love,' l. 88. Like the Uṃmārījēri and other cognate inscriptions, this one also contains the bhūra Ṛṇḍāvāya-surattāvāya, 'the Sūlān among Hindū kings,' l. 107, and the Kanarese bīruda Bhūṣ[a]da(sa)-tappūva-raiyā-gaṇḍā, 'the disgracer of kings who break their word,' l. 102, and Ṛṇḍā-vāya-gaṇḍā, 'the disgracer of the three kings (of the South),' l. 105. Other bhūras, which wholly or partly consist of Kanarese words, are āṃṭēmbāra-gaṇḍā, perhaps for bīruda-āṃṭēmbāra-gaṇḍā, 'the disgracer of those of whom bhūras are proclaimed,' in l. 275, bīruda-vāya-rākhatā-vēy(ṣy)-aṅkabhumāṇgā,3 'the unique paramour of the prostitutes—the troopers of kings with what kind of bhūras,' in l. 277, and vihṛdāvibāruda-mani(n)ya-vibhāḍa-līla,4 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese tadbhavas rīḍya and mahārāya for rāja and mahārāja; and special attention may be drawn to the occurrence of the term tīrṇu-nakhatra,4 'the holy nakhatra,' in l. 235, perhaps denoting the nakhatra under which the god Vishṇu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of Sadāśivarāya or Sadāśivamahārāya of Vijayanagara (or Vidūyāgarī, as the name is given in ll. 80-81); and records that the king, in Śaka-Saṃvat 1478, at the request of Rāmarāja, the ruler of the Karṇa kingdom (rājya), who in turn had been requested in this matter by the prince (arāḍā) Kōṇḍarāja,—being on the bank of the river Tuṅgabhadrā, in the presence of the god Viṭṭhalāvāra,—granted many villages to 'the great sage Bāṃmānja,' for the proper worship of the god Vishṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give an enlogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, Rāmānja, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of Kōṇḍarāja, (in vv. 134-141) states that this prince, willing the grant to be made, applied to Rāmarāja, (in vv. 142-146) eulogizes Rāmarāja, and (in vv. 147-149) records that Sadāśivamahārāya at his request made the grant. Verses 150-152 then state that this is an edict (āvesa) of the king Sadāśivarāya, and that by his order it was composed by Saṅhāpati, and

---

3 This bhūra is often met with in the inscriptions in Epigraphia Carnatica, Part I, sometimes, as given here, in the form antēmbāra-gaṇḍā, but more commonly in the forms bīruda-antēmbāra-gaṇḍā, bīruda-antēmbāra-gaṇḍā, bhūra-antēmbāra-gaṇḍā; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 22, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

4 Compare Ind. Ant. Vol. XIII. p. 131, plate iva, l. 6; and above, Vol. III. p. 49, note 3.

5 The word mānijā see Ind. Ant. Vol. XII. p. 121, plate lii, l. 20; and vihṛdā, cited l. 18; compare also bhūra like manjeyā-tārdāla, arāḍāya-vibhāḍā, etc.

6 The same term occurs in Ep. Carn. Part I, p. 58, l. 5 from the bottom.
engraved by Viraṇājīrā, the son of Viraṇa. And the inscription ends with five imprecatory verses (153-157), followed by the words śrī and śrī-Viraṇājīrā.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāśīvarāya down to Aucyutārāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ĉuṭaṇājīrā plates of Aucyutārāya; and the only difference between the two inscriptions so far is this, that, while according to verse 14 of Aucyutārāya's inscription the lady Śāmbābikā bore to the king Nrisītāna (Narasā) one son, Aucyutendra, according to verse 14 of the present inscription she had two sons, Raṅga-kshītindra and Aucyutadēvārāya. The inscription (in vv. 27-30) then tells us that, on Aucyutendra's death, his son Veṇkaṭārāya or Veṇkaṭadēvārāya ascended the throne, and that, when after a short time he too had died, the king (kshatrapa) Rāma, the ruler of the great Karnāṭa kingdom (rājya) and 'husband of (Sadāśīva's) sister,' made the ministers install Sadāśīva-mahārāya, the son of Raṅga-kshītindra and Tīrṇāṁbā, on the throne of Vidyānagarī. The verses which follow, up to v. 42, eulogize Sadāśīva in the usual hyperbolic fashion. What may perhaps be mentioned here is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnaṭa—the Śakas (i.e., here, the Muḥammadānas), and that v. 41 speaks of the Kāmbhāja (i), Bhōja, Kālīṅga and Karnāṭa kings as attendants on his women's apartments. The genealogy of the donor, furnished by this record, accordingly is this:

1. Tīrṇa, md. Dévakt.

2. Śāmara, md. Buḍakamā.

3. Narasa (Nrisītāna).
   (A.D. 1498).

   a. by Tippājī—
   b. by Nāgālā—
   c. by Śāmābikā—


   (A.D. 1510-1522).

6. Aucyutārāya.
   (A.D. 1520-1541).

8. Sadāśīva-rāya.
   (A.D. 1543-1567).

7. Veṇkaṭārāya.

The king Rāma, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious Rāmarāja, the instructor in establishing the glory of the great Karnāṭa kingdom (rājya), the fruit of long-continued meritorious works (i.e., the son) of the glorious king (bhūpāla) Raṅgarāja, the garland of the Soma vaśa, the jewel that

1 The Ĉuṭaṇājīrā plates profess to be engraved by Viraṇājīrā, the son of Mallana.
2 The same account is given in a copper-plate inscription of Sadāśīva's of Śaka-Samvat 1493 [current], described in Mr. Sewell's Lists of Antiquities, Vol. II. p. 12, No. 81.
3 This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Krishṇārāya and Aucyutārāya which makes these kings be waited upon by the kings of Agra, Vaiṣṇava, and Kālīṅga.
4 As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Krishṇārāya (Ep. Ind. Vol. I. p. 356) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (ibid. p. 356) is Monday, the 23rd April, A.D. 1526. The earliest date of Aucyutārāya (Ind. Ant. Vol. IV. p. 359) is Monday, the 16th August, A.D. 1530, and his latest date (Ep. Cas. Part I. p. 173, No. 120) would correspond to the 26th January, A.D. 1541. The earliest date of Sadāśīva-rāya (ibid. p. 34, No. 43) would correspond to the 27th July, A.D. 1542, and his latest date (Sās. Ind. Jn. Vol. I. p. 70) is Wednesday, the 6th February, A.D. 1567. Regarding Narasa (Nrisītāna) and Veṇkaṭarāya I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 18th December, A.D. 1498 (Ep. Cas. Part I. p. 180, l. 10). Compare also Sās. Ind. Jn. Vol. I. pp. 121-122.
ornaments the Ātrēya gōtra, a king Bhūja1 in exercising imperial sway over the sentiments of poetry (adhitya-rasa), etc.; and is by some of these epithets shown to be Rāma II. of the third Vijayanagara dynasty.2 The statement of our inscription that he was the husband of Sadasivara’s sister (bhagīnī), need not, I think, be taken in its literal sense. In an inscription published in the Epigraphia Carnatica,3 Rāma is distinctly called Krishna’s (i.e. Krishnaraya’s) daughter’s husband (jāmdāḍa), and the two statements would in my opinion be best reconciled by taking the word bhagīnī of the present inscription to denote a cousin of Sadasiva’s, the daughter of his paternal uncle Krishnaraya.4

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I, the father of Rāma II. (our Rāmarāja), was a son of Rāma I. and his wife Lakā or Lakā, and grandson of Bukka and his wife Ballā or Ballamā, and that, in the inscription there treated of, Bukka’s father Pinnama II. is styled “the lord of the city of Āraviṭi.” Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (eripāla) Kondarāja, at whose solicitation Rāmarāja requested Sadasiva to make this grant, was a near relation of Rāmarāja’s. For Kondarāja is here described as the second of four brothers who also were descended from the king (bhakamēpa) Bukka of the famous Āraviṭi,5 thus:

Bukka, md. Ballāmbikā.

Rāmarāja,6 md. Lakkāmbikā.

Peda-Kondarāja, md. Kopāmbikā.

Kondarāja, md. Tirumālāmbikā.


Kondarāja, therefore, was a grandson of (Peda-Kondarāja, who was) a brother of (our) Rāmarāja’s father Raṅga I. He apparently is the same person who, in an inscription? of the reign of Sadasiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kārtika of Saka-Samvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled “the Mahāmānḍalāvara Komāra Kondarājajaayadēva, the great king (mahā-araṇu).”

Our inscription is dated (In vv. 43-44) in the Saka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mārgaśirṣha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Saka-Samvat 1478

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1 From this epithet it is clear that Rāmarāja was a poet or at least a patron of poets.
3 Ep. Carn. Part I. p. 216, 1, 1; also see Mr. Sewell’s Lists of Antiquities, Vol. II. p. 250.
4 On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Flint’s Kanarese Dynasties, p. 46, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the Epigraphia Carnatica is, that in the historical account furnished by that inscription the exact relationship between Rāmarāja and Krishnaraya is a matter of some importance, and therefore likely to have been described correctly.
6 The writer, in l. 244, has omitted the two akhaṇaṇa Edas, but there can be no doubt about the intended reading.
7 Ibid. p. 174, No. 108. Kondarāja (the mahā-araṇu) is also mentioned in two short Bāḷāmi inscriptions of Sadasiva’s of the year Sōbhakryit (Saka-Samvat 1460); Ind. Ant. Vol. X. p. 64.
expired, but otherwise the date is quite incorrect. For the new-moon tihi of the amśata Margaśīrṣha of Śaka-Saṁvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m., after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the amśata Kārttika of Śaka-Saṁvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sādāsiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the Drāviḍa doctrine¹ which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six dārīṇas; who breaks the pride of mind of those who maintain (the doctrine of) illusion;² who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuda of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was reverenced by Sanaka³ and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Pañcāra, Śaṅka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakshmi's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship Adiṣcāva (Vishṇu), has assumed the form of an image⁴ in the sacred place, the excellent town named Pirumpūnduru⁵; to him who also is called the holy Amperumāl,⁶ to the great sage Rāmānuja, ever mindful to propitiate Rāma.

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, etc., and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sādāsivārāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrīperumbūdūr, or of the Vaṣṇava temple which contained the image of Rāmānuja, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, chādmaras, etc.; to celebrate in proper style the yearly festival of Vīṣṇu on the holy

¹ Drāviḍa-vēda and Drāviḍa-dāntya are in Mr. Kittel's Kannada-English Dictionary explained to mean 'a Vaṣṇava popular exposition of the Vedas in Tamil verse.' Drāviḍa-dāntya I find in Ep. Cora. Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's Brāhmaṇism and Hinduism, p. 126.—[The Drāviḍa-vēda is identical with the collection of Tamil hymns generally called Nātyayira-prabandham.—E. H.]
² Dr. Bhandarkar, in his Report for 1883-84, p. 74, says: 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of Māyā or unrelaity, and seek a Vedāntic and philosophic basis for the religion of Bhākta or Love and Faith that had existed from time immemorial.'
³ This is the name of a Bāhū who was considered to be a son of Brahman.
⁴ See Dr. Borthman's Journey through Mysore, Vol. III. p. 425, where an image of Rāmānuja in a temple at Śrīperumbūdūr is spoken of.
⁵ Below, the name of this place is spelt Pirumōndūr.
⁶ Compare the name Emberamāndr, translated by 'Rāmānuja,' in Ep. Cora. Part I. p. 88, No. 94, l. 5 from the bottom.—[Emberemāndr, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaṣṇavas.—E. H.]
nakṣatratra,1 as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at the extensive hall of the holy Rāmaṇuja here constructed.2

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri rāja of the Jayāṅkoṇḍa-Chōla maṇḍala.3

Sixteen villages belonged to the Māhaṭār aṅkaka of the Śekkāṭu kātaka;4 they were:

1-5 (vv. 55-59). The villages Kachhipataṭu, Perumbūdūrū, Killepattu, Kuṣapattu, and Pāṭerī, all in the Kachhipattu sīnā,5 and situated east of Pāṭiḍechchēri and Vaṭamaṅgaḷa, south of Malepattu and Śripurumbūdūrū,6 west of the Brāhmaṇa (?) tank of the village Venkāṭu, and north of Pōjūr, Iruṅgoḷa and Māmpāka.—Śripurumbūdūrū is in the Conjeveram taluk7 of the Chingleput district, lat. 12° 32' 58" N., long. 80° 05' E. About 43⁄4 miles west of it the map shows Padičheri [Pāṭiḍechchēri] and Vaḍamaṅgaḷa; about 3 miles east-south-east of it Venkāṭu, with a large tank to the north of it; about 4 miles south-west of it Māmpākkam; and about 2 miles south-west of it Iruṅgoḷam.

6 (vv. 60-62). The village Aṭchaṃperumpēṭa(ḍu), east of Vellatāśchēri and Tatatturuvūlīḷā, south of Kōṇḍaperumpēṭi(ḍu), west of Īrāḷeri and Nallāṅperuntēri, and north of Periśhipakakuppa and Maṭaṭechēri.—The map shows no name corresponding to Aṭchaṃperumpēṭa(ḍu); but from 4 to 53⁄4 miles south of east of Śripurumbūdūrū we find Tattur, Valatāśchēri, Kōṇḍaperumbēḷū, Nallāṅperumbēḷū, and Periśhipempēḷū.

7 (vv. 63-64). The village Pudra(ḍu)chēri, east of Sōmamaṅgaḷa, south of Mēlahara, west of Naṭupaṭṭu, and north of Maṇimaṅgaḷ[a] and Koṭṭakāḷa.—The map has Puduchēri [Puduchēri] 7 miles east and slightly south of, and Maṇimaṅgaḷa about 7 miles south-east of Śripurumbūdūrū; close to Puduchēri on the west it has Sōmaṅgaḷa(!), and on the east Naṭuvirappattu (Naṭupaṭṭu).

1 According to Mr. Krishna Sastri, the Vaishnavaa generally understand by śira-nakṣatratra the nakṣatratra under which Rāmaṇuja was born. His birth is believed to have taken place under the nakṣatratra Tiruvāḍirā (Ārāḍ in Sanskrit); compare Ind. Anth. Vol. XXII. p. 121, No. 51. — [A recent instance of the use of śira-nakṣatratra is supplied by the subjoined notice of the publishers of the Bangalore Sanskrit journal Mūnīcīlīdana:—

"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1896, on account of the absence of our compositors and others for Rāmaṇuja’s Tiruvaṅkathram." — E.H.]

2 I take Rāmaṇuja-koṭa to be equivalent to Ēriṇuṇa-koṭa, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śripurumbūdūrū (Journey through My_story, Vol. III. p. 469), thus:—Near this is the spot where the great man (Rāmaṇuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest Mandapas, or porticos, that I have seen erected by Hindus. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty."—Ēriṇuṇa-koṭa also occurs in Ep. Carp. Part I. p. 57, l. 16.

3 On the Jayāṅkoṇḍa-Chōla maṇḍala see above, Vol. III. p. 149. The Chandragiri rāja apparently so called after the town Chandragiri in the Chandragiri taluk of the North Arcot district; see ibid. p. 119.

4 The place Māhaṭār, after which the aṅkaka is named, I cannot identify; Śekkāṭu is the genitive of Śekkāḷu, a village about 5 miles north by west of Śripurumbūdūrū.—In order to save repetition, I shall give here at once the names of the villages contained in the Map of the Chingleput and Madras Districts, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each taluk.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the Map of the Chingleput and Madras Districts, to enable me to edit this inscription.

5 This apparently refers to the five first villages only.

6 As Perumbūdūrū itself is one of the villages granted, I do not understand what the author means by this.—[Perumbūdūrū may have formed a hamlet of Śripurumbūdūrū, which was excluded from the grant.—E. H.]

7 The same remark holds good of all the villages enumerated under I-15, and perhaps also of those under 16.
8 (vv. 65-66). The village Pańchālipattu, east of Koṭṭapāka, south of Pre(pép)-
rumāntāṅgal, west of Pennan(menu)ṭūru, and north of Kiḷēppattu and Śri-
perumbūdūru.—Here the map only shows Birantarāgal (Perunāntāṅgal?) about 1½ mile
north-east, and Pennāḷū about 2½ miles east and slightly north of Śrīperumbūdūr.

9 (vv. 67-68). The village Nelmaḷi, east of Koṭkāḍa and Āyakkulattū, south of
Manṇūr and Vaṭapūrura, west of Karaṇattāṅgal and Īnuṅkāṭakōta, and north of
Koṭtasāḍa.—The map has Neemāḷi (Nelmaḷi) about 2½ miles north and slightly east of
Śrīperumbūdūr; and around it, on the north Manṇūr and Vaṭapūrura (Vaṭapūra), on
the west Toḍukkaḍa (= Koṭkāḍa?) and Āyakolattū, on the south Kārantāṅgal, and on the east
Īnuṅkāṭukōṭai (Īnuṅkāṭakōta).

10 (vv. 69-70). The village Pava(pō?)ndūru, east of Mā(m)pāka, south of
Kārachi(chachi)pattu, west of Puḷipākha, and north of vaṭakāl and Pa(?)-duhappattu.—
Pondūr is about 3 miles south and slightly west of Śrīperumbūdūr; west of Pondūr is
Māmbākkam, north-east of it Pīḷipākκam (Pullaḷaṇa), and south of it Vajakāl.

11 (vv. 71-72). The village Naṅgarikuppa, east of Kiḷēppattu, south of Peṇnelūrū,
west of Veṅkāṭu, and north of a small river, flowing into a tank or lake, and of Veṅkāṭu.—
The map shows no name like Naṅgarikuppa, but it has Pennāḷū and Veṅkāḍu (which have
been already mentioned) about 3 miles east of Śrīperumbūdūr.

12 (vv. 73-74). The village Kuṇḍipperumpēdu, east of Kannittāṅgal and
Tatāṅtuṟu, west of Koṭṭāṅkāraṇa, west of Māṅgāṇi, and north of the lake of (?)
Achacherumpēdu.—Kuṇḍipperumpēdu is Kuṇḍuperumbēdu, about 4 miles south by east
of Śrīperumbūdūr. To the west of it the map has Kanṭāṅtuṟu and Tatāṅtuṟu, to the north
Oṭṭāṅkāraṇa (Koṭṭāṅkāraṇa?), and to the east Māṅgāṇi (Māṅgāṇi). About 2 miles
south of it we find (not Achacherumpēdu, but) Nallāmpurumbēdu, mentioned already
above.

13 (vv. 75-76). The village Tirumāṇikuppa, east of Kōṭṭiṟu, south of Pandūr
and (?) Mummāḍikkuppa, west of Aharittīrumāṇi, and north of Yakkaṁtāṅgal.—
Tirumāṇikuppam is about 3½ miles west of Śrīperumbūdūr. About one mile north-west of it
the map shows Mummāḍikkuppa, and 2½ miles also north-west of it Koṭṭayūr (Koṭṭiṟu?); and
close to Tirumāṇikuppa on the east is Agaram (Aharittīrumāṇi?).¹ The map contains no
name like Yakkaṁtāṅgal.

14 (v. 77). The village Muḷāśuṟu, east of Bēḻuṟu and (?) Nandimēdu, south of
Pandūr, and west and north of Tirumāṅgalu.—Muḷāśuṟu is Moḷaśuṟu, about 5 miles south-west
of Śrīperumbūdūr. To the north of it is Tiruppandiyūr (apparently Pandūru), to the south-
west Nandimēdu, and to the south-east Tirumāṅgalu.

15 (vv. 78-79). The village Ettantāṅgal, east of Tirumāṇikkuppa, south of
Tirumāṇyahara, west of Vaḍamaṅgalu, and north of Pandūru.—Ettantāṅgal ought to be
looked for about 3½ miles west of Śrīperumbūdūr, but the map shows no name like it.
Tirumāṇikkuppa, Vaḍamaṅgalu and Pandūru have been mentioned before. Judging from
the position of these places, I incline to think that Tirumāṇyahara is the same village which above
is called Aharittīrumāṇi, and that it is represented by the village Agaram of the map, east of
Tirumāṇikkuppa.

16 (vv. 80-81). The village Pandūru, east of Soḷḷūṟupura, south of Vellāṭuṟu, west of
Amaṇēri, and north of Paṇḍeṇallūr.—These villages I am unable to identify on the map.
There is a place named Velattūr about 13 miles west of Śrīperumbūdūr, but none of the other
villages are anywhere near it.

¹ See below, under 15.
The two next villages were in the Šarattur nāduka of the Puliyr kōṭaka:

17 (vv. 82-83): The village Pambali, east of Ānēkkōṭapputtūru, south of Kulajchallūru, west of Malettanii and (?), Varattūru, and north of Pirunganallūru—Pambali must be the village Fammal, about 12 miles east of Šrīperumbūḍūḍ, in the Sīādāpēṭ tālkā of the Chingleput district, lat. 18° 50' 9" N., long. 80° 11' 7" E. Close to it on the north-west the map shows Ānēkkōṭapputtūr (Ānēkkōṭapputtūr), and about 2 miles north and slightly east of it Polichallur [Polichchalur] (probably Kulajchallūru).

18 (vv. 84-85). The village Šemmennpāku, also called (?) Arunantallūr, east of Kīlpāku, south of Pichchamāsēri, west of a big hill near Nammāngal, and north of Šittiloppāku.—This is Šembākkam, also in the Sīādāpēṭ tālkā, lat. 18° 56' N., long. 80° 13' E., about 14 miles east by south of Šrīperumbūḍūḍū. The map shows Rājakīlppākkam south-south-west of it, Šittalapākkam nearly north-west (not south) and Namangal north-east of it, with a hill or mountain south of Namangal.

The next village was in the Vellianallūru nādu of the Poḷili kōṭaka:

19 (vv. 86-88). The village Āyalchēri, east of the field of Ėkcuta at Vayalānallūr, south of the bank of a small river flowing into (?) the river of Vayalānallūr, west of Kannapiliopoḷaya and north of Vayalānallūr.—Āyalchēri also is in the Sīādāpēṭ tālkā, lat. 18° 54' N., long. 80° 8' E., about 12½ miles north-east of Šrīperumbūḍūḍū. It is quite close to and south of the ‘Coom’ river, and the map shows about one mile south-west of it Vāyilānallūr, and 1½ mile east of it Kaḍapāḷaiyam.

The two next villages were in the Kākaḷūr nāduka of the Īkkāṭu kōṭaka:

20 (vv. 89-91). The village Āyatūr, east of Atāchānkuppa, south of Surakujattūru, west of a small river flowing into (?) the tank of the village Pāka, and north of Tūturū and (?) Kandḍākkollā.—Āyatūr (Āyatūr) is in the Tiruvaḷḷūr tālkā of the Chingleput district, lat. 18° 51' N., long. 80° 3' E., about 12 miles north by east of Šrīperumbūḍūḍū. To the north of it the map shows Tirukkallattūr, and to the north-east Pākkam; and south-west of it are Kandigai (Kandākkollā ?) and, about 1½ mile distant from it, Toḷūr (Tūturū ?).

21 (vv. 92-93). The village Nelmalāyara, east of Kīlavilāhā, south of a small river flowing into the tank of Pāḍūr, west of a kupp (‘a hill’ or ‘a hamlet’) on the bank of the river north of Viḍayūrū, and north of the river east of (?) Viḍayūrū, and of a Rudra temple.—Nelmalāyara is Nemmalīgaram, also in the Tiruvaḷḷūr tālkā, lat. 18° 7' N., long. 79° 53' E., about 13 miles north-west of Šrīperumbūḍūḍū. According to the map it is situated on the eastern bank of the ‘Kusastala’ river, and close to it are, on the north, Kīlavilāgam (Kīlavilāhā), and on the south, Viḍayūrū (Viḍayūrū).

The next village was in the Raḵchhūru nāduka of the Poḷili kōṭaka:

22 (vv. 94-95). The village Naḍuppaṭṭu, east of Šōtipperumpeḍu, south of the river Kōrasthalēru and of a great forest, west of Nāyuru, and north of Pūḍūr.—Naḍuppaṭṭu apparently is the village Šūrapaṭṭu of the map, in the Pōṇpēri tālkā of the Chingleput district, lat. 18° 15' N., long. 80° 15' E., about 25 miles north-east of Šrīperumbūḍūḍū. It is about 2 miles

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1 Šarattur I cannot identify. The Puliyr kōṭaka apparently was so called after Puliyr, which is close to Madras in the Sīādāpēṭ tālkā of the Chingleput district, lat. 18° 30' N., long. 80° 17' E.

2 The place after which the kōṭaka was called, Poḷili or, as it is spelt below, Poḷili and Poḷali, is the village of Poḷalk near Madras on the road to Nellore. Vellianallūr is perhaps another form of Vayalānallūr, which will be mentioned presently.

3 The place after which the nāduka and kōṭaka were called are the Kākaḷūr and Īkkāṭu of the map, both close to each other in the Tiruvaḷḷūr tālkā of the Chingleput district, about 12 or 13 miles north by west of Šrīperumbūḍūḍū.

4 This place I cannot identify.
south of the ‘Kusastala’ river, and to the west of it the map shows Šottupermbejų, to the south Bādūr (Pūṣṭr), and to the east Nāyār (Nāyervi).

The four next villages were in the Nāyattuṇa nāḍuka of the Pujaḷi kōṭaka:—

23 (vvs. 96-97). The village Vaḷuvaḷaḥaḷammeju, east of Nāyār, west of Mudiyyu, and north of Śerumulla.—Vaḷuvaḷaḥaḷammeju is the Vaḷuvaḷammeju of the map, also in the Poṇgeri tālukā, lat. 13° 15' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbudūr. According to the map it is about one mile south of the ‘Kusastala’ river, one mile east of Nāyār (Nāyervi), and one mile west of Madiyū (Madiyūr).

24 (vvs. 98-99). The village Sirupākā, east of Mālipākā and Āmūrakupp, south of Ilaḷammeju, west of Vanippākā and (?): Acheherumha, and north of Nāyervi.—Sirupākā is the Śiruvaḷammeju of the map, also in the Poṇgeri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbudūr towards the north-east. It is on the northern bank of the ‘Kusastala’ river, and the map shows to the west of it Māṇivakam (Mālipākā) and Āmūr, towards the north-east Ιlaḷammeju, and towards the south-east Vanippākā. About 2 miles south of it and south of the ‘Kusastala’ river is Nāyār (Nāyervi).

25 (vvs. 100-101). The village Eḷuvaḷammeju, east of Vanippākā, south of Nālūr and Muriyāḍicchānarpṭu, west of Panappākā and north of Pūḍūrįḷāha.—Eḷuvaḷammeju. I cannot identify, but it must be in the neighbourhood and east of Sirupākā; for the map shows Vanippākā one mile south-east of Śiruvaḷammeju, and Murichampedu (Muriyāḍicchānarpṭu) 1½ miles north-east and Nālūr about 2½ miles east of it. [In the Index to the Poṇgeri tālukā map, the villages Nālūr, Iḷivittāngal and Panappākā are clubbed together].

26 (vvs. 102-103). The village Pūḍūrįḷāha, east of Nāyār, south of Sirupākā, west of a lake near the boundary of Vaḷuvaḷammeju, and north of Nāyār.—This village also (apparently the same which above is called Pūḍūrįḷāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amārū nāḍuka of the Peḷyūrī kōṭaka:—

27 (vvs. 104-105). The village Kiraḷappāk, east and south of Ummippäṭu, west of Perunḵalī, and north of Kōḷūra.—Kiraḷappāk probably is the village Kṛappāk of the map, also in the Poṇgeri tālukā, lat. 13° 23½ N., long. 80° 16' E., about 28 miles north by east of Śrīperumbudūr. About 2 miles south-west of it the map has Ummippēṭu (Ummippäṭu), and 3 miles south-east of it Kōḷūr.

28 (vvs. 106-107). The village Šettuvappādū, east of Kāraṇa and (?) the tank of Pāpaseṭṭī, south of a big forest near that tank, west of the road of Māḍanallūra, and north of Kāraṇa and Kottappāḷaya.—These I cannot identify.

The next village was in the Kachaḷūrī nāḍuka of the Ikāṭṭṭu kōṭaka:—

29 (vvs. 108-110). The village Sōmodēvapaṭṭu, east of Udappi, south of Kuḷḷara and Mallaḷūpur, west of Peḷyūrī and (?) Gollakuppa, and north of Kurakkuntaṇḍala.—Sōmodēvapaṭṭu is the village Sōmodēvapaṭṭu of the map, in the Tiruvallur tālukā of the Chingleput district, lat. 13° 14’ N., long. 79° 58’ E., about 18 miles north by west of Śrīperumbudūr. To the north of it the map shows Kuḷḷara and Mallaḷūpur, to the south-west Odappi (Udappi), to the south-east Koḷakkuntaṇḍala (Kurakkuntaṇḍala), and to the north-east Peḷyūrī (Peḷyūrī).
The last two villages were in the Malayānādaka of the Ikṣaṭṭu kōṭaka:—

30 (vv. 111-113). The village Vellattukōṭa, east of the temple of (the goddess) Malayā-Nā[ṣ]chē[iyā]r at Allikuli, south of the tank of Vilākhāḍu, west of the garden of Timma at Nelvāḍi, and north of Kotṭār and (?) Ariyapāka.—'Vellattukōṭa' is found on the map of the Kālahasti Zamindārī, to the west of 'Neluva' (Nelvāḍi). Its western boundary, Allikuli, belongs to the Tiruvellaiūr talukā.

31 (vv. 114-116). The village Kēlpāka, east of the Allikūdi mountain and (?) of the tank of Pennellurū, south of the Chandramauūlī tank, west of Amaṇapāka and of the road to the village Pennallurū, and north of the tank of Chējekātu.—Allikūdi is the same as Allikuli, the western boundary of the village No. 30. The Kālahasti Zamindārī map shows, to the east of Allikuli, 'Ammambakam' (Amaṇapāka), and to the north-north-west of the latter a very indistinctly printed name which may be meant for 'Pennallur' (Pennellurū or Pennallurū).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the kōṭakas, nāḍakas, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of kōṭakas:—

| Ikṣaṭṭu-k. | 188, 218, 222. |
| Pulilli-k. | 199; Pulilli-k. 195; Pulilli-k. 183. |
| Puliyur-k. | 176. |

(b) List of nāḍakas:—

| Amaṇapāka-n. | 212. |
| Kacchērurū-n., in Ikṣaṭṭu-k. 219; in Pulilī-k. 196. |
| Kākalur-n. | 188. |
| Nāyattu-n. | 199. |

(c) List of villages, etc.:—

| Achechapperumpeḍu 162; Achechamperm-peṭa(ḍu) 143. |
| Achechirumua 203. |
| Aṭaṇchānkuppa 189. |
| Amaṇērī 174. |
| Amaṇapāka 229. |
| Ariyapāka 225. |
| Aruntanallur 181. |
| Allikūdi mountain 227; Allikuli 223. |
| Aharitarumalai 164. |
| Aṉekkoṭapputtūru 176. |
| Aṉurmukuppa 209. |
| Aṉyakkulatturū 151. |
| Aṉyattur 191. |
| Aṉyiačerī 187. |
| Inunkkakōṭa 153. |
| Irūngoḷa 136. |
| Ilavampattu 203. |
| Udaṇḍi 219. |
| Ummippattu 213. |
| Peyyur-k. 212. |
| Śēṇkāṭṭu-k. 132. |
| Malayā-n. 223. |
| Māhalūr-n. 193. |
| Vellinallur-n. 183. |
| Śarattur-n. 175. |
| Ūranerī 142. |
| Ettantāṅgal 171. |
| Elūvittāṅgal 209. |
| Kacchēpattu 137, 154; -siimā 133. |
| Kandakōlla 191. |
| Kannapiḷḷepālaya 185. |
| Kannittāṅgal 160. |
| Kāraṇa 215, 217. |
| Kāraṇattāṅgal 153. |
| Kiraṇapāka 214. |
| Kilavilāha 192. |
| Kilepatṭu 138; Ṛppatṭu 149, 157. |
| Kilpāka 179. |
| Kuṇja 219. |
| Kuṇdippurumpeḍu 162; Kuṇdippurumpeṭi(ḍu) 141. |
| Kurakkuntandala 221. |
| Kurūchchaluru 177. |
| Kuṭṣapattu 139. |
| Koṭkāḍa 151. |

1 The name of this nāḍaka, which means 'the hill-division,' may be connected with that of the temple of Malayā-Nāchēiyār which belonged to it.
(c) List of villages, etc.—cont'd.
Kottakal 146.
Kottanakarama 161.
Kottapaka 147.
Kottapada 153.
Kottur 225.
Kottur 163.
Kottapalaya 217.
Korasthaleru river 197.
Kolura 214.
Kolpa 230.
Gullakuppa 220.
Chandramaunji tank 228.
Chelkathu 229.
Tattanuru 160.
Tattanuruvihala 140.
Tirumangala 167.
Tirumangikkuppa 166, 169.
Tirumanyahara 169.
Tururu 191.
Nagarikuppa 160.
Nadoppattu 145; Nadjoppatu 199.
Nandimedu 167.
Namamgala 180.
Nallanterunti 142.
Nayara 200; Nayar 209, 211; Nayeru 198, 204.
Nalur 206.
Nelma 154.
Nelmayahara 195.
Nelvadi 224.
Pa(3)duhappatu 156.
Panappaka 207.
Pandur[r] 175.
Pandur 163.
Panduru 167, 171.
Pampa 179.
Pavyuru 220.
Paka 190.
Pachalippattu 151.
Pachcheri 134.
Pudunalur 175.
Pudur 193.
Papaseetti tank 215.
Pichchaheri 179.
Piruganalluru 178.
Pudran(ch)cheri 146.
Pulappaka L. i.
Pudur 198.
Puturi 139.
Pudurvilaha 208.
Pudurvilaha 211.
Pennaluru 149; Pennalluru 229; Penne-
luru 157, 227.
Perichhipakkuppa 143.
Perumali 213.
Perumbuguru 137, 150; Sripe 338, 150.
Perur 138.
Panu(?)nduru 156.
Pre(?)runamantangal 148.
Bellur 166.
Matacherry 143.
Maanmaingal[a] 146.
Maor 152.
Malettani 178.
Malepatu 134.
Mangani 162.
Mahanalluru 216.
Manpaka 136, 154.
Mallipaka 202.
Mudiyuru 200.
Mummadikkuppa 164.
Muriya(ch)chunu 206.
Muralsuru 168.
Melahara 144.
Mrum(ai)appuru 230.
Yakkantangal 165.
Vatakal 155.
Vatapura 152.
Vatamangala 134; Vada 170.
Vannipaka 203; Vannipa 205.
Vayalasalluru 184, 185, 186.
Varatturu 178.
Vallettacherry 140.
Valuya(dha?)lammdu 201; Veludha-
lammdu 210.
Vijayur, Vijayuru 194.
Vijanakdu 224.
Venkatu 135, 158, 159.
Vejattur 173.
Vejattukota 226.
Sittapaka 181.
Setuppudu 217.
Semmenpaka 182.
Serrumulla 200.
Sotipperumpdu 196.
Sotipperupura 172.
Suruvaluatturu 189.
Somasangala 144.
Somdevapatta 221.
TEXT.

First Plate.

1 Śri-Gaṅadhāpitayē namaḥ I(II) 2Namas-tūrṇa-sīras-chumbi-chāndra-chāmara-
2 cbhāravē | tralōkya-nagar-ārāmbha-mūla-stambhāya Śambhavē I(II) [1*] Harēr-ll-
3 lā-vaṛāhaya daṁsaḥṛt-daṁṣṭaḥ sa pātha vaḥ | Hēmādri-kalasa yatra
4 dhātrē chehha[a]*tura-sīrayān dadhau I(II) [2*] Kalyānayā-āstu tad-dhāma pratyāhā-
5 mir-āpahām | yād=Gajō-pry-Agaj-ōdahbhūtai Hariś-āpi cha pūjyate I(II) [3*]
6 Asti kahīramayād-dai(dē)vai-mathyaṁānān mahā-nabuḥbhaiḥ | navant-
7 tam-iv-odbhaṭam-apanta-tamō mahaḥ I(II) [4*] 2Tasya-asit-tanaya=tapō-
8 bhir-atulair=anvartha-nāmā Budhaḥ | puṇya=asya Purūravā bhuja-ba-
9 lair-ayur-dvīshāṁ nighnataḥ | tasya=Ayur-Nahushāsya tasya pu(pa)rāhuḥ
10 yuddēh YaYātī[5*] kahītai 4 khyātās=tasya tu Turvus-vasu-nabhaḥ śrī-Dē-
11 vayān-patiḥ I(II) [5*] Tad-varṣāḥ Dévaki-jānir=didīpē Timmā-bhūpātīḥ | yan-
12 šāśvi(svi) Tujuv-emdrēshē Yadoḥ Kriṣhṇa iv-anvayē I(II) [6*] Tato-bhūd-

Bukkamā-jānir-ī.

13 śvara-kṣhitapalakaḥ | atrāsām-agnubhramānai mauli-ratnaṁ mahībhujān [I(II) 7*]
14 Sarasād=udabhū* [8*] taṁa[n=a] Naraś-avanipalakaḥ | Dévaki-nandānāt-Kā-
15 mō Dévaki-nandānād-iva I(II) [8*] 4Vividha-sukṛt-ōdānām Rāmēśvara-pramu-
16 khē muhr-mudita-ḥrīdaya sāhāṁ sāhāṁ vyadhata yathāvādi [1*] budha-pari-
17 vṛītō nāna-ďānāṁ yō bhuvi sūkhāṁ āśāṁ tribhuvana-jañ-ōdāṭam
18 spītān yasāḥ punaraktayaktaṇyā I(II) [9*] 4Kāyērīma=ā-
19 śu bā[8*]dvā bahāla-jala-rāyaṁ tāṁ vīlāṇgyā=āiva āhāṁ
20 jiva-grāhāṁ gṛihītvā samītā bhuja-balāṅ-Tanmoh-
21 rājyaṁ tadāyān | kṛiti Śirāṅga-pūrvaṁ tad-āpi ni-
22 ja-vācī paṭṭaṇaṁ yō bhaṁcī 9 kṛitī-śāmībhaṁ nikāya tribhava-
23 na bhavana-stūyaṁān-āpadaṁ I(II) [10*] Chērāṁ Chēlōma cha Pā[m*]dyam
24 tam-āpi cha Madhu-
25 ra-vallabhaṁ māṇa-bhūṣhaṁ 9 viry-ōdagram Turushkāṁ Gajapati-nripatim
26 ch-āpi jītvā tad-anyān [1*]

Second Plate; First Side.

25 ā-Gaṅgātīra-Labhē-kṛyā-dharma-charaṁ-bhūhrī-ṛṣṭā ṛṣṭāṁ nīmāntāṁ 9 khyā-
26 taḥ kabōlpataṇaṁ srajam-iva śīrasāṁ(sāṅ) āsanaṁ yō vyatānī-
27 t I(II) [11*] 10Tippāji-Nagālā-dēvyōḥ Kansalya-śrī-Sumitrâyōḥ | dē-
28 vyōr-iva Kṛsiṁhēnātrō|mātsan(t) Pūṁkirtātād-iva I(II) [12*] Virau vina-
29 yīnau Rāma-Lakhanaṁāṇa-iva naṁnaṇau | jātāu Vira-Kṛṣṇēhēm-
30 dra-Kṛṣṇadhāra-va-mahīpāt I(II) [13*] Raṁghākshīti mdr-Āchyutadēvyāya uau
31 kahā-duhrāvā-iva Rāma-Kriṣhṇa | Ābhāmkāyāṁ Naraś-kha-
32 tithaṁ-udbhāv-abhūtanamṛṣāṇḍra-sāram I(II) [14*] 13Vira-śrī-Nāraśīṃha-
33 sāsa Vijayanagarē ratnasimhāsana-sthaḥ kṛityā nityā niraya-

1 From Sir W. Elliot's impressions, supplied to me by Dr. Hultsch.
2 Metre of verses 1-4: Śloka (Anuṣṭābha).
3 These signs of punctuation are superfluous.
4 Metre: Haripl.
5 Metre of verses 10 and 11: Śrāddhākāra.
6 Metre of verses 12 and 13: Śloka (Anuṣṭābha).
7 Read 'ādam sarātādṝṇa.'
The original has a sign of punctuation between dr̥ and rd̥.
2 This sign of punctuation is superfluous.
3 Read *talam-prakara;* and compare above, Vol. III, p. 152, notes 7 and 8.
4 This sign of punctuation is superfluous.
5 Metre of verses 19 and 20: Śūkṣa (Aṃśhāṭṭhā).
6 The words nirṝgvaṁ rd̥yaṁ have been erroneously put twice.
7 Metre: Aṃśhāṭṭhā.
8 These two aṅkharas have been erroneously put twice.
9 This sign of punctuation is superfluous.
10 Read vāṅgashtya. 11 This sign of punctuation is superfluous.
12 This sign of punctuation is superfluous.
13 This sign of punctuation is superfluous.
73 [chuy]tēmdrāḥ || [26*] 2Kahiti-pratishthāpita-kirtti-dēhē prāptē padami 
Vaishnavam-A-
74 [chuy]tēmdrē | addhyāyā bhadṛ-āsanam-asya sūnur-virō babhau 
Vemkaṭādāvā-
75 rājya || [27*] Praśāya[4] rājyaṁ Praṣa(sa)vastra-rūpē vidvan-nidhan 
Vemkaṭar-
76 ya-bhūpē | abhāgadhāryād-achirāt-prajānāṁ-Ākhandaḥ-āvāsan-a-
77 th-adhirūdhē || [28*] 5Timmaṁbā-vara-garβha-maṇktikamaṇī Rāmgaṃkaṭhiti-

Third Plate ; First Side.

78 dr-ātmajāḥ 9 kṣatṛ-āṃśakarapena pālita-mabā-Karaṇa-rajya-sri-
79 yā || saurya-aṇḍāya-dayāvatā sva-bhaginī-bhārata(trā) jaga[4]-trāyināg(a)
80 Rāma-kṣaṃpati-in-qy-amātya-tilakāḥ klīpt-ābhishēka-kramāḥ || [29*] Śri-Vim-
81 dyānagari-lalāmanī mahā-sāṁmārjya-sīṁhāsanē 9 saṁtāna-
82 drun-dvār-sphuran-sur-girau saṁbhṛtya vidvēśitaḥ | ā Sē陀r-a-
83 pi chā-Himādri rachayan-rājō niḥ-ājū-hāran-sarvāṁ pālayu-
84 tē Saddāsivā-maḥāsāvyaḥ-chirāya kshamāṁ || [30*] 9Vikhyāṭa-vikrānti-
85 nayasya yasya pāṭ-ābhishēkē niyatam prajānāṁ | ānanda-bāshpa-
86 r-abhishēcamāṇā dévi-padam darśayatē dhāritri || [31*] 10Gōṛ-ōdha-vi-
87 sārabāṁ kvaśalāyāpāṭ-āpahār-ōddhurānī satyā-ayatta-matī[6*] sama-
88 stā-sūmaṇa-stōm-āvam-aikāyānān || [1*] samjāta-smṛtiḥ-dhruviḥ ssvi-
89 jayam sānandaka-śīrṣhāram[1] ya[6*] ś˚r˚s¬ndtī yaśośayānchita-γunαn-
90 Kṛsna-āvātāmnā būdhaḥ || [32*] Vikhyātaṁ bahu-bhogasyag>a-viśavān-uddā-
91 ma-dān-ōddhurāṁ dharmeṣa smṛtimātratē-pi bhuvan e dakṣaṁ prajā-
92 rakṣapē | prāptāṁ yasya bhujam bhujmaṇ-mahibhir-digdamitī-kūrma-
nāmaṇī
d93 pātvrtyaṇa-patākik-ēti dharaṇī[6*] jānanu sarvē janaḥ || [33*] 32Yat-ōc-
94 nā-dhūli-pāli Śaka-maśaka-samuchēhaṇē dhūma-rēkhā rōm-ālī
Third Plate; Second Side.

104 Rājarāja-sam-ānāhatāḥ || Svārāja-rājamānāhatāḥ ² ērī-Rāja-
105 paramāśvarāḥ || (37*) Mūrurāryanaragānd-ānāḥ Mōru-lanīghi-yaśābharaḥ ∣
106 Śaṅgā[ga*]ta-māmādharaḥ Parārya-bhayaiskarāḥ || (38*) Karād-ākīhilabhupā-
107 āḥ Parāmā-sahodārāḥ || Hindurāya-surattatāna Induvaṇa-sī-
108 khāmanī || (39*) Gaj-aṅugha-kāmāda-bhūtāmo Harībhakti-sudhānīdhīḥ || Va-
109 rūdhāmāna-āpadāvahāśīṛtṛ Ārdhānāri-netāvaharāḥ || iyādi-birudai-
110 v-vamāti-tyatya nityam-abhishtutah || (40*) Kāṃbhoṭ(bō)ja-Bhōja-Kālīma-
Karaṇa-
111 t-ādi-pārthivaiḥ || sauvaridara(līla)-padam prāptaḥ saṁdarṣita-rnṛ(ṇṛ) Boydahā ||
112 (41*) Sō-³
113 nātaḥ Saṅdāśvamahārīya-kahāmāpyakahāḥ || bāhāv-mūgada-nirvī-
114 śekām-akālihīn sarvarāsamahā-udvahan-viṣvattva-parāvānaḥ vijaya,⁸
115 yatē vṛc-pratāp-ātataḥ || (42*) Kṛmād-vasu-haya-ābhi-himdu-ganiti Śaṅkava-
116 tsarē || Naḷa-samvatsarē māsi Mārgaśīrṣa iti śrutē || (43*) Sūryopara-
117 gē-māvāsya-tithi(thau) Mārttāmīn-vasarē || Tūṅgabhadrā-nadī-śīrī Vi-
118 tṛhālēḥvara-samuddhānaḥ || (44*) Prapāduḥḥā vēda-mārga-pratisṭhit-āchāryavaryatāḥ ||
119 tāḍācī-veda-sīkāhā-sara-Dramījāgama-vēdinē || (45*) Shaṭṭarāṇ-ārtha-siddhām-
120 tā-śtāpan-āchārya-maṇayāḥ || māyāvādi-manē-garva-bhēdinē jita-vā-
121 dinē || (46*) Maṃtravādi-manāshūndra-vṛūnd-āhānt-āpahārinē || ¹⁰Ambhag-
Guru
122 d-ānākārya(ya) śaṅgāgata-rakshīnē || (47*) Pradakshināḥ kṛitavatō
123 pavanin(u)ṁ-maṇvaḥ nānadīvaḥmahātirtha-sthā(ṣnaḥ?)n-ātivimal-ātmanē || (48*)
Sanak-ādi-

¹ This sign of punctuation is superfluous.
² Metro: Śṛṅḍālvikrīdita.— Tūṅgā is ‘high, strong,’ and ‘the river Tūṅgā, one of the two components of the Tūṅgabhadrā,’ Śoḍa, ‘red,’ and the river Śoḍa; Kṛṣṇā, ‘black,’ and ‘the river Kṛṣṇā,’ Narmadā, ‘giving pleasure,’ and ‘the river Narmadā.’ The eye is black, white, and raktā, ‘red’ and ‘loving,’ and is therefore the holy Tīrṇga, the place (now called Allahabad) where the Gaṅga joins with the Yamunā and is supposed to receive underground the Sarasvatī.’
³ Metro: Dūdbaka.
⁴ Metro of verses 37-41: Śīkā (Anuṣṭabhā). ⁵ Read śōma-ṭhā.
⁶ Metro: Śṛṅḍālvikrīdita.
⁷ Read śīva-vaya.
⁸ Metro of verses 33-124: Śīkā (Anuṣṭabhā).
⁹ I am unable to give the meaning of the word amāhāga. If the reading is correct, its connection with the word Garva would seem to indicate that it is equivalent to kṣanīga. In the double sense, conveyed by the word, of ‘a snake’ and ‘a dissolute person.’
Fourth Plate; First Side.

131 chētasā
di[ l][l][53*] Jagatkhyāta-Jayamkoinā-Chōja-mandala-vāsinām
132 śrī-Chamdragiri-rājya
da prājyē vāsam-upāśitam m[ 1][l][l][54*] Śemkāṭṭu-kōtakānta-
a[ 1][l][l][55*] Śrī-Paṭīchchēri-simāntāt-prāchyaṁ cha Vatamaṅgalat
134 Menopā-
135 tṭu-Śrīperumbūdūru-simāntā-dakshipam [ll][56*] Venkāṭu-grāma-[bh]udēva-
a[ 1][l][l][l][57*] Kachhipaṭṭurīti khyāta-nāmānaṁ grāmam-uttam[a][m]ma[ 1][l][l][58*] Perumbūdū-
138 ru-nāmānaṁ-api grāmaṁ manoharaṁ [ll][59*] Kṣaapaṭṭu(ṛṭv)-āhavam grāmam-aa-
139 pi sasy-ōpāśottitaṁ [l][*] Kusāapaṭṭu-grāmikam cha Pūtēri-grāmam-api[y]a-
140 mun [ll][59*] Vaiṭāṭamchēri-nāmnō-api simāntād-grāmakarchya[?y]a[ 1][l][l][l][60*] Tatanaṅgu-
141 vijāhasya kahētrāt-prāchhī dināṁ śrī tam [ll][60*] Grāmāt-Kumēmperum-
142 nāmakād-api dakshipam [l][*] khyāt-Ūranēr[ḥ][ 1][l][l][l][61*] Śrī-Nallēnperumteēs=chān-
143 maṁ [ll][61*] Perimchhipākuppaṁcha Maṭamchērī[ṣchi]tottărām [l][l][62*] grāmam-Achhaṁ-
144 rumēta(du)-nāmānam-api viśrutam l[ll][62*] Sōmamaṅgajatāḍ prāchyaṁ
145 laharā-dakshipam [l][l][63*] Naḍupāṭī(ṛṭv)-āhavam[ya]-grāmaṁ(ma)[a]simāntād-api
146 Manīmaṅga-Koṭṭakaṅa-simāntād-api chottarāṁ [ l][l][l][64*] Koṭṭapāk-ābhidha-
147 ri-nāmānaṁ khyātaṁ cha grāmam-uttamām [l][l][l][l][64*] Koṭṭapāk-ābhidha-

1 The akshara in brackets appears to have been originally sa or sta; compare line 87 above.
2 Below, this name is spelt Perumbūdūru.
3 The preceding words in the Dative case and the following words in the Accusative case, up to verse 110, are dependent on the word datātā in line 284.
4 Originally ṛadāyat was engraved, but the akshara chya seems to have been altered. Perhaps the intended reading may be grāmakaṣya cha.
5 Here, too, the akshara in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading ṛadātāh=ottarām.
Fourth Plate; Second Side.

m-api sasy-öpasōhita tin (11) [70*] KIjpepaṭṭora varat-prāchyam Pemnelūrūὸs-cha
dakshinam | Venkāṭu-grāma-simāṅtāt-paśchimām-āśritaṁ diśaṁ (l1) [71*]
Taṭākaṁ (ka.)-gāmi-kulyāya Venkāṭor-apī ch-ōttaraṁ | grāmam cha ghana-as-
ny-ādhyam Nagariṅkuppa-nāmaṁ (l1) [72*] Kālmīttāṃgal-Tattatūrū-
grāmābhyaṁ

Prag-diśi sthitam | Koṭṭhaṅkaraṁ-simāṅtād-āśritaṁ dakshinam

dīsaṁ (l1) [73*] Māṃgaṇęḥ puschimaṁ ch-Āchoperaṁpeḍu-[r*]ad-ōttaraṁ | grāmam Ku[r*]-

Čippurumpeṭu-nāmaṁ cha manōramāṁ (l1) [74*] Prāchyam Koṭṭuritaḥ
Paṁ-
dūr-Munmadikuppa-dakshinam | khyāt-Āharitirumani-grāmāt-paśchi-
mataḥ sthitam (l1) [75*] Yaṅkaṃttāṃgal-itī khyātād-grāmad-uttarastim-ī-
tām | grāmam Tirumaniṅkuppa-nāmaṁ-apī viśrutasām (l1) [76*] Prāchyam

Belū-
ra-Namāṣeōu-kabētraṭ-Paṁduṅgra-ta (da) kahiṇam | Tirumaniṅgala-simāṅtāt-paśchini-
maṁ ch-ōttaraṁ tathā | Muḷasūrur-itī khyāta-nāmaṁ grāmaka cha taṁ
(l1) [77*] Prā-

ōhin Tirumaniṅkuppa-simāṅtād-dīsaṁ-āśritaṁ | Tirumanyahara-gra-
mā(ma)-simāṅtād-apī dakshiṇam (l1) [78*] Sarṇprāptaṁ paśchimām-ādaṁ
grāmāṅgalāt | Paṁduṅgra-grāma-simāṅtād-uttarastyaṁ dīsi sthitam | E-
tāntāṃgal-itī khyāta-gra[mā]nak[r*] grāmam-apy-amunā (l1) [79*]

Śōkįmpaṭra-sim[an*]

Tāṭ-prāchim-ādąm-upāśritaṁ | Veḷḷāṭür-grāma-simāṅtād-dakṣina[an*]
dīsaṁ-āśritaṁ (l1) [80*] Amāpāṛi-vaṅgrāma-simāṅtād-apī paśchimaṁ [1*]
uttarām Paṁḍeṇalūṛ[ō]* grāmam cha viśrutasām (l1) [81*]

Sāratīrū-nādūkē khy[ā*]

Puliṭūr-kōṭakē sthitam | ramy-Ānekkoṭaṭputtur-simāṅtāt-pr[ā*]
g-diśi sthitam (l1) [82*] Kusalchalūṛ-grāma-simāṅtād-dakshiṇam dīsaṁ-āśritaṁ | Malettani-Varāṭṭuru-simāṅtād-apī paśchimaṁ | Pirumgalīrū-ā.
179 dichyam Paśbaḷi-grāmam-apy-amum | Prāchyaṃ Kīḷapaka-simāṅtīt=πi
180 chohauśērēs-ch | Naṃmamgaḷ-ānatasimā-stha-mahasailōccha
181 maṃ | Uttarā[m] | Sittileppaka-simāṅtād-āśritam diśām | Arunātantallu-

**Fifth Plate; First Side.**

182 r-ityi-=ākhyātama-aparāṃ | śemmepak-āhvayam grāmam-api
183 saśay[ih*] | sad-ānvitam | Vellenantar-nāḍu-stham Po[i]lī-kōṭaka
184 sthitam | prāg-dīsam Vayalānallur-Likuta-kabētrata[ih*] | schi(ṣri)tām | Uttarām Vayalānā-
185 kahipam Vayalānallur-nāḍu-kulī-tathād-api | paśchimam | ār.Kaṅ-
186 nāpil[epa]yasyāvadhī-sthalāt | Uttarām Vayalānā-
187 Ilūr-simāṅtād-dīsam-āśritam | Āyachērīri-
188 ti khyātā-nāmānam grāmam-apy-amum | Kākajūr-nāḍyuk-āṇtasatham-īkṣayu-kō-
189 tākē sthitam | Atamhoṅkuppasa-māṅtād-āsām prāchim-upāśritam | Du(d)iśām
190 Sūrakūḷatūr-simāṅtād-dakahipam | Pāka-grāma-taṭ(tā)kasaya kalyāyā-
191 s-cb-aiva paśchimam | Turūru-Kaṇḍaṅkolla-ārī-simāṅtād-api ch=
192 r-āhvayam grāmam-api ch-ōttā[ma]-viśrutaṃ | Uttarām Kīḷavoḷā-
193 sūm-āvadhī-sthalā[ī*] | Pāḍūr-tatākā-gāmīnyā[ih*] | kalyāyas-ch-api
dakahipam | kothu-
194 Viḍayūr-u[ū]ttara-nāḍi-tīrā-kuppāch | paśchimaṃ | uttaram Viḍayūrōḥ
195 dyā Rudr-ālayād-api | niravadyam-api grāmāṃ Nelmalyahara-nāmakaṃ
196 ḫi-li-kōṭaka-śīntasthām | sthitam Kachchhūr-o-nāṭukam(kō) | prāchyaṃ
197 du-grāma sūm-āvadhī-sthalāt | Kōrastalēru-saritō mahāranyāccha da-
198 kahipam | paśchimam Nāyoyu-grāmāḥ-Pūṭ-grāmā(ma)var-ōttaraṃ | prakhyātān cha
199 Naḍuppaṭṭu-nāmānam grāmam-uttara(ma)ṃ | Nāyattu-nāḍukō
200 ta(ta)kō sthitam | prāchyaṃ Nāyara-simāṅtān-Muḍiyūrōḥ | paśchimam |[li]-
201 mula-varagrāmā(ma)-simāṅtād-api ch-ōttaram | khyātāṃ Vajuya(dha?)la-
202 makan grāmam-apy-amum | Śrī-Māḷipaka-simāṅtāt-pracyē(eya)m= | Amūrakuppataḥ
203 Ilavamappaṭṭu-simāṅtād-dakahipayām | sthitam | Vanippak-
204 muha-simāṅtād-api paśchimam | Nāyoyu-grāmā-simāṅtād-uttaraṃ | Vah-
205 m-āśritam | grāmam cha Sirupāk-ākhyāṃ grīh-ārām-opasōbhitaṃ | Va-

1 The verse is wanting two syllables. The intended reading may possibly be ṣyagōkādaṃ prākhyātām aṣaṃ. 
Fifth Plate; Second Side.

208 śchimān dīsaṃ-āśritat | Pūdvirāja-grāma-simāntat-uttarasyāmā dīsaṃ sthitam |[*]

209 prakhyātām-Kulisūtāṅgala-āhvaunā grāmaṃ-apy-amarunā (l)[l] [101*] Prāchyaṁ Āmaru-simānta-

210 t-Sirupalakāch-cha daksinām | paśchimaṁ Veṣudhangam(mēta(ṇu))-simānta-

211 Prakhyātā-Nāyaru-grāma-simāntāt-api ch-ottaram | Āmaru-Pūdvirāja-ākhyamānām

212 mañ ch-api manoharaṁ (l)[l] [103*] Amaṛu-nāduk-āṁtasthānān sthitam

213 ppaṭṭōs-cha simāntat-prāchyaṁ tasmāc-cha daksinām (l)[l] [104*] Āśān Perumkai-grāmat-ścchī-

214 mañ samupāśritānā | Kojūra-grāma-simāntāt-uttarāṁ-āśritānā diśaṁ |

Kaiśīpī-

215 k-ābbhiddhānaṁ cha grāmānām khyātam-uṭtamānām (l)[l] [105*] Prāchyaṁ Āmaru-simānta -Pāpaseṭṭi-taṭā-

216 kataḥ | tat-taṭāka-samipastha-mahārāṣṭrāch-cha daksinām (l)[l] [106*] Paśchimaṁ Mādanallura-ma-

217 rg[ā]*d-āśām-upāśritānā | uttaram Āmaru-grāma-simāntat-Kotlapālayah(t) |

Settu-

218 ppāṭur-iti khyāta-nāmānām grāmām-uṭtamānām (l)[l] [107*] Ikattu-kkōṭāk-

219 Kachchhāvu-nādūkē | U[da]ppi-grāma-simāntat-prāchim-āśām-upāśritam (l)[l] [108*] Prāptam Kuṃja-

220 ra-Mrau(mai)āppūru(r)-simāntāt-daksinām diśaṁ | Payyūru-ārī-Gollakuppa-

221 tād-api paśchimaṁ (l)[l] [109*] Kurakkuntaṃḍa-grāma-simāntāt-api ch-ottarān [[*] Ārī-Sṣimard-

222 vappâṭuv(ṭṭu)-ākhyānā grāmaṉaḥ cha bhuvī śrutam (l)[l] [110*] Ikattu-kkōṭakē

223 Malaya-nādūkē | Allikūḷ-ārī-Malayanāchā[ṛ] [h,*] [prāchyaṁ var-ā-

224 layat (l)[l] [111*] Daksinām cha Viḷaṅkāḷu-ārī-taṭākav-var-āntarāt | Ārī-Na-

225 ñvādi-grāma-simānta-Tīrhm-ārāmāc-cha paśchimaṁ (l)[l] [112*] Köṭṭūr-

226 Āru-simāntāt-api ch-ottarān [[*] Veḷḷāṭṭukotā-nāmānām khyātānān

227 Allikūḷu-mahāsallat-prāchim-āśām-upāśritam | Pennaḷūru-vara-grāma(ma)-ta-

228 tāk-āṁtapparasura(?) (l)[l] [114*] Saṁpraptam daksinām-āśā[ṛ] [h,*]

229 Āmappākāmpennaḷūru-grāma(ma)-mārgāc-cha paśchimaṁ (l)[l] [115*] Chōlekāṭu-taṭākām(kā).

1 Read -ṭhō-.  
2 [Nādhāya is the Sanskrit Genitive of the Tamil substantival adhōki (used generally in the honorific plural adhōkṛyar). ‘s goddess.—E. H.]  
3 This Ārī should have been omitted.  
4 Read Āmappākāmpennaḷūru.
230 ch-cha sampraptam diśam-uttarām | grāmam Kṛśā-paka-nāmaṁ pratiśita cha ma-
231 nāharaṁ l(l) | [116*] Svarṇapāyaṁ chatus-simā-samaṁtaṁ cha samaṁtataḥ l
232 nidhi-arakṣa-paśaṅga-siddha-saddhyā-jal-anvitam || [117*]

Sixth Plate; First Side.

233 Akshaya-āgami-samaṁkta[*] dèva-bhūyaṁ sa-bhūruhaṁ | vāpi-kūpa-tātā-
234 kaiś-cha kaścheh(cheh)-ārāmaś-cha saṁyutaṁ l(l) | [118*] Rāmānuja-
235 maṇindṛēga bhūyaṁ-ā-coha-dura-ta-
236 rakaṁ l(l) | [119*] Dhūpa-dīpa-sudhāhāra-nān-ākūpa-nivēdānaṁ | nānā-puṣhpō-
237 paḥrāś-cha naika-dīpa-pradipāpanaṁ l(l) | [120*] Nṛitta-gita-mahāvādyā-
238 checha[a*]tma-
239 chāmara-vaibhavaḥ | nitya-naismittik-Ānāntapājāṁ kārttun visēhataḥ l(l) | [121*]
238 Praty-ābdaṁ Tīrn-nakṣatratē tasya j(ch)-ōtasa-sampadaṁ(dē) | prati-samaṁ-
239 taraṁ ch-āpi rathōtasa-samṛddhayē l(l) | [122*] Āmamāṁ nivēditaṁ sarvaṁ
gūḍhaṁ parivaśāṁ-ahāmaṇaṁ visēlā parika-
240 dhīḥ(dbhīmaṇaṁ) | sasanvītam l(l) | [123*] 5[sa-stri]-bālaka-vriddhebhyaḥ kahudhitēbhyaḥ visēhataḥ | Vaishnavēbhya
242 dvijāñtibhyāḥ prā(pra)dātun prati-vāsanaṁ l(l) | [124*] 6Bhū-kalpaśākhi prathit-
243 viṭā-Bukka-kahama-pō-janā punya-śīlāḥ | Ballāmbikā tasya babhūva
244 patni Puranīda[r*]ya-śīva Pulōma-kāṁ(kā)nāya l(l) | [125*] Jajōd[t] tatā-śrī-
245 vara-[Rāma*] jīrā-
246 jō vijñēya-śīlā vibudh-ādhipānāṁ | Lakshmirīv-Āmbhōruha-
247 lōchanāsya Līs(l)[k]kāśāmbikā-amuṣāha(ehya) mahishy-añāśit l(l) | [126*] 7Punyaśrī-
248 āganyānāḥ Peda-
247 Kōṇḍārājaḥ purā-kritē(ται)ṁ-asya vibhōs-sutō-bhūt | Kōṇḍāmbikā tasya
248 maṇō-mukūlā | guṇ-ōcmaṇat-saṅkut-dharmapataṁ l(l) | [127*] Kulādri-sārā-
249 sya guru-pratāpaṁ Kōṇḍārājōḥ prathitaṁ-sutō-bhūt | dharmēga yaṁ Dha-
250 rnamāj-āmanandī(tī) Manuṇi cha nityā nipuṇa(ṣam) mahatyō(tyā) l(l) | [128*]
251 *Dhā-bhūdrūdē-
252 nāh-bhūt-tasya dēvī Tirumālāmbikā | Na[asya Damayantī-śva na-
252 vya-charitṛa-bhūhatē | [129*] 11Asmānupād-An(bhas)arāja-varyō Rabbhūvi,
253 haḥ Pah[k*t]jaśāndēv-vāsīt | sthir(ō)dāya-śrī-āthagāt-ōṛupūnaḥ(nyō ?)
254 jan-ēḥ[?]a-darasa(rāṣaḥ) sūkhṛitēji-haritaḥ l(l) | [130*] Tasya-anuṇjo rājati
Kōṇḍā-
255 rajaḥ prakhyāta-sauryō Bharat-ōpamaṇāḥ | sad-aṅgagāna-prathamanu(na-
256 bhaktīs-a[t*]ya-śītasārastānābhā-mūrtītī l(l) | [131*] Yasya-anuṇjanā maṇa-

Tīrīm-

1 Read amasa.
2 What is engraved looks like tearsoem.
3 The reading of the first aṅkara (a) is doubtful; the aṅkara looks as if the engraver had first engraved aṭh.
4 Metro : Upajāti.
5 Metro : Indrawajā.
6 Metro of verses 127 and 128 : Upajāti.
7 Read guṇ-ānāte.
8 Originaly prathitā was engraved.
9 Metro : Śīka (Aṣṭakūṭha).
10 Perhaps the word actually engraved is -āddakiti am.
12 Read Raghādeva.
13 Read sūkhṛiteṇi-haritaḥ.
Sixth Plate; Second Side.

237 marajö yaśo dhi[r*] Lakhamana-chārn-mūrtiḥ | jyābhōṣa-dūrikrita-mē
dhū
dhū
dhū

258 ghanādaḥ kurvan=saumitr-āśaya-harsham=imdhē [I 132*] Prakhyāta- Sa[ō] trugha-parākrama-

dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū

259 śr[ō] śrūgāru-jvarajō yadiyāḥ | śu(su)bhu-bhō(bhō)bhi madhur-anubhavāḥ ku-rvan=saumitr-āśaya-harsham=imdhē [I 133*] Yasya[ō] viśrāna-gunaṁ labhu-kāmā

260 s=saṁ-drushā [I*] tapasyānti jātāvāntas=suparvatastaṁ-taṁ (I) [134*] Hir-nya-kaśipu-kahṛṭa-dāna-sāḥ (saṁ)vardhīhit-ādaraṁ [I*] Nṛṣainha-bhaṁ-ayatē

263 sīmha-sāmahanāṁ hi yaḥ (I) [135*] Sa-kūmpa-svēdā-rōmaṁcās-samarē

na[ma]karāṁ

264 kitāḥ | yaśya=ādhis-surratā=saṭayāṁ śatavō bhīravō=bhavan (I) [136*] A- kṣhōbhya=ārādasyā=āpi yēna kēn-āpi bhūḥbhītāṁ (tā) | du(drī) āṣṭāṁ sāmudrikāṁ
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū
dhū

265 chinnāṁ yaśya=āṅgō sa[ō]īva-śālīnaḥ (I) [137*] Anēna dharma-śilēna

Haribhakt-ā-

267 nuka[m*]inin [I] Kamalāvallabh-ā[r*]āṇṭakā[n*]īkary-ātakta-chhetā (I)

[138*] Naktāṁ

268 div-āmna-dācēna Nabhāga-nibha-kṛttinā | naraṇēkan-akāra-

269 nakaṁyaka-śākhīnā [I] [139*] Nitiśāstra-vaśevārtha-nīraj-ollāsa-bhā-

270 nunā [Kom]ārāja-nṛpālēna guṇaratna-pāyōhiniṇā [I] [140*] Vijnāpitaśaya

271 vinayād-vimata-āṇḍāvān-taḥbhavah | prājya-Karṇāṭārāja-śri-sthāpaṁ-

272 ārāja-vaśratē (I) [141*] Śrī-Rāmagraja-bhūpāla-chiraṇyaphal-ātmānaṁ

273 sāḥitya-ṛasa-sāṁtrāja-śālga-Bhōjakahībhunāl [I] [142*] Sōmanāśa-āva-

274 tanakasa Sutrāma-saṁ-tājaśaḥ | satyasāg-Rāmāchandrasa ya śarasāgata-

275 rakshita[na]b (I)* [143*] Āṭṛēya-gōṭr-āśajākramaṇēr-Manu-ṣa-śīteṁ

[aztemba-

276 ra-ganḍāsaya Ḥaribhakt-āgrāyayinaṁ (I) [144*] "Nahush-ōpamaṣaya

nānāvarṇa-śrī-

277 manḍalīka-ganḍāsaya | cībrud-ṛaya-rāhuva-vēṣya(āy)-aikabhnjaṅga-bī-

278 ruda-bharitasya [I] [145*] Vijnāyabhiruda-manu(ni)yā-vibhāla-śīlaya vijya-

279 ya-śīlasya | viśrajbhāra-bhṛiti-śphūta-vīśruta-Dharaṇīvarāha-

280 birndasya (I) [146*] "Vinay-āudraya-gāmbhirya-vikram-āvāsa-vēśmanaṁ | vīm-

Seventh Plate.

281 śrī-Rāmarājasya vijñaptim-anupālayan (I) [147*] Paritāḥ prayataṁ sni-

282 gdnāḥ purūhita-prūgamaṁ | vividhāit-vibudhaṁ-srantsapathikai-

283 r-adhikair-girā [I] [148*] Sadāśiva-mahārayō mānuṣyō mana-

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1 In Ind. Ant. Vol. XIII. p. 129, Plate II. 5, line 8, this verse ends with -karēha-pēkaṁ. The words māyandōsa and samitṛ have also to be taken as proper names.
2 Metro of verses 134-144: Śūkṣa (Anushtubh). I take yasya and the relatives in the following verses to refer to anāk in verse 138.
3 Read =dēs-varātā-. I take the word mākandāṅkītā to mean both ‘full of love’ and ‘made to move round by the (mahāra) array of his troops.’
4 This word is derived both from samudra, ‘the sea,’ which is kaḥśāya, and from edumdra, ‘a mark on the body, indicative here of good fortune.’
5 Read =aṇā-aṇās. The following word is perhaps Nābhōga- in the original.
6 Read =edumṛāya-.
7 This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is bīrād-aṇṭrabhara-ganḍāsaya.
8 Metro of verses 145 and 146: Gatī.
9 Metro of verses 147-149: Śūkṣa (Anushtubh).
No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

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

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysores Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Sravana-Belgola*, published in 1889. From ink-impressions received from Dr. Hultsch in 1892, I published some remarks on Mr. Rice’s treatment of the record, and on its real meaning, in a paper entitled “Bhadrabahu, Chandragupta, and Sravana-Belgola,” in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.  

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6. The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palaeographic standard of it. To the text in Kannarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.  
7. There are many akṣaras, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.
Sravanabelgola is a village between two hills in the Channarayapantha taluk of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple—known as the Mathavamath the basti, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of Navagraha.

The writing covers a space of about 15’6” broad by 4’8” high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three aksharas, in line 2, which have to be supplied from Mr. Rice’s reading, which, I suppose, was primarily based on an examination of the original itself. The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the śri of śrimad, line 1, is seven inches high. The language is Sanskrit. There are verses in lines 1 and 2. In respect of orthography, the only points calling for special notice are (1) the doubling of k before v in kram-dhāyaṇa, line 4, and (2) the doubling of dī (by d, in the usual manner) before y in ambuddha, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled Rājaśeal-kathā, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history, which purports to furnish grounds for identifying Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I, the last of the Jain śruta-śravins, died at Sravanabelgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the Ind. Ant. Vol. XXI. p. 156ff. It is sufficient here to say what the contents of the record

1. It seems likely (see Inscriptions at Sravanabelgola, Introd. p. 5, note 5) that the account in the Rājaśeal-kathā may be based on a "well-known" Sanskrit word that has been written about AD. 150 (see also ibid. p. 32, note 10). If Mr. Rice rigidly represents the Bānśa nāthaśakram (see ibid. p. 10, note 4), as placing the establishment of the Śvetāmbara community in Vikrama-Sandhayu (AD. 772–80), its age may be estimated at once. But it seems likely that he has misread gātā sūdān instead of gātā sūdān; the adoption of this would give V. 8, 198 (AD. 79–80), as to which date see Dr. Heerdt’s remarks in the Jpt. Ant. Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognized from the fact that it places the event in the time and at the city of a king Lokadhipa of Vallabhī (sic) in Surashtra.

2. Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not drājayaṇa, as I then thought, but kramayana; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Sravanabelgola. In his Epigraphia Carnatica, Inscriptions in the Mysore District, Part I. (published in 1894), Introd. p. 6, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the Rājaśeal-kathā. In this reply, he has called in question, generally, the authority of the Jaina padānaśra or lists of the succession of gurus, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindus, otherwise than in epigraphic records and in the prāṣastis of their doctrinal books; that I am aware of no prior justification for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the Rājaśeal-kathā. As regards the rest of his reply, the lassitude of it will be evident to anyone who will contrast
really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII, p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain Tīrthaṅkaras (died, B.C. 543, or thereabouts), otherwise called Mahāvīra (by which name he is mentioned again in line 3), whose doctrines, it says, were still flourishing at Viśālā, i.e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word prāptaśē in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his Gānadhara Gantama, one of the three Kēvalins. Naming also the other two Kēvalins, it calls them Lōhārya, the "veritable disciple" (of Vardhamāna), and Jambu: the latter is the Jambūśāṁhin of the usual list; the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record. Next, it names four of the five Śruta-Kēvalins, - Vīśnūdeva (= Vīśnunandin of the usual nomenclature), Aparājjita, Gō vardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven Daśapūrva Mahārājas. - Viśākha, Prōshṭhila, Kṛittikārya (the usual name is Kāṣṭhārya), Jayanāman (usually called Jayaśeṣāchārya), Siddhārtha, Dhrī tishāchārya, and Buddha (= Buddhāvīca, died about B.C. 230). And finally it names a person, Bhadrabāhuśvarin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons; for, the record says, there were other teachers, left unnamed, between Buddha and him, and who is, in fact, to be identified with the Minor-Aśīgī Bhadrabāhu II., who, according to the pāṭhāśātra, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty that should last twelve years. And in consequence of this announcement, it continues, the entire saṅgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country; - meaning, apparently, the

it with my statement of the case in the *Ind. Ant. Vol. XXI*., p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can, I believe, as he does, that the reading in line 6 is Prağhāsheṇdr indica, etc.; not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph. - He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to show that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (Inscriptions of Śravāṇa-Belgola, p. 115, note 7). - "The construction is stated to be Prağhāsheṇdr indica, etc. (= Aṣṭhaśatikā, etc.) [and Amara-Kotā, etc.] And I do not see in this any hint of a recognition of the true reading. - Prağhāsheṇdr indica, etc., etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written. - Mr. Rice has now suggested that the name of Guptiputra - (for this person, see page 26 below) - has not "leaked out" anywhere else than in the pāṭhāśātra, and that there is no other trace of it. But, as pointed out by me plainly enough (Ind. Ant. Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Khāṣṭha grant, which purports to be dated in A.D. 813 in the reign of the Rashtrakūta king Gōvinda III., and which expressly mentions the "Guptaputra-muni-vidinda or body of saints (i.e. community) of Guptiputra." (Ind. Ant. Vol. XII. p. 16, line 1.). By one of his other names, Ardhabhakti, it is mentioned in a local record of A.D. 1207-08 (Inscriptions of Śravāṇa-Belgola, No. 105), which apparently describes him as establishing a four-fold division of the saṅgha.

1 See, for instance, Dr. B. G. Bhanderkar's "Report on Sanskrit MSS." for 1883-84, p. 124 f.; also, the pāṭhāśātra published by Dr. Hoernle in the *Ind. Ant. Vol. XXI.* p. 341, ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his Second Report on Sanskrit MSS., which, however, I have not at hand for reference.

2 It seems just possible, however, that it is the name, misplaced, of the Minor-Aśīgī Lōhākhārya I., who came next after Bhadrabāhu II. (see, e.g., Ind. Ant. Vol. XX. p. 349, and Vol. XXI. pp. 65, 70).

3 See page 26 below, note 3.
country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word 
ap in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Kāṭavaprā," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an Āchaṅya named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on paleographic grounds. As I said when I first dealt with it,—"it is to be allotted to approximately the seventh century A.D.; it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the paleographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the Āchaṅya Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,—author of the Pramāyakamalasārtaṇḍa and Nāḍyakamudachārīrādaya,—whose merits are praised by, among others, Jinasēna, the preceptor of the Rāṣṭrakaṭṭa king Amoghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartrihari and Kumārila," in the Jour. Br. Br. A. As. Soc. Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-taing, we learn that the Sanskrit author Bhartrihari died in A.D. 650 (loc. cit. p. 213). Kumārila quotes Bhartrihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700. Prabhāchandra quotes Bhartrihari, and mentions Kumārila (pp. 221, 222); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his Adi-Purāṇa (pp. 221, 222). The difference of style shows that, when he wrote the Jain Harīcānasa, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amoghavarsha I., by mentioning that king with the paramount title of Paramādvarā in the colophon of his Prādākbhyudāya, the composition of which Mr. Pathak refers to the early part of Amoghavarsha's reign (pp. 224, 225). And he did not live to finish his Adi-Purāṇa (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the Jayadhavalikā, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then (if still alive) have been very old, A.D. 838-39 may be safely accepted as the latest date of the Adi-Purāṇa, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalanka, Akalankaḍāva, or Akalankachandra, who also is mentioned in the Adi-Purāṇa; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalanka was a contemporary of the Rāṣṭrakūṭa king Kṛṣṇa I., who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

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1 Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).
2 Mr. Pathak considers that we thus obtain "the date" of the Adi-Purāṇa. This, however, is a nec-ssequitur. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

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certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanèmidatta, is by reference to a verse in the Kathakèta, which, with a correction, stated by him, of Bharatê for bhavati, simply says (see Ind. Ant. Vol. XII. p. 215)—"Here, indeed, in (the land of) Bharata, at the excellent city named Mâyakêta, there was a king named Subhatũga; his councillor was Purushottama." Here, at least, there is no mention of Akalãkã. Further researches point distinctly to the fact that the foundation of Mâyakêta was commenced in the time of Gûvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Subhatũga of the verse in question is at any rate not Krishna I. And, plainly, even if Brahmanèmidatta says anything more explicit, the opinion of this "modern writer" must be rejected in favour of the palaeographic evidence. The Śravana-Belgola epigraph, and the death of Prabhâchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Lemmam tells us, "the initial fact of the Digambara tradition." It established the separate existence of the Digambara and the Śvetāmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijāpur District, of A.D. 634-35 (Ind. Ant. Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (ib. Vol. VI. p. 28 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-Aṅga Bhadrabāhu II. became pontiff, which was in B.C. 53 according to the pāṭṭāvâls themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle. As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources, that the migration to the South, due to a severe famine in Behār, the original home of the undivided Jain community, took place under Bhadrabāhu II. himself. And, if this is the case,—if Bhadrabāhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravana-Belgola was marked by the imprese of the feet of Bhadrabāhu (see Ind. Ant. Vol. XXI. p. 156); and ample corroboration of my conclusions (ibid. p. 159), that the Bhadrabāhu in question is, not the Śruta-Kēśalīṇi Bhadrabāhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-Aṅga Bhadrabāhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptgupta, otherwise called Arhadbala and Viśākhāchārya, the disciple, and in B.C. 39 or 31 the successor, of Bhadrabāhu II.

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TEXT.

1 Om Om Siddham Om Om Svasti [hi*] Jitam-bhagavatā śrīmad-dharmaḥ-sūtra-[vi]dhyāinā Vardhamānena samprāpta-siddhi-saṅkhya-āmrīt.

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1 A literary mention of it is to be found in the Upasargaśāstra-kañāna.—"the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one" (Ind. Ant. Vol. XII. p. 90).
3 See Ind. Ant. Vol. XXI. p. 60. He refers, in a footnote, to his edition of the Udatāgadāsā (published in 1886), Vol. II. Troad. p. viii, which, I have not the opportunity of consulting.
4 See Ind. Ant. Vol. XXI. p. 360.—For local references to him, in Mysore, see page 23 above, note 2.
5 From the ink-impressions.
6 In each case, the om is represented by a plain symbol: two of them stand before line 5; and two before, and slightly above, line 9. The siddham stands before, and slightly below, line 6; and the svasti before line 1. In my text, I have placed these explications in the order in which, I think, they were intended to be read over.
7 Metro: Śākka (Anvāṭrubba); and in the following three verses.
ātmanā [††] Lōk-ālōkā-day-āhdār[ā] vastu sthānau charishnu cha [††] sach-
ch[∗]*id-ālōkā-śaktiś svā vyāsūtē yasya kēvalā [††] 2
Jagaty-schintyā mahātmyā[n] pāj-āīśaya[m]yūshā[ḥ] [††] tīrthahāra-naśa-puny-augha-
jagad-dhitam [††] tasya śāsanam-svāyjum pravādī-mataśāsanam [††]
3 Aśha khalu sakala-jagad-udaya-kara-yōdiṭ(e) nau[ā]isāyā [guṇ-aspadbhūta-parasa-Jina-
śāsana-samsamahīvadhīta-bhava-jana-kamala-vikasana-vitimira-g u[n]a-kīrāy-a-
sahasra-mahā[ḥ]ti Mahāvīra-savātāri paripūrṇitē
4 bhaṇavat-paramaraḥ-Gautama-gaṇadhāma-sūkhābhīshkhīya[ā]—Lōhāravya-Jambu-Vīṣṇu-
Ja-
yanāma-Siddhārtha-Dhritisēgra-Buddhi-ādi-guru-paramparē-śa-krama-ahyāgata-
5 mahāpurusha-santati-samavadyōtēt-anvaya[ē] Bhadrabhūsūrā-śām Yujjanyām-
nahtānga-mahā-n[ī]mitta-tat[†] va-jōēna tāvikālā-daśānā sūmittenā dvādaś-
sa-vāśvāsāra-kāla-vaiśhāmyam-upalabhya kathitē sūryvam-saṅgha uttarapathā-
dakshānā-
6 patham-prastīte kramē[ā]-siva janapadam-anēka-grāma-sātā-samkhya[m] mudita-jana-dhrama-kannya-saṣṭā-gō-mahīṣ-āj-āvī-kula-samākhram-parāpatvān-
A t a Ḫ̣ ačārīrxhāh Prabhadhānādī nām-śanvītalā-lālām-bhūτē-th-asmīn-Katjavara-śām-
7 k-pācalīkāhitē vīhidhrara-kuṇumā-phal-[āv]jīrīchhāna-sābala-vīpulas-sajal-
jalas-nivāha-[n][i]pāla-talē varāha-dvipo-vyāghra-rkṣha-tarakesh-vyāhā-mirγa-kul-
opācīt-ōptayak[ā] kandara-darl-mahāṅgāhā-
8 gahan-[ā]bhogavati samuttunga-srīṅgē sīkha[r]ijī jīvita-śeśam-alpata-ra-k[ā]lam-
av[ā]uddhyā[tm]a]n]ah sucharita-tapas-samādhiḥ-ārdhāyitum-āprīchhīya nir-
asāvēṣhēga sangham viṣṭijī śāhyēn-śeṣēna prithulatā-śeśīrmā-
9 talēnā śālāu śālālāu ava-dēhan samvyayā-ārdhāravān [††] Kramēṣa sapta-
śatam-rījhpām-ārdhātīm-ātī [††] Jayatū Jīnā-saṇanam-ātī Ōm[††] transl.

Om! Om! Perfection has been attained! Om! Om! Hail! Victory has been achieved
by the divine Vardhamāna, the establisher of the sacred objects of the holy religion, who

1 Mr. Rice read "dēv" ; and has shown the e in his lithograph. But I think that the marks below the d are
not intentional.
2 Mr. Rice has shown the second cā in his lithograph. But there is no indication of it in any of the
impressions.
3 The akśaras between ya and Ḫ are hopelessly illegible in the ink-impressions.
4 They are also shown in his lithograph.
4 The akśaras mira are not shown as all in Mr. Rice's lithograph or text; in both, the reading is "ōdīt-ōdīṣā".
But there is a distinct space, which requires to be filled up, between the ta and the ti. There is certainly something
there in the original. And I give what stands there, as well as I can decipher it.
5 Here, again, the reading is perfectly distinct.
6 I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read "dēvam", and to take
it in composition with the following word. But there seems to be a plain indication that "dēvagā" was written.
7 The reading here is perfectly distinct.
8 Here, again, the reading is perfectly distinct.
9 The impressions last received make the real reading here quite clear.—A comparison of kramēṣa, line 9,
will show pretty well how, in the preparation of Mr. Rice's lithograph, [kramēṣa] came to be turned into
dṛśēṣa-mirā.—or, to be exact, into askēṣa-mirā.
10 The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—
Prabhāchandṛdram-am-cantala—, is one which is not supported by any use of amād that has been traced in Sanskrit
literature, and would have to be amended if it existed. But it is actually non-existent.
11 The word which follows this in the original, is sukrita; not sukhrīdah, as read by Mr. Rice and shown in
his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of
akśarasēa here,—shown also in his lithograph,—is unsuitable and meaningless. The d and the na are distinct.
The middle syllable, where he shows dānū as if it were perfectly preserved, is in reality so damaged that it may
be anything whatsoever. In supplying it as dānū, I make a word which at any rate gives good sense.
12 Here, again, the ōm is expressed by a plain syllable.
(was) the very essence of the nectar of happiness (affected) by the perfection that he attained; (and) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (all recognition by) worship, (and) having attained the great position of an Arhat by the abundance of (his) religious merit as a Tirthankara,— pervades both inanimate and animate nature! And further, victorious even to-day, at the famous (city of) Visākhā, is his doctrine, beneficial to the world, guileless, (and) refuting the tenets of (opposing) disputantes!

(Line 3)— Now, indeed, after the complete setting of the sun, Mahāvira, who had risen in order to effect the elevation of the whole world, (and) who had been distinguished by a thousand brilliant rays, (his) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine Paramarasi, the Ganadhara Gautama, and Jambu, Vishnudēva, Aparājita, Gōvardhana, Bhadrabhū, Visākhā, Prabhūthī, Kṛttikārya, Jayanāman, Siddhārtha, Dhrīritisena, Buddhīla, and other teachers,—by Bhadrabhūvāmin, who was acquainted with the truth of the great omens of eight kinds, (and thus was) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at Ujjayāṇi, (that there was to be) difficulty, lasting for the time of twelve years; and, thereupon, the entire community set out from the North to the South, and reached, by (slow) degrees indeed, a country, numbering many hundreds of villages, (and) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of Kāśyapa,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer; which abounds all round with valleys, gorges, great caverns, and impenetrable places; (and) which has a very lofty summit,—an Āchārya, Prabhāchandra by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (the completion of) religious austerity (which already had been) well practised, bade farewell to, and dismissed, the community in all (its) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (for him) by a solitary disciple; (and), one after another, the seven hundred saints were worshipped (by him).

(L. 9)— Victorious be the doctrine of Jina! Om!

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1 Mahāti; line 3. For analogous instances of the use of māha in this way, at the end of a compound, Dr. Hultsch has given me, from the St. Petersburg Dictionary, māna-māha, 'very proud,' and śrutimāha, 'great in sacred learning.'

2 Ujjayāni, line 5, seems to construe best in connection with upalākṣa kathā. If it is preferred to take it in connection with jātaka, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference. Ujjain is in Mālava. And the more general consensus of tradition locates the pontificalship of Bhadrabhū in Mālava,—at a place named Bhadalpur, Bhadalpūr, or Bhādalpur, which has not been identified (see Dr. Hoenle, in the Ind. Ant. Vol. XXI. pp. 60, 61).

3 Pañjākṣaṇa, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (disensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoenle, Ind. Ant. Vol. XXI. p. 60).
No. 3.—Udaypur Inscription of Aparajita.

[Vikrama]-Samvat 718.

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

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mewād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between $\frac{1}{2}$" and $\frac{3}{4}$". The characters belong to the northern class of alphabets. They are similar to those of the Jhālāpāta inscription1 of Durgagaṇa of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for ka, ja, ja, ma and na of both records; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for b (e.g. in baddha, l. 3, and bādh, l. 7), from the shape of the sign for -analytics (in anusaraṇa, l. 5, and pāsahami, l. 12), and from the way in which the final t is written in -krit, l. 4, and the final m in barhiṇādaṃ and saṅvikṣiṣṭam, l. 9.2 But more important and of greater general interest is the manner in which the writer of our inscription has written the letter y, where it is not combined with other consonants. Dr. Hoernle, in the Indica Antiquary, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of y, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of ya, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of ya must date from before 600 A.D.3 Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i.e. some time in A.D. 669 or 671; and yet it undoubtedly shows the exclusive use of the tridented form of y, wherever this letter does not form part of a conjunct consonant. It therefore proves— and this I consider to be the most valuable point in the whole inscription—that the old form of y continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter y occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in suṣcchhatāyaṣe, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nāgārjuni hill cave inscriptions of Anantavarman;4 and 30 times its form resembles the sign for y which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur

1 See the Plate in Ind. Ant. Vol. V. p. 189.
2 Compare the final t on the one hand e.g. with the final t in lines 13 and 17 of the Mandaśōr inscription of Mālava-Sahasra 569 (Gupta Inscr. Plate xxii.), and on the other hand with the final t in line 6 of the Kayamā inscription of Mālava-Sahasra 796 (Ind. Ant. Vol. XIX. p. 56, Plate); and the final m e.g. with the final m towards the end of line 1 of the same Mandaśōr inscription, and that in line 13 of the Jhālāpāta inscription of Durgagaṇa.
3 Gupta Inscr. Plate xxii.
inscription of Iśvaravarman, but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of y also was not unknown to the writer of our inscription, is shown by the sign for ṝ in the word dharyaḥ in line 5, where we have the modern form of y, with the sign for r placed above it. On the other hand, in uchchāra-yatra in line 9 the sign for r is written on the line, and has the same sign for y attached to it which is employed after other consonants. — As regards the representation of the medial vowels, it may be noted that ò, ù, ů, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial a, which occurs 129 times, is written by a superscript sign 104 times; i, which occurs 80 times, 54 times; ɪ, which occurs 26 times, 20 times; ŋ, which occurs 36 times, 25 times; ə, which occurs 8 times, 4 times; and ɛ and a, which together occur 40 times, are, with a single exception in the case of ó, always written above the sign of the consonant. — The language of the inscription is Sanskrit, and, excepting the words òm namah at the beginning, and the date and the words namah Puruṣottamaḥ at the end, the text is in verse. As regards orthography, the letter b is mostly denoted by a sign of its own (as in baddha, l. 3, bala, l. 7 and 11, abhā, l. 8, and bharita, l. 9), but twice by the sign for v (in vaindhakt, l. 6, and vrahmachārīnaḥ, l. 11); the sign of visarga is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in -ādhikārā and Puruṣottamaḥ, l. 12; th instead of ṭh in kuthārā, l. 2; ri instead of r in trilokāyam, l. 7 (but not in trivāyam, l. 3); and gr instead of ṛ in Māgāraśrī, l. 12; and ŏ is doubled before r in yatra, l. 9, and in pauṭrīpa, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word kāl which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishnu-Krishna, under the names of Hari and Śaṅkara, verses 3 and 4 relate that in the glorious Guhilas family there was a king (rājā), named Aparājita, * who chose for his chief leader (i.e., apparently, the commander of his troops) the son of Śiva, the Mahārāja Varāhaśāntiha, whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva’s son Skanda, whose spear is never broken and who rides on a peacock.* The inscription then, after glorifying Varāhaśāntiha, in verses 6-8 records that his wife, Yāsōmattī, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishnu, ‘the enemy of Kāśṭhāna.’ And verses 9 and 10 add that this temple of ‘the enemy of Pura and Naraka’ was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this ‘mockery of a poem’ was composed by Dāmbāra, the son of Brahmachārī and grandchild of Dāmbāra, and engraved by Yāsōbhaja, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishnu-Krishna) was set up, or his temple inaugurated, on the fifth of the bright half of Māgāraśrī in the year seven hundred and eighteen; and the inscription closes with the words ‘adoration to Purushottama.’

The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama Samvat 718 expired, to the 2nd November, A.D. 661.

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1 ibid. Plate xxxi. A.
2 In the conjunction of the sign for a is everywhere, except in the word Ṛṣaṇaḥ in line 5, written above the line, e.g., in rāṣaṇā, l. 8.
3 In namō in line 10, where, owing to the aksarā sign immediately above ə, and to the superscript signs of the two aksarās which precede ə, there was no room for the superscript sign of ŏ.
4 The name of Aparājita does not occur in the list of the Guhilas princes of Mālā, given in Ind. Ant. Vol. XVI. p. 346.
1. From rubbings supplied to me by Mr. Gaurishanker Hirschand Ojha.

2. The term appears to be used here in the sense of āsā, 'a slender or graceful woman.'

3. "Gcd" appears to be used here as a symbol.

4. Śārīrakāmukhāmī, a type of sāmanā, is a form of the masculine name Sāmanā, or alternatively, a form of Śārīrakāmukhāmī, a type of sāmanā, is a form of the masculine name Sāmanā.

5. The rubbings have "śākāraśāthita," but the sign of visarga appears to have been struck out.

6. "Śākāraśāthita," but the sign of visarga appears to have been struck out.

7. The sign of punctuation is superfluous.

8. This sign of punctuation is superfluous.

9. "Śākāraśāthita," but the sign of visarga appears to have been struck out.

10. "Śākāraśāthita," but the sign of visarga appears to have been struck out.

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100. "Śākāraśāthita," but the sign of visarga appears to have been struck out.
No. 4.—PITHAPURAM PILLAR INSRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTSCH, Ph.D.

Pithapuram, the residence of a Zamindar in the Godavari district, contains a Vaishnava temple, named Kunti-Madhava. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are especially interesting on account of their references to the Eastern Chalukya dynasty. In his Lists of Antiquities (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithapuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of ı and ī; th is rarely distinguished from ḍh; and consonants are frequently doubled after an anusvra. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable Śrī.

1 This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'
2 Metre of verses 11 and 12: Śūkra (Anuśūkha).
3 Originally OUNDūṇa- was engraved; but in the third aśava (n) the superscript line, which turns ā into ā, appears to have been struck out again.
4 Compare Dr. Fleet's Gupta Inscriptions, p. 84, line 2 ; the last line of the Jharaspata inscription, Ind. Ant. Vol. V. p. 180, where the original also has pūrved ; Ind. Ant. Vol. IX. p. 180, v. 22 ; and Vol. XV. p. 203, v. 23.
5 Here again, this sign of punctuation is followed by two dots like the sign of visarga.
6 Read -paścāmad or -paścāmayām.
7 Read Purushottamāya.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (Māsā-sānkraṣṭa) of Śaka-Saṅvat 1108 (in numerical words, l. 136, and in figures, 1. 139), the village of Navakhaṇḍavāḍa in the district (viśaya, l. 148 and 151, or dēka, l. 135) of Prōlānaṇḍu was granted to the temple which contains the inscription, by Jayāmbika (v. 53), Jayamāmbā (v. 66), Jayamādevī (l. 143), or Jāyama-mahādevī (l. 150), the queen of Gonka III. and mother of Prithivisvara. This grant was communicated to the inhabitants of the district by her son Prithivisvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to' A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavāḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Pithāpuram that Navakhaṇḍavāḍa is close to Pithāpuram itself and is still in the possession of the Kunti-Mādhava temple. That the district of Prōlānaṇḍu included the country on the southern side of Pithāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlānaṇḍu, a subdivision of Gaṅgagōḍa-Chōḍa-valanāṇḍu. The Madras Survey Map of the Pithāpuram Division shows, about 1½ mile E.S.E. of Pithāpuram, a village named "Narakhandraya." This is probably a mistake or misprint for Navakhaṇḍavāḍa and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecatory lines (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kaṭṭāchāri of Śrīpithāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithivisvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive Velanāṭi is prefixed to the name of Prithivisvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithivisvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēsvaram inscription of Gaṇapati. According to Mr. Gordon Mackenzie's Manual of the Kistna District, p. 214, it is 'an old name for all the Tsandavōlu country.' This statement is confirmed by the Elavargu plate of the Eastern Chālukya king Amma II., according to which Elavargu, a village north of Tsandavōlu in the Répalle tālnā of the Kistna district, belonged to the district (viśaya) of Velanāṇḍu. In an inscription at Draksharāma, the 17th chief of the Table on page 35, Gonka III., is stated to have resided at Sanadavōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavōlu, as the former capital of the chiefs of Velanāṇḍu.

Like the Reddiś of Kōṇḍavōlu, the chiefs of Velanāṇḍu trace their descent from the Chaturthāṇvaya, i.e. the fourth or Śūdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrāsena, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishtīra and ruled at Kṛtpura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kṛṇīvarman I. (v. 6); and that, after another interval, he was

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1 Sarpavaram is 4 miles north of Coenada and 7½ miles south of Pithāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Vīra-Chōḍa-Vinnagara, i.e. 'the Viṣṇu temple of Vīra-Chōḍa,' to whom it probably owes its foundation; see my Annual Report for 1893-94, p. 5.
2 Above, Vol. III. No. 15, verses 17 and 34.
4 No. 268 of 1898 in my Annual Report for 1893-94.
followed by Mallavarman; his son, Raṇadurjaya I; his son, Kirtivarman II.; his son, Raṇadurjaya II.; and his son, Kirtivarman III. Regarding these statements it may be sufficient to say that the town of Kbritipura is not known from other sources; that the name Kirtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a biruda than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kirtivarman III. is said to have been Malla I., who entered into an alliance with Triṇētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shaṭasahasra country,¹ and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,² Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvatī, who bore the title of 'the lord of the Shaṭasahasra country on the southern (bank) of the river Krishṇavēnā, obtained through the favour of the glorious Triṇayana-Pallava.'³ The Yenamadala inscription further shows that the Shaṭasahasra country,⁴ i.e. 'the country (containing) Six-thousand (villages),' is identical with the district (ṛṣhṭa) of Konnātavāḍī, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvatī in the Satenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Piṭhāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvatī.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kudya-varman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Gudravāra' (v. 18). On a former occasion,⁵ I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatiya inscription on the right door-pillar of the Bhūmeśvara temple at Guḍivāḍa,⁶ where Guḍivāḍa itself is stated to have belonged to (the district of) Gudrāra.

¹ In an inscription of Drākkhārāma (No. 274 of 1893), the 15th king of the Table, Gonka II., bears the title Trisātraraḥsaṭasahasrāvaranāṭāha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'
² See the quotations, above, Vol. III. p. 286, note 2.
³ See above, Vol. III. p. 95.
⁴ Mr. H. Krishna Sastrī contributes the following note:—"A certain class of Brāhmaṇas in the Telugu country are called Āraṇvēḷu-Niyāgina. According to the popular opinion, these Brāhmaṇas entered the Government service in the time of the Muḥammandan rule and called themselves Āraṇvēḷu-Niyāgina, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmaṇas, as Mālkānāvār, (see above, Vol. III. p. 24), Śrīnāvāra, Kāsaḷānāvār, Vēḷnāvār, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āraṇvēḷu-Niyāgina also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āraṇvēḷu, i.e. 'the Six-thousand,' would be identical with the Shaṭasahasra country of the inscriptions."
⁶ No. 539 of 1893 in my Annual Report for 1893-94. According to No. 540, the ancient name of the Bhūmeśvara temple at Guḍivāḍa was Kundēśvara; see ibid. p. 5.
THE CHIEFS OF VELANANDU.

1. Malla I.

2. Egiyavaran.

3. Kuđiyavaran I.

4. Malla II.
   surname Piduvakaditya.

5. Kuđiyavaran or Kuđyavaran II.
   vassal of Vimaladitya (A.D. 1015-1022).

6. Ėrraya.

7. Nandiraja.

8. Veđura I.


10. Goṇka I.
   vassal of
   Kulōttuṅga-Chōda I.
   (A.D. 1063-1112).

11. Mallaya.

12. Pānda.

13. Veđura II.
   vassal of
   Vira-Chōda
   (A.D. 1078 and 1100).

14. Chōda,
   vassal of
   Kulōttuṅga-Chōda I.
   (A.D. 1063-1112);
   m. Gaṇḍāmbikā.

15. Goṇka II.
   m. Sambambikā.

16. Vira-Rājendra-Chōda, Rājendra-Chōda, or
    Velanāpi-Kulōttuṅga-Rājendra-Chōdayarāja;
    m. Akkāmbikā.

17. Goṇka III.
    or
    Kulōttuṅga-Manna-Goṇkaṇa;
    m. Jāyāmbikā.

18. Prithvisvara
    (Saka 1189).
Before considering the descendants of Kûdayavarman II., it may be convenient to arrange in tabular form the names of those Eastern Châlukya kings who are mentioned in this inscription.

**EASTERN CHÂLUKYAS.**

<table>
<thead>
<tr>
<th>King</th>
<th>Father or Name</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vimalâditya</td>
<td>(vv. 16 to 18).</td>
<td></td>
</tr>
<tr>
<td>Râjârâja I.</td>
<td>Ammañgayambâ (vv. 19 and 20).</td>
<td></td>
</tr>
<tr>
<td>Kulôttuṅga-Chôda I.</td>
<td>(vv. 21, 23, 27, 28 and 35).</td>
<td></td>
</tr>
<tr>
<td>Vîra-Chôda</td>
<td>(vv. 22, 23, 30 to 33).</td>
<td></td>
</tr>
</tbody>
</table>

Ammañgayambâ, the wife of Râjârâja I., is here called the daughter of Râjêndra of the race of the Sun (Sûrya-kula, v. 20). But we know from the Chellâr plates of Vîra-Chôda that the full name of her father was Râjêndra-Chôda, i.e. the Chôja king Parakâsarivarman, alias Râjêndra-Chôjadêva I. The Pîthâpuram inscription (v. 23) agrees with the Chellâr plates (v. 18) in stating that Kulôttuṅga-Chôda I. bestowed the country of Vêngî on his son Vîra-Chôda.

As stated above, Kûdayavarman II. had been a vassal of the Eastern Châlukya king Vimalâditya. His great-grandson, Goûka I., occupied the same position during the reign of Vimalâditya's grandson, Kulôttuṅga-Chôda I., under whose orders he is said to have ruled the Andhâra-mândala (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goûka I., Vedura II., is stated to have won a battle against an unnamed Pândya king under orders of Vîra-Chôda, who conferred on him as a reward "one half of his throne" and the Sindhu-yugmântara-dêsa, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Krishna and the Gôdâvari, and the country between them must have formed a portion of the country of Vêngî or Vêngî, which Vîra-Chôda held from his father Kulôttuṅga-Chôda I. (vv. 23 and 30).

Immediately after we learn that Kulôttuṅga-Chôda I. adopted as son the cousin of Vedura II. and son of Goûka I., named Chôda, and bestowed on him the country of Vêngî, which contained Sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vêngî can only have taken place between A.D. 1100, the latest available date of Vîra-Chôda, and A.D. 1112, the year of the death of Kulôttuṅga-Chôda I.

Hereafter the inscription refers no more to the Eastern Châlukya kings. Chôda's son Goûka II. is said to have placed a golden pinnacle on the temple of Bhîmanâtha (at Drâkkâshâra) and to have ruled over all kings between Kâjahastî (in the North Arcot district) and the Mahêndra mountain (in the Gañjâm district), i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vîra-Râjêndra-Chôda. (v. 44), Râjêndra-Chôda (v. 51), or (in Telugu) Velanâṃti-Kulôttuṅga-Râjêndra-Chôdayâra (I. 141 f.), is reported to have killed a certain

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4 See above, Vol. III. p. 20, note 5.
Bhima, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the Kolleru lake, which is mentioned in a copper-plate grant of Kollottunga-Chodha II. A certain Bhima of Kolam, which is probably identical with the modern Ellore on the bank of the Kollern lake, was put to flight by Vikrama-Chodha. This Bhima may have been a predecessor of the other Bhima who is mentioned in the present inscription. Rajendra-Chodha is further stated to have made valuable presents of gold and jewels to the temple of Bhimesvara or Bhimansatha at Daksharama (v. 47 and 48).

The next king, Gokha III. (vv. 50 and 66, and l. 146), or (in Telugu) Kollottunga-Mahamahotrika (l. 142 f.), took to wife Jayambika, who belonged to the family of the chiefs of the Parvataparamahiti, i.e. the country to the west of the hill (v. 53). A number of inscriptions in these chiefs are engraved on the two temples of Siva and Vishnu at Nadenda in the Narasaraopetâ tulukâ of the Kistna district. Like the chiefs of Velanandu, they belonged to the Chaturthakula, i.e. the Sudra caste, and were Mahamandalavara. Their ancestor Buddhavarman was an officer of the first Eastern Chalukya king, Kubja-Vishnu, and received from the latter the country of seventy-three villages to the west of the hill. Buddhavarman's descendants hence bore the surname Girapashaminasa, i.e. 'rulers of the country' to the west of the hill, and prefixed to their names the Telugu term Konrapadaumati, i.e. 'ruler of the country' to the west of the hill. In inscriptions of Saka-Saivat 1052 (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of Kollottunga-Chodhadiva.' Accordingly they appear to have been dependents of the Eastern Chalukya king Kollottunga-Chodha II. In Saka-Saivat 1087, Konrapadaumati-Buddhavarman was a vassal of a king Rajaraja, to whom, as will be shown below, also Prithivisvara of Velanandu was subject.

To return to Jayambika, the wife of Gokha III.,—she is proved to have been the daughter of one of the chiefs of Nadenda, who, like the chiefs of Velanandu, belonged to the Sudra caste and were tributary to the Eastern Chalukyas. She built or rebuilt the temple of Kuntimadhava at Sripithapura (vv. 54 and 55) and covered with gold the image of Vishnu at Srihimhagiri (v. 56), i.e. at Srihimhhalam in the Vizagpatam tulukâ.

The last name in the list is Prithivisvara (v. 58) or Prithvisvara (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the Kistna and Godavari districts in 1892 and 1893, furnish Saka dates for the last five chiefs of Velanandu whose names are given in the Table on page 35. To the 14th king, Chodha, has to be assigned an inscription of Velanand-Chodha at Daksharama, which is dated in Saka-Saivat 1042 and in the Chalukya-Vikrama year 45, and which suggests that, after the death of Kollottunga-Chodha I. (Saka-Saivat...
1034), the chiefs of Velanāṇḍa became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṅvat 1055 belong to the reign of the 15th king, Goṇka II. These are a Drākshārāma inscription of the Mahānāgaldīvara Velanāṭi-Goṇkaya, the son of Gupḍāmbikā (No. 274 of 1893), and an inscription at Nāḍeṇḍa of Sābbāmbikā or Sābbama, the queen of the Mahānāgaldīvara Velanāṭi-Goṇkaya, who was the son of Chōḍa. In the first of these two inscriptions, Goṇka II. receives the bīrada ‘Chālukya-rājya-bhavama-mūla-stambha,’ which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 15th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṅvat 1058 and belongs to the time of Velanāṭi-Chōḍa, the son of Goṇka and Sābbāmbikā.

The 17th king was a dependent of Kulottuṅga-Chōḍa-Advāpa, by whom we have probably to understand Kulottuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṇka III. extend from Śaka-Saṅvat 1060 to 1079, as may be seen from the subjoined Table.

<table>
<thead>
<tr>
<th>Name of chief</th>
<th>Śaka date</th>
<th>Number of copy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Velanāṭi-Goṇka son of Rājendra-Chōḍa</td>
<td>1060</td>
<td>216 of 1892</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Gāṅgēya-Goṅkarāja</td>
<td>1060</td>
<td>275 of 1892</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1061</td>
<td>227, 265 and 384 of 1893.</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1063</td>
<td>228 of 1892</td>
</tr>
<tr>
<td>Velanāṭi-Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1065</td>
<td>231 of 1892</td>
</tr>
<tr>
<td>Velanāṭi-Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1072</td>
<td>224 of 1892</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1073</td>
<td>264 of 1892</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1075</td>
<td>228 of 1893</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1077</td>
<td>270 of 1893</td>
</tr>
<tr>
<td>Kulottuṅga-Chōḍa-Goṅkarāja</td>
<td>1079</td>
<td>268 of 1893</td>
</tr>
</tbody>
</table>

The inscriptions of Goṇka III. are followed by records of a king who calls himself Rājendra-Chōḍa-Advāpa, the son of Kulottuṅga-Chōḍa-Goṅkarāja, and whose queen was Pāpāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍa appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṅvat 1085 to 1102, with Prīthvīvāra, during whose reign the Pīṭhāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

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1 No. 344 of 1892 in my Annual Report for 1892-93.
# No. 4. Pithapuram Inscription of Prithvisvara.

Saka-Samvat 1664-7. A tabular list of the inscriptions of Prithvisvara is subjoined.

<table>
<thead>
<tr>
<th>Name of chief.</th>
<th>Saka date.</th>
<th>Number of copy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kulottunga-Venkata-priya-Rajendra-Chodayaraja</td>
<td>1085</td>
<td>238 of 1893.</td>
</tr>
<tr>
<td>Kulottunga-Rajendra-Chodayaraja</td>
<td>1085</td>
<td>256 of 1893.</td>
</tr>
<tr>
<td>Padamamihka of Padamamibha, queen of Rajendra-Chodayaraja, son of Kulottunga Chodha-Gosalkaraja</td>
<td>1085</td>
<td>257 of 1893.</td>
</tr>
<tr>
<td>Kulottunga-Rajendra-Chodayaraja</td>
<td>1087</td>
<td>225 and 236 of 1893.</td>
</tr>
<tr>
<td>Velamantti-Kulottunga-Rajendra-Chodayaraja</td>
<td>1102</td>
<td>413 of 1893.</td>
</tr>
</tbody>
</table>

**TEXT.**

A.—West Face.

1 चीकादिक्ष्य निकोलीव्यासचरनस्मारकाणि प्राचीन.
2 वेंद्रेष्टिवतनासमूद्रैः नामकरणााकापरकादविनश्वः
3 मूर्तिविशिष्टनिर्धारणकोमयित्र तत्त्व.
4 उनाल्यविनिर्माणेऽति चतुर्विन्यस्यवैलोकयाविनाशः
5 पदमामि पालिनार्को वधो [+f] तथा विनिश्चितसुरि संस्करणानि विभिन्नी.
6 दस्ते एके राजा वर्षसुनित संगमारिणीः प्रतिपलनुपुरीकतः [f]
7 तत्र एक वितान समकालधारी वीर्य चरितम् विवचन सकलप्रक.
8 नामाभिक्रियाकानाति [f] नामाविविख्यावन्यविभिन्नितति संस्करणालित.
9 कांक्य प्रत्यक्षाभिलोकीमात्रुपरि बदाराधारुपरि चामरे वारुपे [f] भ.
10 ग्रामसे ग्रामभद्राभविष्यकम् जन [f] सम्बद्धभवतय झाने वी.
11 तिकुरं वासु । [f] कीत सम्प्रभुवरत्नम् ब्रह्माजापाकापकानिधि वि.
12 प्राच्य[५] औष्ठियानवन्यमभिमुंडल महद्यन् [f] कुञ्जःवर्धयाचिपि.
13 य: अश्वनारामशैवानिपाटी । [f] राजा राजितचातुरमूर्तताकाचिपि.
14 भिन्नपुरे । [f] यातुः केशवद्रेष्टेयाचिपेपु तत्रंस्कृतः विज्ञातारिपर.

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1 See my Annual Report for 1892-83, p. 5 f.
2 From inscribed panels, prepared by Mr. H. Krihna Sastri.
3 Read विश्वसंति.
4 Read मद्रा.
5 Read विश्वसंति.
6 Read जीयन गुप्तान.
7 Read जीयन गुप्तान.
8 Read राज्यदेशिन; the assent of राज stands at the beginning of the next line.
9 Read मद्रा.
10 Read मद्रा विचारी राजाराजेश.
तपस्या 1। तद्भवः स्वस्वमद्भूतात्मकौ रणद्वयः। [१०] तिरिकोऽरुणः 
रंगनाथसिद्धितुं यस्य शिष्यः। [१०] ततो निरेक्षमूर्धालोकसिद्धि-
लिनाशुनः। [१०] कोटिनवाम[व]सस्य पुजोभूमिधारां। [१०] तथा
तुष्यः कोटिवर्मः। चन्द्रकलस्यपदातिविद्विशिष्यकतारि
कुलः कलावानः। [१०] गास्य पृथ्वीः प्रजीतः प्रतापसंगालजः स्वरूप- 
पतिकृतः। [१०] छायः निरेके च स पश्चाते विभयः स्मृतिः विधिविधिः
कमः। [१०] क्रियः गामकलस्यात्मकममाधानांगापुंसिद्दाः। [१०] 
नृपाचारः।
कुंतलकोकितिपतिमनोस्मायांवापाधिपणः। [१०] जिला भोजमराठ-
लालकक्षादिविज्ञाविषयः। राजः भाषितयोग्यस्य
जगतीमाश्रय सहस्त्रः। [१०] विविधविभवभाराद्वार留存ाधीनभाराः।
[भ मा च]विनियोगसमेत सिद्धविध्यवादः। [१०] परमस्म धनद्वयः चौिन-
[व]समकृम्भिण्डद्वसुमायात्त्वः राजः यमुनः। [१२] ततानव
धनव[व]पुरः दुःसुरारितः कलावानः। खुलसपुराराजातः। [१०] कोटितमा-
कन्म|]विकलस्यकृष्णघातीत्संघन्निगित्यवनो स महामूः। [१२] तत ए- 
तियः ततः कृक्षचतुरः। तपस्वारीमहानिपितः। तपस्विव[आ]
निर्धारिक्यता मृत्तिकृतखः। खिड़कितमच्छाविनिषाशः। [१०] 
वी लोकः यथयोगः। सिद्धचक्षुदिविज्ञावाः यथी हुःपापः।
निर्देशप्रभायवनपत्तिमेंससिरः। [१४] तपस्वारमडियवासः।
प्रमाणः। विचित्रितोशमान्यसमनादनसः। यथुभूमिपु मनी-
तिपुराचारः। गोविन्दव[र]विनां सुदिताररः। [१५] तत्राकिकावस्य
क[ह]पवारकम्बः। [१५] विमलादिवदबोभूतान्ताक्षयः 
संिरकर्मिकितमिनिर्रामिकिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरिटिरि

1 Read 'समः.
2 Read 'धमः.
3 Read 'राशमः
4 Read 'दुःधमः.
5 Read 'समः.
6 Read 'मृथुः.
7 Read 'पुष्यः.
8 Read 'प्राचे.
9 Read 'समः.
10 Read 'समः.
11 Read 'समः.
12 Read 'समः.
13 भूषण appears to be corrected from 'भूषण'.
14 भूषण appears to be corrected from 'भूषण'.
15 भूषण appears to be corrected from 'भूषण'.
16 भूषण appears to be corrected from 'भूषण'.
17 भूषण appears to be corrected from 'भूषण'.
18 भूषण appears to be corrected from 'भूषण'.
19 भूषण appears to be corrected from 'भूषण'.
20 भूषण appears to be corrected from 'भूषण'.
21 भूषण appears to be corrected from 'भूषण'.
40 [च] र । [१२८] तत्त्वानाचायसंतु: 'कृदियायमहीम्बूति ।
विकलादिलभूपाली

41 सुद्रवारं यदी । [१२८] राजराजेन्दुर: तत्पूर्वी राजराज: इव त्ययः ।
निक्षेपः

42 चैदृशात्मा राजसंतोषांसंवादः । [१२८] चेयं 'स्वयंकुशलामूर्तापन्नः-२
भवायम्

43 [भ] यवः सती राजदशियुर्विचारः नृपवरः । प्रोवराशदः ।
गानाम्

44 तस्मस्तगिवक्षिण्मभवादानाःसदा । बैलोक्षिण्युपेयः सरसिः ताः
चौधवेने 'हरि:' । [२०] अन्तः निजभुजोविदा माराक्षानां निवासः
'चितिवर्षाः

46 मयः [६] चीकुलातुमविचारः: [१०] दिनकारसिंहाः ताभ्यं यं कराराभम्
भा प्रविधः स्त्राबाघ सारतीसिंगिे । [२१] तस्मादाविर्गृहीरी
वीरः [ची]-

48 ड: प्रतापः [१] यु । कुमारः कृपितारातिराजनानदंभानस । [२२] चीकुलातुम् १
49 [ची] विदिपालतालामलामः [१०] वीरविवोधकुमारय प्रदी विनिः ।
50 डः [२३] कुञ्जविगमाक्षारः पारिपाल्याः वसुधराः [१०] स्त्राज्यम्
राजः
51 रिण्यां खुपुरेः खा नियुक्तः [र] न्यू । [२४] एऽत्योभू[न] नूपुराशा-
विवम्बन्यूररः

52 गमः [१०] तत्तमहविचित्रायसंज्ञातारातिसंपति: । [२५] तस्मा
प्रपिन्द्वतसमंयं

53 पुष्करीति: वेंचारविबुज्जार्जोरतारायमाहायः: [१०] पुष्कर: प्रविचवरीता
वेंच्चुरा

54 क्वमांगाक्षमाधिपतिमक्ष्यांवंकंयंत्रः । [२६] तेषाः मोक्षविषयाः
पाठः

55 ब्रह्माण्डं [१०] चीकुलातुमविचारः दधानीयुर्विचारः । [२७] पुष्करस्वाय

1 Read 'च' ।
2 Read 'ग' दर्ष।
3 Read 'च' विच्छ।
4 Read 'दूर'।
5 The anusvāra stands at the beginning of the next line.
6 The anusvāra stands at the beginning of the next line.
7 The anusvāra also appears to be corrected from some other akṣaras, the second part of which was 'ण'।

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56 समसराजनिलकप्रकृतिबिश्वासितोत्सविकिल्कियंगपवर्त्यां गीतक्रमपति[१] यी:-
57 चोपभोगधि [२] यदानायुगपितता वस्माति ख्रायः परे यानिये राजा।
58 [३] राजनि राजनोकियानिन्य यावकुश येदनि । [२५८] तथा
ग्रामिकितीस्वतं भाग-
59 [४] मन्दिर भीमतः [२] ब्रह्म [५] दुरी नाम तयो बिदमावित: ।
[२५८] चरि ।
60 [६] तथा प्रविष्टः [६] चार्गीरोहनरापली। भाषमति राजवं वैमीम-
61 डलभाराणायोय करजे । [२०८] तस्वितथारुपायसभूराजचेष्टी-
62 चाय्नसवजन: [७] उद्भोष: । चोपरोडकृपातं तुरुस्कितीभागा-
63 चिय्यामचरदर चतुर्माताप: । [३१८] वह: [८] री चोपरोडः भासंतानुरग-
64 वर: । पाण्डीव जियायावी साम्रत्तं मणिसुंभु । [२२८] तथा श्रीवीचोरी-
65 डिवितिपितिरकिस्सुत[१] विस्तानानामः । बिस्तानानारिकखालजनुपर-न
66 नामितनि संदिरेमृ । देवमाहीसकव्याचतुर्फल्लवं न्निस्युमाः-
67 तरायथा प्रादानुनितत्व भूयि बेरुस्तापते पारितारताराजें । [३२४] का-
68 श्री श्री दुरुश्रीराज[२] श्रीवीचोरीमविद: । परठपुलामथ गीतक्रमपति[२]-
69 [४] पुरा: । दुतमव पर: [३] यशागिरिपीव्रभावं खत: [३] नयांजन-
70 चिय्यामचरेयु: यु: यु: । [३४८] नत्यमार्फीगः प्रय सुनवे स दु:पीत-
71 स्व: । [प्र}तत्तमि: [३] गमावाद्विन्द्र प्रदः [४] देवमानसं । [३५८] चोपरोडः
अवस्थः । प्रति:-
72 दु:पि [श्री] [री] फल्लानमारीकीमि [५] श्रीमान्वीनिर्विक्रिमीभवतपब्जानि
73 [प] लर्वलः [६] । रंजे राजियराजचित्तानबयन [७] मो योगमवे
74 घरि यमनामिणि बाध्याकिल्लकिल्लकिल्लकिल्ला भज्युङ्खित: । [३६४] तद-
75 ख्या [११] विभागस्वयं भीमस्वेतारप्रतिप्रतिप्रतिभावनाविषयी । [३६४] र्या-
76 भूतूः । चोपरोडः यु: [७] पतिदिवतानामामानवाविका समि बादा परिती-
77 लो: । [३७४] तभियः [८] श्रीवीचोरिर्बाब्याहमयेश्वरचित्तिथानु: [२] री:-
78 । चोपरोडः [२] श्री [प] री राजोरोकिरिटेश्वरोदिवसस्वरपश्चा: । [२५८] ब्रह्म: [२]
79 मिसुखा चरत: निक्य[क] [र:१] देवलसास: दिष्ट: [२] खुला वारिधरवन्नी: [२]

1 देवि appears to be corrected by the engraver from देवि ; read देवि.
2 Read दिनि.
3 Read धिनि.
4 Read धिनि.
5 Read धिनि.
6 Read धिनि.
7 Read धिनि.
8 Read धिनि.
9 Read धिनि.
10 Read धिनि.
11 Read धिनि.
12 Read धिनि.
13 Read धिनि.
14 Read धिनि.
80 [च] नपवे लोकांतरखा [च]पि । तथुवेश्वरमृतस्वरवर्ष[ह]केरी-
81 [र] वायुमय कार्य[वी]षितविधिमख नितामात्रीधिमाशाशत । [८८°]
"अः"
82 खिलितितलक्ष्मि दशगावां शुद्धु प्रातकमया चटिता वि[र°]-
83 स् । हुम्बः [ः] खिलितितलक्ष्मि वषयायघमेपुजात्मा । क्षाब्बचर[सं]-
84 [सं] चुतक्षितितिवेव । [४०°] येन [न] श्रीमध्या नाधाप च[के] शास्त्र धाम
प्रभाषिता[य] [र°]
85 खिलितितलक्ष्मि [ः] श्रीमा । पादहितासहिती: प्राप्तादयः [अी]*
86 [म] निविरिण[ः]व । [४१°] ज्या श्रीकास्तहिताः समिद्रक्षुर[म]च[गा]*-
87 । भुः पिा: पुष्पवनविधिविन्दरः गोऽकभुपन्तः: । [४२°] तथा वि[ः]को-
88 कालपनी[ः] धनिर्मारा राधाजः [न] रमणीयविधिशेष[मृति]-
89 । [ः] संज्ञाविका तनुमैति व[ः]विव सादाचीरपुष्करनिघवा खलु
90 वधीपीठी । [४३°] [ज] तत्साध्याय प[ः] पुरवयी शुलापणी[रिव]वांगी विव[कं]-
91 चस्तु[ः] भक्तियुक्त कालन् । याबामायविलयपुकः
92 लीलाकालकं स्वः परा दातादीशीक्षित्नित्यन्तरे वीरवंदितोऽधोः: । [४४°] येन-
93 [ः] भोरायपितमयभिन्नतत्तजातिहारपतीनस्तित्यन्त्रमान्त[शो]ज[भा]-
94 लालकुलसनिधिमे। खालवादा सशरसत् । निस्सेष्य श्रीयविला[ः]विभ अज[ः]-
95 धिजवन हुम्बोनिधिवधाराय [भो] मो भूति वितवत्न हुतासिव जगतां राव[शी]
96 राधवेः । [४५°] यवायविक्षितविपिनभिन्नतत्तजातिहारपतीनमान्त[भा]
97 [रे] निवं [ः] सच्चाडन्ति वसुमती वसुमजा भमास । चच[ः] ग मोणिज-कमयेन [वि]भूः विभ-
98 तेव । [४६°] [रे] नारा[ः] नसाधनानि विढ्येः [भीमिश्वरसाला] वेती।[शी]
99 चं अस्मास । [रे] तिन्ता [ः] "श्रीस्वाचीयधुपनेमभारविछित्त[त] सदापितिसितं
"क[के]द्वादि-
100 गणान्यायेतिविये श्रीमध्या[ः]शुदा । [४७°] कन्तलाकसंदीहताघानातीरि-
"क[के]

1 Read एः.
2 Cancel the bracketed letter.
3 Read गाः.
4 Read अः.
5 The phrase stands at the begining of the next line.
6 Read पाः.
7 The group तस्द looks like तस्द.
8 Read अः.
9 Read एः.
10 Read एः.
11 Read एः.
12 Read कराः.
13 विधे is a genuine mistake for विधे which is precluded by the metre.
14 Read शी.
15 Read शल.
16 Read सुभ.

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101 [चीदास्स] वर्धनुः[ह] दाशारामनिव[ह]सिन्न । [४५८] विशु[सु] उत्ते जगती- 
तासंरलिङ्ग।
102 रामददा श[श] कलिप सतारितां । चाराभिकृति तत्वायोग्रहसम्भूता जावा- 
स तथा जगतीपरिवारमध्य । [४५८] जातमायय शिवाभाबिक[व] सकल- 
जगदधारणयांत्र।
104 देवधारिधावः कुमारकुलस्वपनवाकावानं गोकुम्बः[च] । यहितिचिन्तिपा- 
ला: चणमयिनी निन्दिते चबाले नासवंत: पारंवासजायां वियाति विदविरे 
धाम।
106 [च] दोयुक्षा: । [५०६] यमविसाजीभिमतावतान्द चितो [ची] वरिभुवालब- 
[च] वच नु- 
107 नेष्कोमलक्ष्य[क] मूर्तिकविरे राजिधर्मवाच[च] पुष्पमैः: । [५१४] संभावः 
[ची] सक- 
108 लक्ष जनक निद्रं [च] चाविधानचतुरम[च] पदः पदः । [ची] वेशु यथार्थमेव 
वर्दन्ति स- 
109 त[श] वाचवी[श] वालमयेश्वरनीजनकः । [५३] [च] पर्यंताय[च] मधिनपञ्चमुच- 
बालकराः।
110 दुदभ[व] जगतः भवाय। प[श] निदिर् चरितः [च] श्रेष्ठः जस्ता जायाभिका। 
निन्दिनां- 
111 [च] वाचितेतुः। [५३] वालमानमण्डप[क] विदमोगमो[श] समं सुरत्वर्ध- 
करितिर्गितो- 
112 लक्षातः। [ची] प्रथात्नाममनु पुरे 'वसतारोतीया कुंती[स] नोर्धपातसिकरस्त्र' 
विशोः। [५३] प्रां- 
113 [च] रागोपुरमीदिह[त] तद्यविधिणाय देवनिक्षयं कामनायं यथा [४५८] सुखाय 
तथाहित- 
114 [च] युदत्तभिमरारायायरकभिमतानिन्दितानि फला[व] व[च] भ्रेत्। [५५५] चोऩ- 
इति[श] चितिते[च]। 
115 परमस्य पुरस्य भायित्कहितविपानध्येतमूले॥ [१] विभाजनार्य निन्दित[शु] ति- 
साते[च]। 
116 वच [च] चमकित चाल यथा जनकः। [५६५] माहरस्त्रार्गत[क] विलक्षणमह- 
विचु देशवामसम- 

1. Read  [छादीनि].
2. Read  [छ].
3. The  [छ्व] of 'छ्व' appears to be corrected from ms.
4. Read  छादीनि.
5. Read 'कृष्णय'.
6. Read 'कृष्णय'.
7. Read 'विधाग'.
117 [ख्या्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्�ि] तिरेकास्माद्[शिस्मास्]रथासापिता भुविनः। [ख्या्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्�ि] तथवः।

118 ख भानी[ख्या्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्�ि] जनप्रस् यमानीयः।

119 [क्षेत्रः] खायुविवास्यस्य: [कारणः] देवः। अग्निविरोध[शिस्मासि] जनप्रस्थ- यमानीयः।

120 [स्माचारः] निर रप्तित पितामहः [कारणः] चौग्रेष्ठिरः न [नी ख्या्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्�ि] यः।

121 य[श्री]्यस्तितन्यमानंतरं परोत्तमत्रश्रांड्माण्यद्यमाण्यसा [निः] तरं विभासः


123 [दीद्दी] चितवर मिल श्रीमुः नूर्ण [श्री] दिक्कन्नी मालिनि मिश्रि[क्ष]मूभर[श्री] कदन नीकाबिर[श्री]्यस्य: ख्या्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्खा्�ि]

124 पात् [दुत]ि म [ज]से। [५६] यामा विद्वञ्जन्यो विद्वञ्जन्यो विद्वञ्जन्यो विद्वञ्जन्यो विद्वञ्जन्यो विद्वञ्जन्यो

125 [दीद्दी] तरकास्तवककु मानीदत्तासन्पूर्णः। [श्री] देशे। [क्षेत्र: [तु]शः। "पृथुपतः।"


127 [क्षेत्र] दह्वपुरवल्लभानुमानाकाशः। [श्री] तूर्णी शिला देषाङ्गिन तात् "महरकिल[क्षेत्र]्यो

128 योः परिवर्तनः। किं "स्वाक्षरेष्ठिमयनिष्ठ विकप्रभुक्तांड्माण्यः। किं वा

129 [अभिः] तमिलि सुधिर्विर्योपेतो भर्तिः। [६२] यामा अप्राणासाभिमनः जललितः

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1 Read श्रीपथाः।
2 Read श्रीमुः।
3 Read पृथुपतः।
4 Read श्रीस्यः।
5 Read श्रीमान्यः।
6 Read "स्वाक्षरेष्ठिमयनिष्ठ। The anumodh stands at the beginning of the next line.
7 Read "पात्: [दुत]ि म [ज]से।"
8 Read पात् [दुत]ि म [ज]से।
9 Read "पात्: [दुत]ि म [ज]से। The anumodh stands at the beginning of the next line.
10 Read "पात्: [दुत]ि म [ज]से। The anumodh stands at the beginning of the next line.
11 Read श्रीस्यः।
12 Read पृथुपतः।"
130 [त]क्ष[चा]ञ्जनया  "महाभरशीर्ष राजाकर्वादिपि । सुभाषियकलवैकाशिकपति:
   
131 [१]सम्भावयुज्ञानार्ध[५] उर्मूनियाचिकविंध्यचेन वेनान्वित । [४२८] निवानी
   
132 [कुं]जनपत्रक्त्वस्यमीमात्रोद्धीत्व भवानकमतुःमतापरमसिद्धार्थवाचाराः । विशं
133 की[क]मननयार्बिविभक्ति: पथारपरगतन् ष्ट्रीपति भुववर्तिविजयक्षे मूड़-
134 लि [छु]यवन् । [४४६] माता तथा तिमि महज्जसमुक्तक्ष्यविव संसेविनामिदता
   
135 [वि]द् दान्विभाकरे । शीघ्रान्वि करुववाला[ड]विविठतं नीलांतिदेये सुदा
   
136 विभद्यमं चिकितं । एवर्या यस्मीविविषमित । [४५८] नागायोिनि दुरुप्रभतिसम्यकः चन्द्र-
137 [पु[०] पु[०]प्रवराणा विविज्ञधासकलांकसंस्कारम् । झामवर्य ।[१] श्रीपति भक्षय
138 [नि]निकरियोरोवसिनि माधवाय प्रात्यांकरचिरोतिसिद्धार्थमन्त्रसित्वि विविशेष नायाम
139 श्रा । [४६५] ग्रामवन्युः १०० गुणिति निशंकमांज्ञानिनिमित्तसुन श्रीपिठपुर
   
140 नील[ती]मधवदेवरुरुं नागुंठितिलोचन नववंगवाह घनिष्ठित अहु ग्रह-
141 वेचारारसंहितसुगानवा[ड]सुबु वीमभारामंडलेश्वरेलनार्थिकलोको:

B.— South Face.

142 तुम्बाराज्यवेळोराजुल कोकृकृत वीमभारामंडलेन्द्रकरुणी-
143 तुम्बाराज्यवेळोराजुल महादेवुः जायमदेवुः रजवन्याबंशना-
144 तुम्बाराज्यवेळोराजुल वीमभारामंडलेन्द्रकरुणी-
145 विविज्ञधासकलांकसंस्कारम् गितं तात्वतियादिविवि-
146 रामसंरो राजपुरद्र: परमसहमर्हर: श्रीबापुराप्रिय-
147 नसनमाधवमाधवमाधवमाधव: घंटितवि-
148 रोपवन्युः ब्रोमुदितविश्वमवासिनो राजुमुद्यानार्थकुरुः-
149 विनायक[१]ः समाज्य मंदिरोतिसिद्धार्थवाहपाराजातिवारी-
150 कादिसमाचित्तमाध्यावति [२] भवाभाता जायमदेवेश्व ग्रो-

1 Read महल.
2 Read सचा.
3 Read श्रीम.
4 Read "महर्षियापुराप्रिय.
5 Read महालीनाटि.
6 Read "बापु".
7 Read भेंग.
8 Read "भावान्य: भृरुप्रियय.
9 The mānasūdra stands at the beginning of the next line.
TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (Brahmā), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (which was) the lotus on the navel of Hari (Viṣṇu), who is the husband of Śrī, who is the dwelling-place of the Vēdasātras, (and) who is engaged in protecting the multitude of worlds which moves within his own belly.

(V. 2.) As the current of the Gāṅgā from the sole of the foot of Hari, the only lord of the three worlds,— the Chaturthānraya was produced from the lotus-foot of him (viz. Brahmā), which is praised by (the god) Mahēndra. In this (race) was born prince Indrasēna,

1 Read विह्यास.
2 Read न्यायः.
3 Read विद्याण्य.
4 Read न्यायः.
5 Read प्रभाकर.
6 Read न्यायः.
7 Read समुहः.
8 The awesomeness stands at the beginning of the next line.
9 Read प्रभाकर.
10 i.e. the Vēdasātras or Upanishads.
11 i.e. the race of the fourth (caste).
who was praised by a wondering crowd of sages (and) who was adopted as son by king (Yudhishthira), the son of (the god) Dharma, who was pleased with (his) conduct in battle.

(V. 3.) Pleased (with him), the son of Dharma, who resembled Akhandala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (his own) throne which was covetted by all kings, an auspicious lamp1 which was praised by (i.e. the waving of which was accompanied by) the sounds of various musical instruments and conches, (and) two chauris of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipur in Madhyadesa, (a city) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishthira) had given all the emblems of a sovereign, ruled for a long time in that city,— adorning the circle of the earth with the splendour of the glittering canopy of (his) great fame, making the minds of all learned men rejoice, (and) surrounded by an army of four members,2 as the moon3 by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (viz. Mallavarman's) son (was) Ranadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Ranadurjaya (II.).

(Line 18.) His son (was) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (and) brave prince Mall (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Tripetra Pallava, this exalted (prince), who knew the rules (of politics, and) who exhibited the prowess of a lion, started for the Southern country (Dakhina-deśa) with the desire of conquering (it).

(V. 11.) Having subdued the kings (of) the Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras (and) Pulindas, the lords of the Kuntala and the Kērāla countries, the Gaṇḍas together with the Pāṇḍya king, the kings (of) Bhūja, Maruṭa, Lāṭa and Kaṭaka, (and) having obtained the Āśṭakṣara-jagati,4 this heroic (and) truthful king shone like Akhandala (Indra) (after the conquest) of the Daityas.

(V. 12.) (The capital) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, containing heaps of treasures, was filled with pious and learned men, (and therefore) resembled (Alakā) the city of Dhanada (Kubera), which is adorned with an assembly of Yakshas, contains the (nine) treasures, (and) is filled with Śiddhas and Vidyādharas.

(V. 13.) In that Dhanadapura, this prince Mall (I.), who resembled Mura (Vishnu), (and) who possessed the auspicious emblems of a sovereign, which had been received from Kunti's son (Yudhishthira),5 (and) which had been handed down by the succession of his race, ruled the earth.

1 Maṅgaladattaka is the same as diya or maṇḍuṣa-kdrat, which, according to Brown's Telugu Dictionary, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit दर्शण, compare Sp. Ind. Vol. I. p. 371, note 70.
2 i.e. of infantry, cavalry, elephants and chariots.
3 The particle εν is used for είς.
4 The word rājas has to be taken in the double sense of 'king' and 'moon,' as in verses 10 and 31.
5 i.e. 'the country of Six-thousand (villages).'
6 See verses 3 and 5 above.
(L. 30.) From him (was born) Eriyavarman, (and) from him Kuḍiyavarman (L.).

(V. 14.) From him was born prince Mallia (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (and) who obtained in the world on account of (his) virtues the surname Piḍuvāratāditya,¹ which is difficult to be acquired even by all the gods (who are) the lords of all the worlds.

(V. 15.) From him was born prince Kuḍiyavarman (II.), who crushed the insolence, pride and ambition of hostile kings, (and) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (time), the ornament of the Chālukya race was Vimalādityadēva, who conferred prosperity on the whole earth, (as the sun causes to unfold the blossoms of) a fine lotus-pond.

(V. 17.) The brave prince Kuḍiyavarman (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

(V. 18.) Then, pleased by (his) assistance, king Vimalāditya bestowed on prince Kuḍiyavarman (II.) the Gudravāra-dvaya.²

(V. 19.) His (viz. Vimalāditya's) son Rājarāja could boast of the sovereignty over the whole (world and) was the refuge of the chiefs among kings, (and therefore) resembled (the god) Rājarāja (Kubera) himself, who can boast of all treasures (and) who is the friend of the moon-created (Śiva).

(V. 20.) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Bājendra, the virtuous Ammaṅgayambī, who was born from the race of the Sun (and) who was the chief means of (his) obtaining the power over the various parts of the whole world,— just as Hari (Vithūra), the only lord of the three worlds, (married) Sarasijā (Lakshmi), who was born from the milk-ocean (and) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious Kulottunga-Chōda, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (and) to whom the Fortune of kings, forcibly seized by the hand,³ became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (and) brave prince Vira-Chōda, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulottunga-Chōda gave to prince Vira-Chōda the Vēngi-manḍala.

(V. 24.) Having ruled the earth, prince Kuḍiyavarman (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (viz. Kuḍiyavarman II.) was born prince Erṛaya, who resembled (Indra) the enemy of Vītra in power; (and) from him came Nannirāja, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (everywhere, and) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (L.), Gaṇḍa, prince Gotika (I.), Mallaya and Paṇḍa.

¹ The second member of this compound is dātīya, 'the sun.' The first member is probably connected with the Kaoaree-Telugu pīḍaya, 'a thunderbolt,' from which the Kaoaree pīḍa, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piḍuvāratāditya.
² i.e. the pair of (districts called) Gudravāra.
³ Or, 'the wealth of kings, extracted (in the shape of) tribute.'
(V. 27.) The most distinguished of these was prince Gōṅka (I.), who ruled the Andhra-
manḍala, though he received orders from (i.e. was tributary to) the glorious Kulōttunga-Chōḍa.

(V. 28.) The son of this prince Gōṅka (I.), whose feet were reddened by the great splen-
dour proceeding from the diadems1 of the crowd of all kings, was the glorious prince Chōḍa, pro-
ected by the pair of whose arms, the earth experienced as great comfort as during (the rule of) king Rāma, who was praised by all kings.2

(V. 29.) The virtuous son of the wise Gaṇḍha, the brother of that prince Gōṅka (I.), was
named Vedura (II.).

(V. 30.) Now, the Vēṅgi-manḍala prospered while the virtuous prince Vīra-Chōḍa, who
crushed troops of enemies (and) resembled Ākhaṇḍa (Indra), was ruling the kingdom.

(V. 31.) That brave prince Vedura (II.), whose right hand was fond of seizing the hair
of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious
king Vīra-Chōḍa.

(V. 32.) Following for a long time the commands of Vīra-Chōḍa, Vedura (II.) defeated
in battle the Pāṇḍya king together with a troop of vassals.

(V. 33.) Being pleased (with him), that glorious king Vīra-Chōḍa assigned before all the
astonished kings to this prince Vedura (II.) who overthrew hostile kings, one half of (his)
throne which was coveted by all princes, and moreover gave (to him) the country (ādī) called
Sindhu-yugmāntara, which possessed all (kinds of) grain and an abundance of fruit.

(V. 34.) Then the glorious Kulōttunga-Chōḍa, whose fame was very great, adopted as
son the son of prince Gōṅka (I.), prince Chōḍa, who destroyed the crowd of hostile kings
(and) whose character was blameless, and furnished (him) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (with him), this best of kings gave to (his adopted) son,
prince Chōḍa, the Vēṅgi-manḍala of Sixteen-thousand (villages).

(V. 36.) This prince Chōḍa, who resembled the terrible Bhima3 in uprooting crowds of
hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (and)
who was worshipped by all kings, was resplendent,—ruling the prosperous country (dharitṛi)
of Vēṅgi, which yielded the desired fruit, (and) constantly displaying devotion to the ancient
Vishnu, who can be reached by meditation.

(V. 37.) His beloved companion (in the enjoyment) of the three objects (of life) was
Gūḍambaṅka, the beauty of whose face resembled the full-moon, who equaled Lakshmi by
countless virtues, (and) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled Śachī and Vāsava (Indra), was born the glorious
prince Gōṅka (II.), who was the means of the safety of all men, (and) whose commands
glittered on creos of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in
his battles (and) had reached the state of gods, heard the thunder of the clouds in the sky,
they mistook it—though they resided in the other world—for the sound of the numerous, ter-
rible and great drums of his warlike expeditions, (and) wished him the desired success in
(his) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden
pinnacles (kumbha), established by him whose fame was praised by the gods, shone on the
tops of all temples on earth.

1 Prōḍyat-bhīṣa seems to be meant for bīṣa-prōḍyat.
2 The two words ‘earth’ and ‘comfort’ are repeated in a very inelegant and unusual manner (casumati and
sattāyam in line 57, and medhi and sakhām in line 66).
3 The second of the five Pāṇḍavas.
(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god Bhumānātha, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of Kājahasti and the Mahendrāchala (mountain) (were) the servants of this virtuous prince Gōka (II.).

(V. 43.) His lawful wife (was) Sābbāmīkā, who was adorned by virtues which deserved to be praised by the three worlds, whose form (made her appear) especially beautiful among women, who was a very embodiment of the earth herself (in patience, and) the number of whose good deeds was countless.

(V. 44.) To this couple was born Vīra-Rājendra-Chōda, who resembled a partial incarnation of Śūlapāpi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (was) a charm which, (if) pronounced, destroyed the crowd of all enemies, (and) who granted to suppliants much more than (their) requests.

(V. 45.) Just as the first pitcher-born (Agastya) (had dried up) the water of the ocean,—he dried up the whole of that lake (śaras) which had been formerly dug by the gods (and) which was full of rows of waves, shaken by shoals of crocodiles and pāñjīna (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed Bhima, just as Rāghava (Rāma) (had killed) Rāyāpā who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blow water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of Bhumēśvara, gave a golden aureola (prabhā) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (gods) in merit by joyfully covering the god Bhumānātha with a huge mass of gold (and) placing him on a pedestal (piṭha) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at Dākṣhārāma, he gave an ornamental arch (makara-torana), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was Akkāmbikā, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (and) who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince Gōka (III.), who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (and) the kings of whose enemies, not finding on the whole earth room for placing (their) feet even for an instant, took up (their) abode in the sky under forms suitable for this purpose.

(V. 51.) The Kalpaka tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of Rājendra-Chōda, who destroyed hostile kings, was granting the objects of (their) desires to the crowd of suppliants.

(V. 52 and 53.) His wife was Jāyāmīkā, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (to be) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the Parvata-mahā, who was devoted to the lotus-feet of Hari (Vishnu); who was the means of obtaining every prosperity; (and who therefore) resembled Padmālāyā.

1. Ramsayya-vidhiṣka appears to be meant for vidhiṣka rama[y].
2. The words Kauḥkāyair dhyāḥ ought to stand in the instrumental instead of the nominative case.
3. i.e., he built a dam or bridge across the water in order to reach Bhima who had evidently taken refuge in an island for the.
4. i.e., he killed all his enemies.
5. i.e., 'the country to the west of the hill.'
(Lakshmi), who was born from the milk-ocean, is the wife of Vishnu, (and) the goddess of prosperity.

(V. 54.) To Vishnu who fulfilled the desires of Kunti, (and) who dwelt in the town called Σριπτθα (i.e. at Śripiṭhapura), she built an assembly-hall (देशाना-मणḍapa), which was to enjoy (?) a permanent income (bhṛgya), (and which was adorned) with pillars which bore splendid ornaments (and) were as lovely as sapphires.

(V. 55.) Having built to him a temple which was adorned with an enclosure (प्रकाश) and gateways (गप्पुर), (and) having duly set up (an image of) Kamalāyā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishnu) together with her (viz. Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hāmānga—which may be learnt from the essence of all Veda (Śruti)—of the highest being which has assumed the shape of the lord of Śrismhagiri in order to remove the distress of (his) devotees.

(V. 57.) The many precious golden pinnacles (śumbha) which she placed on the tops—that resembled the peaks of mountains of shining crystal—of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithivīśvarā, who,—as the god (Vishnu) himself who is the husband of Śrī and of the Earth,—causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case of silver purified by fire.

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (by the water poured out) at gifts which are continually being performed, (and who therefore) resembles a must elephant whose agile trunk is moistened by the ichor which is continually oozing out,—that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits; caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (their) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (his) start for war, the crowds of his enemies quickly leave (their) countries, flee in (all) directions with eyes trembling with fear, and roam about, thinking constantly:—“Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the Kalpa?”

(V. 63.) Though equal (to him) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

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1 This epithet alludes to the name of the Kunti-Mādhava temple. Kunti was the paternal aunt of Krishna, an incarnation of Vishnu.
2 Pārīkāra is used in the sense of parīshkara.
3 Hariśīla is the same as indramāla.
4 i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrismhagiri, i.e. Śrismhāchalam in the Vizagapatam tālukkā.
5 Kāranda and bhṛga both mean the same.
6 Dhūmākṣa is synonymous with dhūmakṣānā.
7 Tīrtha is here used in the sense of vīrṭma.
8 The composer has evidently forgotten a word meaning 'tree' between doamra and kowra.
nature is brackish, did not reach the standard of him who equalled (Yudhishthira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince Prithviśvara, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the Mēśa-samkrānti in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),—the mother of this great (king and) the beloved queen of prince Gouṅka (III.), the virtuous (and) charitable Jāyamānbā, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god Vishṇu, whose nature may be known from the Vēdānta, who is the abode of Prosperity, (and) who always resides in the heads (ātman) of all Vēdas (Śruti),¹ (viz. to the god) Mādhava who abides at Śrīpithā[pu]ra, an excellent village in the country (dēka) of Prōlunāṇḍu, called Navakhaṇḍavāda, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 159.) In the Śaka year 1108, at the time of the Mēśa-samkrānti,—Jāyamādevi, the great queen of the glorious Mahāmanḍalēśvara Kulotṯuniga-Manma-Gouṅkāraḷa, the son of the glorious Mahāmanḍalēśvara Velanānti-Kulōttuniga-Rājendrā-Chōḍyarāḷa, gave to the god Kunti-Mādhavādeva at Śrīpithāpuram the whole village called Navakhaṇḍavāda in Prōlunāṇḍu, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (bhōga) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the Rājarājasparāmēśvara, the Purāndara (Indra) among kings, the devout worshipper of Mahēśvara, the beloved son of the glorious prince Gouṅka (III.), who has studied the principles of all sciences, prince Prithviśvaradēva, who has destroyed all enemies,—having called together all inhabitants of the district (visāya) of Prōlunāṇḍu, the Rākṣakūṭas and others, together with the ratas (kuṭumbiya),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth:—

(L. 150.) “Be it known to you that our mother Jāyama-mahādevi has given the whole village called Navakhaṇḍavāda in the district (visāya) of Prōlunāṇḍu, together with houses, fields and gardens, to the holy god Kunti-Mādhavādeva who resides at Śrīpithāpuram, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (are):—In the east, the boundary (is) the embankment (gat[u]) of Pērāva; in the south-east, the boundary (is) Indurāvalu; in the south, the boundary (is) the embankment of Śrūgūṇḍa; in the south-west, the boundary (is) Doṅkiṣādiyāḷu; in the west, the boundary (is) the eastern embankment of the Kommināyaku tank (cheṛuva); in the north-west, the boundary (is) the embankment (kaṇnu) of Vāḍava; in the north, the boundaries (are) the five embankments of Puṭṭalatrōva; (and) in the north-east, the boundary (is) Sabbālarāvī.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand Brāhmaṇas on the bank of the Gangā.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

¹ The Vēdasaras are the Vēdāntas or Upanishadas. See above, page 47, note 12.
(L. 164.) "And in accordance with this sentence of Vyas, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (but) the charity (is) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (above) edict (śālana) was composed by the excellent Ayyapilliya, who obeyed the commands of the glorious prince Pṛthvīśvara.

(L. 168.) (This edict was) written by Kaṭespecially at Śrīpithāpuram, Hail! Hail! Hail!

No. 5.— TAXILA PLATE OF PATIKA.

By G. Bühler, Ph.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,1 and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kahatrapas,2 according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham, was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dheri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one sitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the left-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharoṣṭhi of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that ta and sa occasionally have small loops to the left of the tops instead of curves, and that the ived stroke of mi in Rokṣimitra, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted ga.

The language is the North-Western or Gandhārī Prākīrt, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.4 Peculiar are, however, the distinction between the dental and lingual nasals and the use of the anusvāra, which both are absent in the Mathurā inscription, as well as the substitution of u for o in the termination of the nominative singular of the masculine, of prachu, i.e. prāchā for prāchā, l. 2, and jau for jao, i.e. jayō. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a saṅghārāma or monastery at a place called Chhiēma (Kahēma) to the north-east of Takhaṣiśla, i.e. Takhaṣiśla or Taxila, which Sir A. Cunningham (loc. cit.) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donār is not, as Professor Dowson thought,

Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulua of the inscription G. on the Mathurā lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurā inscription to Patika, and which can only be a tribal name. This identification shows that Sudasa or Sodasa of Mathura and Patika, as well as their fathers Harshubula or Bajuvela and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Sodasa's inscription from the Kakhakhi Tila, the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham and Dr. Bhagvanal maintain, Liaka and his son were Sakas. As Liaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shah-Dheri), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Moga, it may suffice to point out that Sir A. Cunningham (loc. cit.) has long ago identified him with the Masi or Mauco of the coins, and that Director von Sallet places him, on numismatic evidence, together with Harshubula-Bajuvela, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindu overseer of the works in Patika's saṃghārāma was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

**TEXT.**

"A.—Obverse."

1 [Samvatasa]aya* athasatatimes 20 20 20 10 4 4 maharayasa mahantasa
 [Mo]gas [ema]s divase panchame 4 1 etaye purvaye Chhahara. 7

2 Chukhsa cha Chhatrapasa [†] Liako Kusuluko nama [†] tasa putro
 Pa[tij] 8 [||†] Takhasilaye nagare utara prachu deso Chhema nama atra

3 sa* Patiko apratiḥhavita bhagavata-śakamunisa 9 sahirām [ti]tha[veti]*
 saṃgharamām cha sarva-Budhana puyae 11 matapitarin puyaya[rito]

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1 Dr. Bhagvanal’s identification of Kusuluka and Kusulua with Kusulo or Kusula, the epithet of Kadphises (Journ. E. As. Soc. 1894, p. 530), is highly improbable on account of the fi which the Pātrik legends of the coins invariably show in the second syllable.
2 Ep. Ind. Vol. II. p. 199, where I would now remove the alternative reading 43, which I thought admissible at first.
3 Coins of the Sakas, p. 31 ff.
4 Die Nachfolger Alexanders des Grossen, pp. 47 f. and 65; compare Dr. Gardner’s Coins of the Greek and Scythic Kings, p. xx.
5 The first three letters are somewhat indistinct, but recognisable in the original.
6 Restore Panemasa with Professor Dawson; only part of the vowel and of the head of the consonant has been preserved.
7 Dr. Bhagvanal’s restoration Chhaharaasa is not absolutely impossible, as the half-destroyed sign at the end may have been sa and as lines 2–3 have each one letter more. But the reading Chhahara[a] is also possible.
8 Restore Patiko with Dr. Bhagvanal.
9 Restore de[a], the first letter of which has been omitted by mistake, like the ps of pātihaveti and the corrected e of puyae.
10 Restore pātihaveti with Professor Dawson.

The s has been added as a correction and stands above the line.
4 Chhatrapasa saputradarasa uyabalavardho bhratara sarva [cha natiga] dhavaasa¹
     cha puyayanto [||*] mahadananpati-Patikasa jan va[ñae]²
5 Rohiṇimitraṇa ya ima[hi] samgharama navakamika [||*]

B.—Reverse.

6 Patikasa Chhatrapa Liaka³ [||*]

TRANSLATION.

In the seventy-eighth year—78—of the great king, great Moga [1], on the fifth—5—
day of the month Panema[2],—on the (lunar day, specified as) above,—of the Chhahara and
Chukhsa Satrap [3]—Liaka Kusuluka (is his) name—of him the son (is) Patika [4]. To the
north of the town of Takhasila [5], the eastern region (bears) the name Chhema— in this place
Patika-establises a (formerly) not established [6] relic of divine Sakamuni (Śākyamuni) and a
monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the
increase of the length of the life and of the power of the Satrap, who is associated with his
sons and wives,—worshipping both all his brothers and his blood-relations and connexion [7].
The victory of the great gift-lord Patika is described by Rohiṇimitra, who is the overseer of
the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Moga, but of the era which he used;
compare the Kradadaman inscription, l. 4 : Rradadamnā varsha devasaptamami. Saṅvatāraṇya
ahasaṁatimaś stands for *saṅvatāraṇkā ahaṇasaṁatimaka, the affix ka (here represented by a)
being added in accordance with the usage of the Prakrit.

2. The cases in which names of Macedonian months, as here Panema, are found in Prakrit
inscriptions, have been collected by Sir A. Cunningham, Book of Indian Eras, p. 41. It may
be noted that they occur only in Kharbhashi documents from Afghanistan and the extreme
North-West of India.

3. The words Chhahara Chukhsa cha Chhatrapasa no doubt mean that Liaka ruled as
Satrap over the districts of Chhahara and Chukhsa. Sir A. Cunningham (Reports, Vol. V.
p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place
where the inscription has been found. This will hardly do, as according to our text the place
was called Chhema. But with respect to Chukhsa, which possibly might be read Chuska, I
would point out its close resemblance to the curious Sanskrit chośka, which according to the
Trikaṇḍadesha⁵ means 'a horse from the districts on the Indus.' Might not chośka, like

¹ The left top-stroke of the cha has been destroyed. Nati is somewhat indistinct, and only the left side of
the top of ya remains. There are also a few dots belonging to the top of the next letter. The reading was no

² The last two syllables of vañae are distinctly recognisable on the plate. The e stands just at the edge of
the break. The ā consists of a long straight line on the right and a wavy limb on the left.

³ These three words stand on the back of the plate to the right of line 5. The photograph shows only the last
two, running from the left to the right, because the plate has not been turned round in order to photograph them
separately.

⁴ The figures within crotchetts refer to the remarks given below.

⁵ In the Kharbhashi writing, as in the Brahmi of Girkak, the natural order of the consonants in a ligature is
sometimes inverted for graphic reasons, and in our inscription the words puraye, vaṛāhī, and vaṃsa are spelt
puraṇey, vaṛāhī, and vaṃsam.

⁶ See the St. Petersburg Dictionary, sub vocg चोऽका.
Taxila Plate of Patika.—The year 78.
saṁdhava, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of Chukha or Chukha? If that were so, it would follow that Liaka governed the Eastern Panjāb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series), II. 2-3:—Vāchakasya-āryya-Ghasthaustiṣya iśjyo ganiyey-āryya-
Maṅguhastiṣya shoṛhacharo vāchako Āryya-Dīvatayā nirvartamā; and ibidem, No. 37, l. 4:—
Āryya-jeshtakasthiṣya iśjyo Āryya-Mihito tāṣya iśjyo Āryya-Ksherako vāchako tāṣya nirvatanā.

5. The construction is not quite correct. It ought to be either Tukhaśilaye nagarasa
utareṇa or Tukhaśilayā nagare (accusative for nagaratā?) utareṇa.

6. Apratīkṣavita, 'not established,' probably is meant to indicate that this particular relic
had not been worshipped formerly, but had been newly discovered.

7. Bhraratat sara seems intended for the accusative plural, bhrātrān saradā; compare
bhraratati in the Bimaran vase inscription. The following genitive natīga[baṁ]*dhaṇava is
irregular. It is probably owing to the circumstance that in the Gandhāra dialect the verb
puṇyaqiti could take either the accusative or the genitive, like the Sanskrit navatī.

8. Jau, 'the victory,' refers to the gift, by which Patika had become a dīvanīra, 'a hero
in liberality.' Vaśāśa corresponds exactly to the Sanskrit varṇayātā. For the elision of the t
compare the elision of k in saṁvatsaraśāvā and atkaśatatiṁa. With the locative imahi, 'in this,'
compare kahaṁ and so forth.

9. I would suggest that the endorsement Patikasa Ohkhatrapa Liaka, translated literally
by "Of Patika, the Satrap Liaka," means "Patika's (father), the Satrap Liaka." As Patika
receives no official title whatsoever, he must as yet have been a private individual and as such
unable to sanction or endorse an official document. The use of the bare stem instead of the
nominative, which with this interpretation the phrase would show twice, is not uncommon in
documents of the period.

No. 6.—SALOTGI PILLAR INSCRIPTIONS.

By Professor F. Kielhorn and H. Krishna Sastri.

The pillar which contains these inscriptions, was originally at Sālotgi, a large village six
miles south-east of Ipdř, the chief town of the Ipdř talukā of the Bijāpur district of the
Bombay Presidency, and has now been placed in the chaṇḍi at Ipdř. A translation of one of
the inscriptions (the one here called A) has been published, with a lithograph of the greater
part of the text, by the late Mr. S. P. Pandit, in the Indian Antiquary, Vol. I. p. 205 ff. We
now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing,
are some sculptures: towards the top a līṅga, and below it a cow and calf, and something else
which has been defaced. The first face of the pillar contains 32 lines of writing in Nāgarī
characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5'' high
by from 1' 4'' to 1' 4½'' broad. The second face contains 30 lines of writing in Nāgarī characters
and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8'' high by from 9''
to 10'' broad. The third face contains 21 lines of writing in Nāgarī characters and, below them,
8 lines in Old-Kanarese characters, covering a space of about 3' 2'' high by 1' 4'' broad.
And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3½' by 3½' high by from 9' to 10' broad. The 83 lines of writing in Nāgari characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgari characters. With the exception of altogether eleven aksaras in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch; but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory ōṁ svasti śriḥ, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter b throughout is written by a sign of its own, not by the sign for s. As regards lexicography, it may be mentioned here that the word puṣpa in line 69 apparently is used to denote a particular coin.₁

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṁvat 867, the year Plavāṇa, and to the reign of the [Rāshaṅkaraṇa] Akalavartadēva Krishna-rāja [III.], the son of Amoghavarsha, whom it represents as residing at Mānyakhēta. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhadrapada in the above-mentioned year, were made by Chakrāyudhabhusha, the chief (or proprietor) of the village of Pāvīṭṭage in the Karnaṇpurī viśaya, in favour of a school or hall (śālī) that had been established at the village by the chief minister and Saṁhīvgrahaṅ of Krishna-rāja, Nāruṇa, surnamed Gajāṅkuśa, an inhabitant of the village of Kāśchanaṇumudvōḷ in the Māhīṅa viśaya.²

In the Indian Antiquary, Vol. XXIII. p. 128, No. 61, it has been shown that the date of this inscription, for Śaka-Saṁvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 13m. after mean sunrise.³ And it has also been already stated that, as the Jovian year Plavāṇa, which in lines 3-5 of the inscription is coupled with Śaka-Saṁvat 867 expired, did not commence⁴ till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvīṭṭage, where the śālī was established,⁵ has with great probability been suggested to be the modern Sālōṭga, where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēta) have not been identified.

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₁ The term puṣpa, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's Coins of Southern India, p. 55. Compare the term cardā, 'a pagoda,' which is derived from the emblem of a hearse (cardā) on the coins of the Chalukyas.—B. H.]

² [The Māhīṅa-viśaya might be identical with the Mahīṅa-paṇḍāla of the Mahāvīra (p. 47 of Wijesinha's Translations), the Mahīṅa of the Dīpaṇakara (viii. 5), the Mahīṅa of the Bṛihatāsthātī (ix. 10), and the modern Mādura (Mysore). In this case Kāśchanaṇumudvōḷ cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (Ind. Ant. Vol. I. p. 266).—B. H.]

³ The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

⁴ sic. by the mean-sun system, which alone is applicable here. By the southern luni-solar system Plavāṇa would be Śaka-Saṁvat 869 expired.

⁵ To judge by the description of it, given in the text, the śālī must have been an establishment of some importance.
The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kandas metre.

The inscription appears to record that the school or hall (śāla), the building of which was referred to in the inscription A, was re-built by a certain Kaṭchiga (verses 1 and 5), who was a native of Kopaṇaṇaḷa and a member of the race of the Sejāras; that he bestowed certain land on the same hall; and that he caused this edict (śāsana) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, i.e. 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyaṇa, who, in verse 13 of the inscription A, receives the bīhuda Gaḍākūśa, i.e. 'the elephant-goad.'

As Kaṭchiga himself professes to be a member of the race of the Sejāras and to have come from the town of Kopaṇaṇaḷa, it may be assumed that he was an ancestor of the Śilahāra chief Gōvīṇaḷa or Kopaṇaṇaḷa, during whose reign the inscription C was engraved. Regarding Kopaṇaṇaḷa or Kopaṇaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipuruṣha of the hall (śāla) at the agroḥāra of Pavīṭha," which belonged to a group of 36 villages, the chief place of which was Bāḍajale. The granted land was situated in Pavīṭha itself, in Balambugė (?), and in Sīnganakatțe near Mākiriṇi (7). These localities cannot be identified, with the exception of Pavīṭha or, as it is spelt in the inscription A, Pavīṭḍa, which, as stated before, must be identical with the modern Sāḷōṭṭi. The name appears to have been developed from Śāḷa- Pavīṭḍa or Pavīṭha, as the village may have been called after the establishment of the hall (śāla) in the midst of it. The name of the god Trayipuruṣha, i.e. 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the Mahāmaṇḍalēṣuḷa Gōv[ū]ṇaḷa, who belonged to the Śilahāra race; who traced his descent from the mythical Śilahāra king Jīṁūṭavāhana; whose banner was a golden Garuda; and who was the lord of the city of Kopaṇaṇaḷa.

In his *Essays on Kannada Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇaṇaḷa is referred to by Nṛpapātīnga in his Kaviṛājāmaṛga as one of the places where the Kammada tīrul, i.e. 'the pulp of Kammada,' or 'the purest Kannada,' was spoken. Nṛpapātīnga mentions as other centres of pure Kannada: Kisuvoḷa, Puligere and Oḷkuṇda, which are respectively identical with Paṭṭadaḵal, Lakṣahmēśvar and Hungund in the Dhārwāḍ and Bīḷaḍar districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇaṇaḷa was near Mulgund in the Dhārwāḍ district. Perhaps Kopaṇaṇaḷa or, as it is called in the inscriptions C and B, Kopaṇaṇapura or Kopaṇaṇapura, may be identical with Kopōla in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇaṇapura or Kopaṇaṇapura must have been the residence of a separate branch of the Śilahāra or Sejāra dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'

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3 Other forms of this name are Śilōra, Śīḷōra, and Śiḷōhāra; see above, Vol. III, p. 294, note 7.
4 See Dr. Fleet's *Kanarese Dynasties*, p. 92, and Dr. Bhandarkar's *Early History of the Deccan*, 2nd edition, p. 131.
TEXT OF A.

First face.

1 [Ou²] [l*l] Svasū śrīḥ [l*l] Jayatya-āvishkṛtām Vīṣṇavr-Vvāsinat-āpatyam-uttamām [l*l]
2 dhīta-lōkamarāya-saṁamunbhrīt-tenambhrīdvaram [l*l] [l*l]
3 Śaka-kallād-gat-ābādaṁ sa-saṁpādha-kāshyashtishu [l*l] saṭē-
4 śv̱-saṁśtu tāvastu sāmānām-āmākt'o-pi cha l(l) [2*l] Va-
5 rttamānē Plavanā-ābdē vartttamānē nirākūle [l*l] jaṇe ja-
6 napādē nānā-dhānya-saṁpaṭ-saṁvānīte l(l) [3*l] Śrīmatē-
7 mōghavaraḥsaya paramēvārā-bhūpatē [l*l] priya-sūnau
8 svakṣyā-ārṣya-pāda-āhānā-parē parē l(l) [4*l] Pvastrarīmaṁ-
9 na-parama-kalīyāna-vijayā-ōdyāmē [l*l] Pṛthivī-
10 vallabhē-kālavarshaḥdēvē ramāvati l(l) [5*l] Mānyakē-
11 tē thirishhūta-kaṭakē ramya-harmyakē [l*l] subhā-pra-
12 māda-kāti-rājī-rajita-pāṭakē l(l) [6*l] Sukhām va-
13 sati dharmanē ca sadā pālayati praṇāṁ [l*l] dadatu-n-
14 mita-vastuṁ dvij-ādībhō dayā-parē [l(l)] [7*l] Anē-
15 k-aśvānibhir-maṇi-maṇi-chuṇāb-padaṁbūjē [l*l] chakā-
16 sati yaśō-bhāji rājī rājiva-lōchanē l(l) [8*l] Ami-
17 tadyunī-dōrivrīya-svākīrit-ārātānāmēdē [l*l] kṛita-dī-
18 gviyāyē Krishnārājē rājyaṃ pradāsati l(l) [9*l] Iha
19 Kāppapuru-lāma-viṣhayē viṣhaya-ōttamē [l*l] Pāvīṭṭa-
20 go iti khyāta-nāma-grāmē manōramē |l| [10*l]
21 Śrīmati? Māhiṣa-viṣhaye Kāmchana vamudvōlī-iti prasi-
22 ddhe grāmē [l*l] vāstavyaḥ Kauṇḍiṇyō Vājaśeṇaś-tu Kauvaśāk-kṛṣṇyanaḥ [l*l] [11*l]
23 Dāmapāryya-sutaḥ śrīmān-vadānyō yaḥ pratāpavān [l*l] Nārāyaṃ[ō]-
24 bhidhānēna Nārāyaṇaś ivāpāraḥ l(l) [12*l] Vidyātō bhuvī vidyāvān-yō
25 Gajānkhūsa-saṁjñayā [l*l] pradbhānaḥ Krishnārājasya mantrip san sandhivigrāhī [l*l] [13*l]
26 Tasya yaḥ prathiḥastō-bhūt-priyō daśānayaḥstavat [l*l] nīynrakāt-tēnā
27 tēnā tējśavi sandhivigrāhā-karmanē l(l) [14*l] Pāragō rāju-vidyānāṁ kavi-
29 kāritā śālā śrī-viśālā manōramā [l*l] dhātē-ēva sv-ēchhāyā sṛṣṭiḥ sthāpitā- [l*l] [16*l] Šālā Manōvat-śrī-ahā Brahma-yuktā virā-

1 From an impression supplied by Dr. Fleet.
2 Metre of verses 1-10: Ślokā (Anustubh).
3 The impression looks as if before this sēr the akṣara əko had already been once engraved and had then been effaced again.
4 Originally Maṇḍapākāṭa was engraved.
5 Here the original has an ornamental full stop.
6 Metro : Āyātgī.
7 At first sight we should read Kāmchana mavadvōlā, the akṣara əko of which is written with the Kannarese sign; but the back of the impression shows that the i of əi and the əa have been struck out.
8 Metro of verses 12-33: Ślokā (Anustubh).
9 This word, which has been erroneously repeated here, has perhaps been struck out already in the original.
10 Read bhūṣṭ; this correction also has perhaps been made already in the original.
11 What is actually engraved here is dismsrēdṛyād i ratriyād, but the first ratriyād and the sign of punctuatio after it appear to have been struck out.
31 jatē [1*] atra vidyā-ārthinaḥ saṁti ṇānā-janapad-ōdbhavāḥ [II] [17*] Ēbhyaḥ prakalpitā
32 vrddhīṣṭatīyōḥ-dhum-ōchyatē [1*] prapaṁchō dēśa-kāl-adir-ētatī khyāti-
prasiddhayē [II] [18*]

Second Face.

33 Ētat-Pāvīṭṭage-grā.
34 ma-patiḥ Kāśyapa-ṛgh.
35 traṇāḥ [1*] prabhur-Vvājasanē.
36 yānām Kāṇvaśākhavatāṁ vara[ṛ] [II] [19*]
37 Gōvindabhata-tanayō
38 brahmāṇyāḥ srich-agnimān [1*]
39 Buṭāḥ-Chakrāyudhō nāma
40 keṣamāṇ-vaḍaṭāṁ varaḥ [II] [20*]
41 Brahmavivamvat-prājño
42 bhavyāḥ sēvyāḥ priyaṁvadaḥ [1*]
43 dharmaḥsāstra-raṭaḥ śrīmān
44 sākṣahād-iva Parāśaraḥ [II] [21*]
45 Pūrvv-ōktē varttamān-ābdō
dē
46 māve Bhāḍrapade-mahitē [1*]
47 pitri-parvvaṇi tasya-Aiva
48 Kuja-vārēṇa samyutē [II] [22*]
49 Sūryāgrahana-kāle tu
50 madhye gē cha dvākaraḥ [1*]
51 Gōdāvan[yy]ālu mahānand[yān].
52 kōṭi [1*] śrīthakā [II] [23*]
53 Yāḥ pra. ... nāma
54 grāmān ... rtitaḥ [1*]
55 sa tējasī mahāsa[ṛ]tvō
dē
56 dvijendrā-dviśatī-yutaḥ [II] [24*]
57 Sthitvā tṛṭhā-vaṛē snātvā
dē
58 sā[ṛ]tvikaṁ dharmam-āśritaḥ [1*]
59 Śālā-vidyārthi-saṅghāya
dē
60 dattavān bhūmim-uttamām [II] [25*]
61 Pāvīṭṭago iti khyāte
dē
62 grāmē-smin sadgup-ākarē [1*]

Third Face.

63 mānyāṁ nivarttanānāṁ tu paṁchabhiḥ-cha śatair-mmitām [II] [26*]
64 Nivēśanāni sārdhāni2 saptaviṁśatim-ādarāt [1*]
65 mānyāni dattaṁ-mānyō Gōvindabuḍha-nandanaḥ [II] [27*]
66 Nivarttanāni chātvaṁ mānyāṇ̇i kusuma-vāṭkām [1*]
67 nivarttanāni dip-arthaṁ mānyāṇi dvādaś-aiva cha [II] [28*]
68 Śālā-vidyārthi-saṅghāya su-dravyāṇi dvijāṭhibhiḥ [1*]
69 paṁcha puṣhpaṇi dévāni vīvāhē sati taj-janaṅī [II] [29*]

1 Read Ētat-khaṅḍa.
2 This akṣara may possibly be prād.
3 Originally sāmāṅgāya was engraved.
4 Originally Kōṣṭha was engraved.
5 This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for sṛṭhāśi.
70 Déyaṁ tath-opanayané viváhé yat-pur-ödítam [*]
71 tad-ariddhan ch-aïta-t-adrddhan cha chuddá-karmmañi taj-janañi [l*] [30*]
72 Këcha-chit-karánë-ëha karttaryé vipra-bhójanañ [l*]
73 bhójayé-tu yathá-sakti parishat-parishaj-janañ [l*] [31*]
74 Vyákhyáta-sch-ayëva sálayám kalpitáni mahátmánañ [l*]
75 nivarttanáni pariçásad-bhúmer-mmányañi tání cha [l*]
76 vyákhyátera-saayáh sálayám mányaam-ékain nivéshanañ [l*] [32*]
77 Bahubhir-vvasudhá bhúktá rágabhí Sagar-adibhiñ [l*]
78 yasa yasya yadá bhúmis-tasya tasya tadá phalam [l*] [33*]
79 1Sámayó-yaná dharmma-sétur-nípápañ kále ká.
80 lë pàlanlyé bhavat同行 [l*] sarván-étán
81 bhávinañ páthitivéndrán bhúyó bhúyáñ práthbhayaty-ësha Rámañ [l*] [34*]
82 2Sva-daptám para-daptám vás yó haréta vásunáharám [l*]
83 shaśtiñ varsha-sahasrāpi viññáháyám jayaté krim[h] [l*] [35*]

TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatá, the vehicle of that supreme being who has the three worlds for his own body.¹

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many² years in figures, in the current year Plavanga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the Paramékara, the glorious king Amóghavarsa, the fortunate great Akalavarsadéva, the Favourite of the Earth, who ever meditates on the feet of his father and whose efforts to gain supreme prosperity are constantly increasing, residing in comfort at Mánjohátha, where his camp is firmly established, where the houses are handsome and the quarters resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Bráhmanas and others; while he, king Krishna, whose lotus-feet are kissed by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters.³

(V. 10.) Here, in the most excellent of districts, the district of Karnapuri, in the pleasant well-known village of Pavítta:—

(V. 11.) In the prosperous Máhisha district, in the village named Káñchanamuduvól, there dwell (or dwell) one Nárayana, the son of Dámaprya, of the Kauhújña gotra, a student

¹ Metre: Sálpit.
² Metre: Śikva (Amukthā).
³ The words śeśkriitam Viśnu, 'manifested of Viśnu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the Tídundra inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Viśnu, while in reality he glorifies Viśnu's vehicle, the mythical bird Garuda.—The adjective Páinata of the text is not given in the dictionaries.
⁴ cfr. 867; the words ' and as many years in figures' are quite inappropriate here.
⁵ The word d̐y̐a apparently is used here in the sense of the Kánarón ayu.
⁶ Páñaka = prámaikadé.
⁷ Chumb is used in the sense of chumbita; compare Ep. Ind. Vol. II. p. 165, note 64.
⁸ Māyādá = dénā.
⁹ The context is that, in the reign of this king Krishna, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-15) at the village of Pávítta (verse 10).
of the Kāyva śākha of the Vājasaneyya Veda, prosperous, affable, and powerful, like a second Nārāyaṇa. For his learning known everywhere by the name of Gajāṅkunā, he (or was) the chief minister of Kṛishṇarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manovati joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāviṭṭage is (or was) Chakrāyudha Budha, the son of Gūvindabhaṭṭa, born in the Kāyva gōra, excelling among the followers of the Vājasaneyya Veda, the best of the students of the Kāyva śākha, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Pāriśara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāviṭṭage, land exempt from taxes, measuring five hundred nicarūnas. He, the worthy son of Gūvindabudha, considerately (also) gave twenty-seven furnished dwelling-places, exempt from taxes; four nicarūnas (of land) as a flower-garden, exempt from taxes; and twelve nicarūnas (of land), exempt from taxes, for灯光。Five *flowers* of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brahmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnificent one has destined fifty nicarūnas of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verses.]

**TEXT OF B.**

**Fourth Face.**

1 Šri-māna-dhāma-rājīta-rām-ā-
2 vai-Kupaṇapura-vimirgatan-abha-

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1 i.e. the god Vishnu.
2 i.e. 'the elephant-god.'
3 A mythical town on mount Mēru.
4 As Gūvindabhaṭṭa in verse 27 is called Gūvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.
5 i.e. at the time of new-moon.
6 Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.
7 This is the translation of the conjectural reading adṛkhaṇ. Nivālandai adṛkhaṇai saptaviniśati could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'
8 The word puṣpaka, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.
TRANSLATION OF B.

( Verses 1 and 2. ) He whose name was Kaśchiga; who came from (the city of) Kupāṇapura, (in which were) a number of women who were resplendent with beauty, pride and dignity; who was fearless (in battle); who possessed the strength of Bhima; (who was) on this earth like a front-ornament to the race of the Sepharas; whose great prowess was well known; (and) who was a valorous, unconquerable hero—considering in himself that the reward (obtained) by protecting what is given, is greater than the reward of (making) a gift, said thus:

(V. 3.) "I have caused (this) hall (āśā) to be built, just as the renowned prince (avastike) Dantpriya (had built it). (Not only) he who first builds (a house), has built (it); (but) he that well preserves what has been built, has built (it as well)."

(V. 4.) Having said (thus), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (of them) and placed (them) as if (he) placed virtue (hidden) under the form of a pillar.

(V. 5.) Proud Kaśchiga, whose immovable courage was honoured, (and) who resembled (Indra) the enemy of Jambha, placed in excellent manner (this) pillar of the hall as if (he) placed a pillar (recording) his own fame.

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1 An incomplete anuvādāra is engraved after the sa of Kaśchiga.
2 Read *dananaṃ.
3 Mādīsidōm appears to be corrected from mādisidone.
4 The la of gosādamaṃ has a peculiar form which differs from the other la's of the same inscription.
5 These four aśvāras are written on an erasure.
6 i.e. the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.
TEXT OF C.

Third Face.

1 Svaasti [||*] [Sa]jama[dhi]gata-parcha-mahâsabda-mah[â].
2 maṇḍalâsvaranâ Kopanâpura-var-âdhâsvaranâ su-
3 ñvarma-Garuḍa-dhvajam vima[la-ki[r*]tti-dhvajam ârī-Si-
4 śahâra-nārayâna-Jîmûtavâhan-ānya-

Fourth Face.

5 ya-prasûtaṁ Śauryya-Raghun-
6 [jâ]tâm Śilahâra-kula-kama[la]-
7 [m]ârtthantaṁ nera[v]o degañḍa Kâ-
8 [t]eyanî-labha-vaṁ-prâsâ
dan kastûrik-āmôda manne-
10 ya-vallabham bhaya-lôbha-
11 durabham munivarsâdiya
12 Sanivâra-siddhi Dhanagana
13 has-ottumgâm siṅgâm sa-
14 First Face.
15 sta-prasâstî-sahî[la]m śriman-mahâmaṇḍalâśvaranâ Gov[û]-
16 narasâr 36 guṇ Bâdâje baţiya agra-
17 hâm Pavîthagra[y]ya śâlēya Trûyipuruś
18 śa-dēvarggey-alliya kodîgey-olage Tamba-
19 ja-kâlal-înnûru mattarâ koīyâ ma[gau].

Second Face.

19 kâlalâ Bajambugey-
20 r-mmattarâ nelanâ Makîri-
21 yîntiya Simganakaṭeoyalu
22 kîyâ-kî[la*]lu mûru matta-
23 ru galdeymanâ bittar [||*] Â mû-
24 ru mattarâ galdey-olage ti[esa]-
25 lajanṭakke galde matta[ru*] 1 [||*] Maṅga[â] ma-
26 h[â]-ârī śrî śrî [||*]

TRANSLATION OF C.

Hail! The glorious Mahâmaṇḍalâśvara Gov[û]parasa, who was praised by all such names as: a Mahâmaṇḍalâśvara who had obtained the five mahâsabdas; the lord of the excellent (city of) Kopanâpura; he whose banner was a golden Garuḍa; he whose white fame

1 The word śhama is not found in the dictionaries; it is probably a taddhava of niśhama, which occurs in verse 27 of the inscription A.
2 Read sucarpa.
3 Read mdrïaṇḍam.
4 Read Śaniedra.
resembled a flag; he who was born in the race of the glorious Śilahāra king Jīmūtavāhana; he who resembled (Rāma) the descendant of Bāghu in prowess; a sun to the lotus—the Śilahāra race; . . . . . . . . . . . . he who had obtained the excellent favour of Kātyāyana (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (even) on Saturdays; the lion of Dhanagā; (and) he who was full of daring—gave to the god Trayipurusha of the hall (śālā) at the agrahāra of Pāvithra in the 36 (villages of) Bāḍāla: two hundred mattars, (measured) by the Tambaḷa rod, of cultivated land in the rent-free land (kadige) of that (village); two mattars, (measured) by the magaṇ (rod) of land in Bāḷambugā (?); and three mattars, (measured) by the small rod (kiriya-kōḷu), of paddy-fields in Sīṅganaṅkāṭhe (near) Makiriṅṭhi (?). Of these three mattars of paddy-fields, one mattar of paddy-fields (was assigned) for tissalaṇḍaṇa (?). Fortune! Great prosperity! Prosperity! Prosperity!

No. 7.—DATES OF CHOLA KINGS.

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

After the receipt of the large volume of Inscriptions in the Mysore District* for which we are indebted to Mr. Lewis Rice, the Director of Archæological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the Epigraphia Carnatica, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the Indian Antiquary, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

A.—RAJARAJA.

1.—Inscription in the Bilvāṅkāṭheśvara temple at Tiruvallām in the North Arcot district.†

1 Svasti śrī [|| | ] Kō Rājarāja-Kēsarivammatākku yā[ṇu]du 7āvadu . . .

2 tiṇaḷa paunnamāsaiyam Irēvadiyam peśa viśāhuviś śomagrahaṇattī-gāṇu.‡

"In the 7th year (of the reign) of king Rājarāja-Kēsarivarmar,—on the day of an eclipse of the moon at the equinox, which corresponded to (the day of the nakṣatrapā) Rēvati and to a full-moon tithi in the month of Aippasi of this very year.”

1 See above, Vol. III. p. 269, note 8.
2 It may be concluded from this bīruda that Dhanagā was the name of the father or predecessor of Gōvapuraṇa; compare Ind. Ant. Vol. XV. p. 276 f.
3 According to Mr. Kittel's Kannada-English Dictionary, Tambaḷa is another form of Tamil which is derived from the word Tamil.
4 Epigraphia Carnatica, Part I, Bangalore, 1894.
6 Read "carmāku" or "carmāku.
7 Read "purṛga".
8 Read viśāhuviś.
This date falling in the month Aippaśī (the solar Kārttikeya), the equinox spoken of is that of the Tulā-saṃkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultzsch, Dr. Fleet has already pointed out that, within the period to which Bājarāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Saṅvat 913 expired) the Tulā-saṃkrānti took place on the 26th September,\(^\text{a}\) by the Sūrya-siddhānta 8h. 3' 4m., and by the Ārya-siddhānta 6h. 35' 9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaśī. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the naksattra Revaṭi for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṅvat 932 expired) the Tulā-saṃkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33' 5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaśī. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Revaṭi for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,\(^\text{b}\) are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṅvat 913 expired).

2.—Inscription on a stone built into the roof of the Gopāla-Kṛṣṇa temple at the village of Kaliyūr in the Tirumakūṭa-Narasipur talukā.\(^\text{c}\)

1 Śvasti [||*] Śakanripa-kāl-4ita-saṅvatāra-satanga[||*] 929nāya Parābhava-saṅvatāraṇa Chaitra-māsada bahula-pañchamiyu-2 m-Ādityavārav-ad-andu.

"On Sunday, the fifth tīthi of the dark fortnight of the month of Chaitra in the Parābhava year (which corresponded to) the year 929 since the time of the Śaka king."

By the southern luni-solar system Parābhava was Śaka-Saṅvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth tīthi of the dark half of Chaitra of Śaka-Saṅvat 929 current ended, by the amāna scheme, on Friday, the 23rd March A.D. 1006, and, by the pāramānada scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṅvat 929 expired, which was the year Pāvana (not Parābhava), the corresponding days would be Thursday, the 10th April

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\(^\text{b}\) According to Dr. Fleet, ibid. Vol. XIX. p. 71, the Tulā-saṃkrānti in A.D. 991 took place on the 23rd September, at about 19 ghanta 54 palas after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published ibid. Vol. XVIII. p. 207, the time of the Saṃkrānti, expressed in days of the Julian period, is 3063 289-2749, i.e. 6h. 35' 9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Saṃkrānti took place, also according to the Ārya-siddhānta, 16 ghanta 28 palas, i.e. 6h. 35' 9m., after mean sunrise of the same 26th September.

\(^\text{c}\) My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 33 lunar eclipses were all without exception visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṅvat 834 and 889, and of Vikrama-Saṅvat 1043) were not visible in India.

\(^\text{d}\) From Mr. Rice's transcript, Ep. Cara. Part I. p. 149, No. 44. The inscription 'consists of praises of Apramūya, a general and minister under Bājarāja.ēva.'
A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the purāṇīddata scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṁvat 999 (current, the year Parābhava), for which, by the saṁdata scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1006. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyeśvara temple at Balmuri in the Bajagulā hōbalī of the Seringapatam talukā.¹

27 [va]ryeś ṛṇḍu irupatt-emṭā[va]
29 . . . 3 rāyaṇa-saṁkrāntiyo

"In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 . . . . at the Uttarāyaṇa-
saṁkrānti in the month of Pauṣa of this year . . . ."

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyaṇa-samkrānti of that year took place 12h. 37-39m. after mean sunrise of the 23rd December A.D. 1012, during the 8th titiḥi of the bright half of the month Pauṣa, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṁvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṁvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṁvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṁvat 913. Assuming that the Uttarāyaṇa-saṁkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyaṇa-saṁkrānti of Śaka-Saṁvat 906 and the Vaiṣṇava-Tulā-saṁkrānti of Śaka-Saṁvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallēdeva temple at Nandigunda in the Hadināru hōbalī of the Nañjanagudi talukā.²

1 [Da]rv (?) Saka-varaśa 943nēya Randra-saṁ-
2 vatsaraśa Phalgaṇa-māsā[da] sakla-[pa].

² Lines 1-7 of this inscription contain a Kannarese verse which refers to the conquest of the Ganga country, Raṭṭavāḍi, Malenēḍi and Ḭal (Ceylon), and the Naṇṭamu, Andhra, Koṅgu, Kallēḍa and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz., Rājarājakāravaram añna Rājarājadēva.
³ I.e. uttarāyaṇa.
⁴ No. 2 of the Government Epigraphist's collection for the year 1895; Ep. Curs. Part I. p. 204, No. 134. From the transcript of Mr. Venkayya, who furnishes the following note: *The other face of this stone contains, in Kannarese characters, the usual Tamil historical introduction of the inscriptions of Parābhavaram añna Rājendra-Chōjādeva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.*
3 ksham Budhavāraḥ pañāname Uttara-nakshatram sō-
4 maghāhāpad-andū . . . .

"On the day of an eclipse of the moon, (the day of) the Uttarā nakshatra a full-moon ṭīṭhi, a Wednesday in the bright fortnight of the month of Phālguna in the Raudra year (which corresponded to) the Śaka year 943 . . . . . ."

By the southern luni-solar system Raudra was Śaka-Saṁvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṁvat 943 current the full-moon ṭīṭhi of Phālguna ended 22h. 32m. after mean sunrise of Wednesday, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the nakshatra Uttarā-Phālguna.¹

5.—Inscription on a stone standing to the north of the Śomēśvarā temple at Suttūru in the Tāyūru hōbaḷi of the Naṉjanagudi tālukā.²

1 [P]ūrvvadēsamu[m] Ga[m]geyu[m] Kaḍāramu[m]² kouṇḍa kō-Pparakē[sa]ripammarama-
āna udēyar
2 śrī-Rājendra-Chōjadi[vargge] yānda 31av[du]vi [1]* Svasi tu [1]*
3 Śaka-var[sha] 9[54]nēya Āṁgira-saṁvatsarada
4 Kārttika-māsā . [ru]nam[i] tāle-devasamāge bidi-
5 go Śomāvāra Rōhini-nakshatradal udēyar śrī-Rājendra-Chō-
6 [adēvar-gurukka] . . . .

"In the 31st year (of the reign) of king Parākāśavarman, alias the lord, the glorious Rājendra-Chōjadivē, who conquered the Eastern country, the Gaṅga, and Kaḍāram.

"Hail! On (the day of) the Rōhini nakshatra, a Monday, the second ṭīṭhi (of the fortnight which had) the full-moon ṭīṭhi for its first day (?) of the month of Kārttika in the Āṁgira year (which corresponded to) the Śaka year 9[54] . . . . . ."

In the tenth century of the Śaka era the only year Āṁgirā was Śaka-Saṁvat 954 expired, and for this year the date is correct. For in Śaka-Saṁvat 954 expired the second ṭīṭhi of the amānta Kārttika ended 7h. 26m. after mean sunrise of Monday, the 23rd October A.D. 1032, when the moon was in the nakshatra Rōhini for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Rājendra-Chōla L, the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Rājarāja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

¹ This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.
³ This word is entered above the line, with a cross (হাসনপ্রলা) after it.
⁴ Read pārānāmi (?).
⁵ I give this as translated by Mr. Venkayya. The words of the original must be intended to mean ‘the second ṭīṭhi after full-moon;’ compare Mr. P. Sundaram Pillai’s Some Early Sovereigns of Trancareses, p. 56, where a 5th ṭīṭhi of the bright half is described as ‘the 5th ṭīṭhi after new-moon.’ The mention of the nakshatra Rōhini in connection with a second ṭīṭhi of the month Kārttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the data in Mr. Rice’s mutilated text, long before I saw Mr. Venkayya’s transcript.
C.—KULOTTUNGA-CHOLA I.

8.—Inscription on a stone standing close to the north wall of the Śaṅkarēśvara temple at Sindhuvali in the Kajale hōbaḷṣ of the Nāñjanagūḍī tālukā.1

1 Sva[sti] śrī [|| *] Śakarai yā[ν]ḍu [āyira].
2 [t]u-mudd[adu] pērā Dvaya-sam[van*].
3 āru śrī-Kolottuṇika-Sō.
4 ādēvar pridhi[ri*]-rāyattu yāṇ.
5 [ṣu] muppatt-ūjavadu . . . .

"In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulöttunga-Čhōlādeva . . . . . ."

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,3 Vyaya was Śaka-Saṁvat 1028 expired, while Śaka-Saṁvat 1030 current was Sarvajit and 1030 expired Sarvādhārīn. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,4 and a priori it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Saṁvat 1028 expired. This year, combined with the 37th year of the reign of the Kulöttunga-Chōlā I, would give us for the first year of his reign Śaka-Saṁvat 922 expired—A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.5

7.—Inscription in the Naṭarāja temple at Chidambaram in the South Arcot district.

1 || Svasti śrī || Tīrūvānaḥchchakkaravattigā śrī-Kulöttunga-
2 Śōladeva tiru-taṅgaiyār Rājarājañ Kundavaiy-Āḷvār
5  . . . . . . . na-nilattai muḷud-sāṇḍa Jaya-
6 daraṅku nāyappattu-nāl-āṇḍil Miṅa-mīga[n] nāyāru Velli pe-
7 [ra] Urōśaṇi-nāl-īḍaṁ pōdāl.

"In the forty-fourth year (of the reign) of Jayadhara, who ruled all the four quarters,—at the time (of the rising of the sign) Rishabhā on the day of (the nakṣatra) Bōhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining,—Kundavai Āḷvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulöttunga-Chōlādeva, [gave, etc.]."

8.—Inscription in the Āpatsahāyēśvara temple at Ālāṅguḍī in the Tanjore district.

1 || Svasti śrī || Pa[ga] ] ṣvēdu . . . . . . . . . .
30 . . . . . . . . . . . . . . . kōrv=8Arājakēśaripatmar-anā Tribhuvanachchakrava[r]itti śrī-Kulōt-

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2 Read Vyaya-saṁva.
3 By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 16th December A.D. 1102, in Śaka-Saṁvat 1028 expired.
4 Compare the dates given in Ind. Ant. Vol. XXIV. p. 4, No. 139 ff.
5 These dates have been already published by Dr. Hultsch in Ind. Ant. Vol. XXIII, pp. 297 and 298.
6 Read Mīna.
7 This, according to Dr. Hultsch, was a brāma of Kulöttunga-Chōla I.
8 Read Irōjas.
31 tu[uesta]-Söldévarku yāṇu 45-vadu Tulā-nāyagra pā[r]vva-pakshattu Viyāja- 
krijamadum sapamorthum per[ra]
32 Uttira . . . [u]-nāl.1

"In the 45th year (of the reign) of king Rājakāsarivarman, alias the emperor of 
the three worlds, the glorious Kulótunγga-Chōlādēva, . . . . on 
the day of (the nakshatra) . . . . . . . . . . . . which corresponded to 
a Thursday and to the seventh tīkā of the first fortnight of the month of Tulā."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of 
Kulótunγga-Chōlā I. probably coincided with part of Śaka-Saṁvata 992 expired. Supposing 
this to have been the case, the 44th year of his reign ought to have partly coincided with 
Śaka-Saṁvata 1035 expired, and the 45th year with Śaka-Saṁvata 1036 expired. And, as 
a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṁvata 1035 expired, and 
the date No. 8 does so for Śaka-Saṁvata 1036 expired.

For Śaka-Saṁvata 1035 expired the date No. 7 would correspond to Friday, the 13th 
March A.D. 1114, which was the 19th day of the month of Mina (the solar Chaitra). On 
this day (the 6th tīkā of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon 
was in the nakshatra Rōhini (by all systems) for 17h. 4m. after mean sunrise. The sun rose 
in 19° 1' of the sign Mina, and the sign Rishabha therefore rose from about 2h. 44m. to about 
4h. 44m. after sunrise (while the moon was in Rōhini).

For Śaka-Saṁvata 1036 expired the date No. 8 would correspond to Thursday, the 8th 
October A.D. 1114, which was the 11th day of the month of Tulā (the solar Kārttika). On 
this day the 7th tīkā of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and 
the moon was in the nakshatra Uttarāṣāhādā for 13h. 5m. (or, according to the Brahma- 
siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,2 I have some time ago calculated the same dates, Nos. 
7 and 8, on the supposition that Kulótunγga-Chōlā I. ascended the throne in A.D. 1063. I 
then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṁvata 
1028 expired, and No. 8 for Śaka-Saṁvata 1029 expired); and, accepting my results, Mr. Dikshit 
has stated that, with them, the first year of the reign of Kulótunγga-Chōlā I. would have 
commenced some time between the 2nd March and 24th October (both days inclusive) of 
A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though 
perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when 
compared with each other.

For Śaka-Saṁvata 1028 expired the date No. 7 would correspond to Friday, the 1st March 
A.D. 1107, which was the 7th day of the month of Mina (the solar Chaitra). On this day 
(the 6th tīkā of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in 
the nakshatra Krittikā, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 
32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in Rōhini. The 
sun rose in 6° 56' of the sign Mina, and the sign Rishabha therefore rose from about 3h. 32m. 
to about 5h. 32m. after sunrise (while the moon was in Krittikā).

For Śaka-Saṁvata 1029 expired the date No. 8 would correspond to Thursday, the 24th 
October A.D. 1107, which was the 27th day of the month of Tulā (the solar Kārttika). On 
this day (which was Kārttika-nadi 6) the 7th tīkā of the bright half commenced 0h. 55m. after 
mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

1 It is not clear if the actual reading is Uttirāṣāhādā or Uttirāṣātṛiti (for Uttirāṣātṛiti adī).
2 The nakshatra was either Uttarā-Rhadrapādā or Uttarāṣāhādā.
nakṣatra Uttarāṣāḍhā (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravaṇa.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the nakṣatras would have been quoted in the two dates. If the day of the first date is called after Rōhīpī, although the moon entered that nakṣatra at the earliest 5h. 32m. after sunrise, why is the day of the second date not called after Śravaṇa which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarāṣāḍhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛttikā1 in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that nakṣatra in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulottunga-Chōla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070; that the date No. 6 of the 37th year fell in the year Vyāya-Śaka-Saṅvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sōmeśvara, in the midst of the rice fields of the village of Ėchiganahalli near Nahjavanganūdi.3

1 Svaṣṭi [||/*] Śrī-Kulottunga-Chōjadēv-used pratiyāśâyam ‘gyeyye Sak[a-va]-riśam 1035.
2 nēya Jaya-saṅvatsara Pālguna-māsada aparā-pakṣham pā[di]va Ādityavāram
3 Hasta-nakṣatram . . . .

"On (the day of) the Hasta nakṣatra, Sunday, the first tithi of the second fortnight of the month of Pālguna in the Jaya year (which corresponded to) the Śaka year 1035, while the glorious Kulottunga-Chōjadēva was ruling the earth, . . . ."

By the southern luni-solar system Jaya was Śaka-Saṅvat 1035 expired, while Śaka-Saṅvat 1035 expired would be Vijaya; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word Jaya would therefore seem to have been employed by the writer of the date erroneously for Vijaya. In Śaka-Saṅvat 1035 expired the first tithi of the dark half of Pālguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the nakṣatra Hasta, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulottunga-Chōla I. cannot have ended in A.D. 1112.4

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1 It must appear even more strange that the day should not have been called after Kṛttikā, when one considers that 'the rising of the sign Rōhīpī,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 8h. 32m. to about 8h. 32m. after sunrise) while the moon was in Kṛttikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rōhīpī.
2 [The inscriptions of Kulottunga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my Annual Report for 1893-94, p. 5.—E.H.]
3 No. 4 of the Government Epigraphist's collection for the year 1895; Ep. Corps. Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.
4 The aṅkāra ge is engraved above the line.
D. — VIKRAMA-CHOLA.

10. — Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.¹

1 Svasti śrī [||*] Pā-mālai miśindu...

3 kō−Ppara[k]ēsarivarmmar−āna Tribhuva[na]chakrava−
pū[r]vakaḥattu sapatiyam Nā[yi]ru−kkilamaiyum Attamum−āna nāl

"In the fifth year (of the reign) of king Parākṣarivarman, alias the emperor of the
three worlds, the glorious Vikrama-Chōjadēva,... on the
three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday,
and the seventh tithi of the first fortnight of the month of Mithuna."

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which
this date would work out satisfactorily, A.D. 1113 (Śaka-Saṁvat 1035 expired) and A.D.
1116 (Śaka-Saṁvat 1038 expired).

For Śaka-Saṁvat 1035 expired the date would correspond to Sunday, the 22nd June A.D.
1113, which was the 29th day of the month of Mithuna (the solar Aśādha). On this day
the 7th tithi of the bright half of the lunar Aśādha ended 9h. 17m., and the moon was in the
nakshatra Hasta, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for
13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year
of the reign would be the 18th July A.D. 1112—the 23rd day of the month of Karkaṭaka of
Śaka-Saṁvat 1034 expired; and the first day of the first year would be the 23rd of the month
of Karkaṭaka of Śaka-Saṁvat 1030 expired—Saturday, the 18th July A.D. 1108, which was
Śrāvaṇa-tūdi 9, and on which the moon was in Viśākhā for 5h. 16m. after mean sunrise, and
afterwards in Anurādha.

For Śaka-Saṁvat 1038 expired the date would correspond to Sunday, the 18th June A.D.
1116, which was the 25th day of the month of Mithuna. On this day the 7th tithi of the
bright half ended 20h. 44m., and the moon entered the nakshatra Hasta, by the Brahma−
siddhānta about 5h. 16m., and by the equal-space system 5h. 32m. after mean sunrise. If
this were the day of the date, the first day of the fifth year of the reign would be the 15th
July.² A.D. 1115— the 20th day of the month of Karkaṭaka of Śaka-Saṁvat 1037 expired;
and the first day of the first year would be the 20th of the month of Karkaṭaka of Śaka-Saṁvat
1033 expired—Saturday, the 16th July A.D. 1111, which was Śrāvaṇa-tūdi 7, and on which
the moon was in Śrāvati for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama−
Chōla, the second, the 16th July A.D. 1111 (in Śaka-Saṁvat 1033 expired), certainly comes
nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession.
But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd
June A.D. 1113 (which would make the king’s accession fall on the 18th July A.D. 1108), on
account of the manner in which it is joined with the nakshatra Hasta, appears to me to be a
better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether
the day of the accession be the 18th July A.D. 1108 or the 16th July A.D. 1111, it requires to
be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the
reign of Kuḷāṭṭunāga-Chōla I. fall in the year A.D. 1114.

² Mr. Dikshit, who also has calculated this date, ibid. p. 293, gives the 14th July; but this is clearly an
error.
No. 8.—LUNSADI PLATES OF SILLADITYA II;
GUPTA-SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCHUPPERSBERGKEIL, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Devanāgarī and some introductory remarks in the Gujarāti language. The original was found by a Brāhmaṇa in a house at the village of Lunsādi in the Mahāvā parganā, Ghūlīvā Prant, Kāthiāvād, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about 15½ inches in breadth, and about 13½ inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend: चिन्ह. The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is 10½ lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khēṭaka" (line 1), the modern Khelā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Silladitya II. (or III. according to Dr. Fleet’s manner of counting). As in another inscription, which is dated two years later, the king bears here only the epithet Parama-Mahēvara and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotees of Mahēvara (Śiva), the illustrious Silladitya, being in good health, issues (the following) command to all:—Be it known to you that, for the increase of the spiritual merit of (my) mother and father, I gave to two uterine brothers, the Brāhmaṇas Bhaṭṭi and Īvara, sons of the Brāhmaṇa Dhanapati, coming from Dwipa and belonging to the Ośṭurvidya (community) of this (place), to the Daṃḍavāya gōtra, and to the school of the Vājasaṇyins, (the following pieces of land) in the village of Dēṣenaka at the mouth (āśa) of the Madhumati (river) in (the land of) the Surāštras:—(1) at the eastern boundary (of the village), a pond (udpt), (measuring) fifty-five pāḍvartas of land in area, the boundaries of which (are): to the east, the Pūṣkhalpakācaka; to the south, the field belonging to the Brāhmaṇa Bāva, and the Malla pond (taḍga); to the west, the drinking-well of the village (grāma-nipāna-kāpaka); to the north, the boundary of the village of Mūlavarpāṭaka; (2) at the south-eastern boundary (of the village of Dēṣenaka), a piece of

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1 See above, Vol. III. p. 319.
cultivated land (called) Kavīthikā (and) measuring seventy pāḍēvatas of land, to the east of which (i.e.) the boundary of the village of Viśālapāṭaka; to the south, the boundary of the village of Śivatrāṭaija; to the west, the boundary of the village of Viśālapāṭaka; to the north, the boundary of the village of Viśālapāṭaka; (3) at the same boundary (of the village of Dēsānaka), a second piece of cultivated land called Uocho (and) measuring ninety pāḍēvatas of land, to the east of which (i.e.) the boundary of the village of Viśālapāṭaka; to the south, the boundary of the village of Viśālapāṭaka; to the west, the Piśhahakapāṭaka; to the north, the Kauṭumbā field belonging to the Thērakā (Siśhiras); and (4) at the eastern boundary (of the village of Dēsānaka), a third piece, measuring twenty pāḍēvatas of land, to the east of which (i.e.) the Mānaijijikā river; to the south, the excellent field of Bappaka; to the west, the brahmāddyā field belonging to the Brāhmaṇa Skanda; to the north, the field belonging to Ṣivara.

(L. 61.) **1** (I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the udraśga, uparikara (and) bhūtaśrūṣapratydyā, with the income in grain and gold, with (the right of fining those who commit) the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and Brāhmaṇas, according to the maxim of bhūmikāchāṣḍā, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) **2** Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to brahmāddyās.

(L. 64.) **3** And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).

(L. 65.) **4** And it has been said:

[ Three of the customary verses.]

(L. 66.) **5** The messenger (daṭaka) for this (grant was) the Rājaputra Dhruvasēna. This (daṭā) was written by the chief secretary śrimad-Anahila, the son of the chief secretary śrī-Skandabhaṭa, who was charged with peace and war. The year 300 (and) 50; (the month) Phālguna; the dark (fortnight); the 3rd (thītī). (This is) my own signature.

The grant is in favour of two Brāhmaṇa brothers, natives of and belonging to the Ochaturṇād community of Dwipa, i.e. the modern Portuguese possession Diu. The object granted to them is a pond and three pieces of land in the village of Dēsānaka in Surashtra, i.e. the modern Soraṭ. In the enumeration of the boundaries the following geographical names occur: (1) the Madhumati river, i.e. the Nikol creek [V. G. O.]; (2) the village of Śivatrāṭaija, the modern Sathrā [V. G. O.]; (3) the Mālla tank, i.e. the ruined tank now called Hōsa-Malla [V. G. O.]; (4) the Mānaijijikā river, i.e. the modern dry bed of the Malān (?) [V. G. O.].

The daṭaka, Rājaputra Dhruvasēna, also executed another grant of Śilāditya II. The writer, śrimad-Anahila, also wrote this other grant and served already under Kharagraga II. and Dhruvasēna III. The date is Phālguna badi 3 of [Gupta-]Saṁvat 350, i.e. 669-670 A.D.

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1 According to Mr. Vajeshankar, the modern Nikol, 4 miles south-east from Mahuva; probably he reads in line 84 Madhumati-dedrā Ṣat Nakagrome.
First Plate.

1. चौँ खस्ति [२] विजयस्यायारा [तृ] केत्तकवाशका [तृ] प्रसभ्यरि-

2. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

3. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

4. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

5. न: गृहानामात्मये प्रतिपत्तिया त्वांवधाश्रयाकाशकं [७] प्राद्यानात्मीका-

6. प्रद्यानात्मीका गृहानामात्मये प्रतिपत्तिया त्वांवधाश्रयाकाशकं [७] प्राद्यानात्मीका-

7. प्रद्यानात्मीका गृहानामात्मये प्रतिपत्तिया त्वांवधाश्रयाकाशकं [७] प्राद्यानात्मीका-

8. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

9. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

10. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

11. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

12. कलकलाराजातुरङ्गेश्वराचार्य [न] वमङ्गेश्वरारिकात्मक [न] वरसांकिनयि-

\[1\] From Dr. Hultsch's impressions.
\[3\] Expressed by a symbol.
\[4\] Read कन्हा.
\[5\] Read मण्डल.
\[6\] Read निव धो.
\[7\] Read निव धो.
\[8\] Read "पीयापु."
१३ ब्राह्मण ३०.३२.३४.३६.३९.
१४ ब्राह्मण ३०.३२.३४.३६.३९.
१५ ब्राह्मण ३०.३२.३४.३६.३९.
१६ ब्राह्मण ३०.३२.३४.३६.३९.
१७ ब्राह्मण ३०.३२.३४.३६.३९.
१८ ब्राह्मण ३०.३२.३४.३६.३९.
१९ ब्राह्मण ३०.३२.३४.३६.३९.
२० ब्राह्मण ३०.३२.३४.३६.३९.
२१ ब्राह्मण ३०.३२.३४.३६.३९.
२२ ब्राह्मण ३०.३२.३४.३६.३९.
२३ ब्राह्मण ३०.३२.३४.३६.३९.
२४ ब्राह्मण ३०.३२.३४.३६.३९.
२५ ब्राह्मण ३०.३२.३४.३६.३९.
२६ ब्राह्मण ३०.३२.३४.३६.३९.

\[\text{Read } ३०.३२.३४.३६.३९\]
27 शामूहुदय: चुत(१)व(१)नायगा॒ःंबि॒का॒लोस्थः प्रभीमी धिररीत्वटूहोपि निरसिता देशवत्तासुदसमसधबयसुप्नित्यन[तू]त्राग- 28 परिपि॒लि॒मुकमसि॒काथितवालादिविदितीयनान्या परमाशेरः
शीवुनस्वस्वस्सः संततत्वादं[क]मलप्राणामधरानिकवः
29 शजनितिवशः१॥वनलाटजम्नकः विदभाव एव ववणिनितिमीलिकालहरेिेविभमाम(१)ल[२]तविशेषः१॥ प्रदानस्लिलालितात्राग्यास्यार- 29-विनिकः
30 च्याया एव शुदवकरश्च[५]मद्यस्तानन्दविचित्रसुमारायाकामुंिे धनुिांतूः एव संभाविताशीषीलजङ्कलापः प्रातिसारस्मणीकोतप्राहः
31 शूदा[१]श्रायमानान्यः परमाशेरः प्रभमहारकमहाराजाविराजपरिव-
क्षरकालवसि(१)शीवरिे[२]शासनामासः[श्या२]
32 [[विबीशीलादिव्यख श[२]क्रुष[१]षविधाकनमोिे कविकन्वसुराय[वयूः]कविकन- प्रणतेशिथिव[लै]*]या दूरं तवादारविन्द्वप्रता नकरभिष्कवा मद्य- 33-विशेष निश्चयमितूतमाशीषीदेशस्वागकः
33 [शैव राजवेंद्रचिन्त्यात्मनावस्य प्रवधधिलब्धा यमसां बलवियः (पशुष्म- 34-विस्तककामा नभििि वामनस्तापंवळिदिताशिष्पन्नप्रर्वियमस्कटकः पवसिी- 34[शुभगा][या२]
श्यामशिररुपूवकविश्वास्विन्यसः]

Second Plate.

35 [रीति]पंजुः श्रीदेशदपत[१]शा: 'वितपराबूनिरुरागिब्ब: शरीराधवुक्षुच्यत: ' शर्यन्वरामालाकिि वारकियमय्याल्सांकृप्तिप्रियः श्री:-
36 'वायुक्तिद्भवारामान्यमित्रप्रवर्धारिपु मण्डल मण्डलामिशवल[श्या]मान: शरदि प्रभमहाकस्मि[शो]सुक्ष्माशपावादिमाधिसाधना-
37 नां परभुवः' विधिवदारिति कार्यः: पुर्वमेव विधिवयोजकीशं ' सुतासि- 38 परिसारकातिविकात्कोवेंद्रवृक्षविष्या शिक्षाब्रम्हानिविश्वास्तीविशः (क)स- 38-बयार्वालाकुर्मिवापुपरिस्तुइहनु ध्वनिशालकः[१]।-

1 Read "सेवकत सुदः"
2 Read "वाकरः"
3 Read "मूः"
4 Read "विशिष्यः"
5 Read "कपः"
6 Read "जनानीः"
7 Read "बालीः"
8 Read "मृुः"
9 Read "समसीः"
10 Read "धिः"
11 Read "भुवः"
12 Read "धिः"
13 Read "धिः"
39 वत्सारमाध्यमताटा[व] मानसुपुराणप्रकाशविशेषः परमानन्धः ब्रजविनयम्-
स्थाः(;) च निवासमर्पित्तथा धीरोवनन्धिवि
40 लह्मया शममन्तिसाध्यमाध्यमस्थिविनवर्तितिताविनायतरपरितिरसिगकंतसकाल-
नरतिरित्यक्रामाध्यमः प्रमः-
41 श्रीकन्ताप्रक्षतमस्मिनसमकालान्युक्तमाणि माणिक्यक्षरवर्णमल्ल[ः] प्राकाशी-
दान्देविखिद्यहितियहाराम्भाः प्रमानः-
42 घोतविखी(ः)क्रियास्पदाः प्रातापस्त्रीचित्तमधुशशीतावः; प्रातापचित्तविविवाहवीक्षोः; प्रेमित-
गति-चित्तविद्व।
43 नरककष्ठीतिशिरचित्तम|म|सा[ः]चित्तविद्व।
44 यमाचार[ः] पूविकाशिीर्णमितिभिष्कु|म|मष्टविवाहवमस्थानमेऽते देवस्मदेवानि
50 तेजामाणि तस्मान् प्रसर्सुपुषः
45 बनातुभीदनान्याः परसुविद्धमिति|म|साभिनिद्वितीयोच्चवधवलभमंजानप्रकाशित-
निजवहः। देवश्रविभुक्तमित्यदाः प्रमाणः|म|सः-
46 सरस्वतिसिन्धुप्रकाशिनायस्मातः[ः] तुप्पातम[ः]धृतियो|म|रक्तिपिल्लिरंतरि
राक्षसः निताम्रदिशकावः
47 [ः] द्विंसे यथाविभावर्णपरं तामाः परमारः ब्रजः[ः] वर्षवतः[ः] च|
48 बहुज्ञवेद वैविक धवलित[ः] कलियक्षरादिबधवलभम्बीधिविशेषः
50 विद्विनिएतविशेषबश्चेत्वमाणिक्यकस्मिनिक्षयमाणिक
51 चाणक्यः(ः)प्राचुः साबितालिकायाः प्राचुः प्रक्ष्यमिकावमा|
52 गर्द्दादामः
53 प्रतापावलितस्य संपुर्ण विद्वत्क्रिया सर्व र्स कामाप्रकाशः
54 तयानिष्ठातात्वः श्रवणसूचीमापः सुप्रनायं वर्गानुदय एव
52 बरभसुरानामायांकृृत हितां परमहिमेरः कीमीजयादिकुश्यूली समानिन्य समाजप्रयोक्तु वक्त्विविदित यहा भवा
53 मातापिनीय पुनाश्वायनः कीपविन्नीतत्रतस्थातिरस्तामाक्ष्याक्ष्यसङ्गोत्वाजस्तेविशालप्रागृहपञ्चपति
54 पुनाश्वायनमुहिते-कृतलायणं सीकराक्षणं सुराशु चम्पसताहि देशिकास्मि पूविःशिरिः पश्चाय [1] श्रूक्षा
56 चर्या: शास्त्रपिन्नकुक्क: [1] उत्तर: मूलवान्यपार्याखायमो च [1]
61 दान्तिपिरिसे [1] उत्तर देशिकास्मि [1] यथा पिन्नकप्रिकाविषयिन्य साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवायनायानामो सीकराक्षणं सीकराक्षणं साम्भवाय

1 Read यथि.
2 The small stroke between भि and देश seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, देश मू न looks like देस.
3 Read बुधिकाः.
4 Read चान्दकाः.
5 Perhaps पाटक.
6 Read पाटक.
7 Read कृषि.
8 Read शैक्षि.
9 Read शैक्षि.
10 Read शैक्षि.
11 The anusvara of ने runs into the न of रिष्टा;” in the preceding line.
12 Read तिथित.
13 Read तिथित.
14 Read देश देश.
15 Read देश देश.
No. 9.—VELUR ROCK-INSRIPTION OF KANNAradeVA.

By E. HULTSCH, Ph.D.

This inscription was first published by me five years ago in South-Indian Inscriptions, Vol. I. page 76 ff. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the Epigraphia Indica.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēḷāppādi, a suburb of the town of Vēlur (Vellore) in the North Arcot district. It consists of eleven cramped and struggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (svasti śrī, l. 1; śva of Pāgāpēśvara, l. 4; dā of dhārai, l. 6; sandā of sandrādāta, da and pūrva of udākāpūrva, l. 7; dhamma rākṣi and śrī, l. 9; and dhamma, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kānnaṛadeva. This name reminds of “Kānnaṛadeva, the conqueror of Kaĉchi (Conjeeveram) and Taṇṭai (Tanjore),” whom Mr. Venkayya has successfully identified with the Rāṣṭrakūṭa king Kṛiṣṇa III. (A.D. 940 and 956). Though the Vēlur inscription does not contain the distinguishing epithet Kaĉchēśvāra-Taṇṭaiśvāra-kopāṭa, which Mr. Venkayya’s two TirukkaḷuKKuṟṟaṁ inscriptions

1 Read śrī.</no.>
2 Read śvaśrī.</no.>
3 Read śrīstatē.</no.>
4 Read śrīqāṇē.</no.>
5 Read śrīśrī.</no.>
6 Read śrī śrī śrī.</no.>
7 Read śrī śrī śrī.</no.>
8 Read śrī śrī śrī.</no.>
9 Read śrī śrī śrī.</no.>
prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kāṇṇaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called Kōkkiyana[Tan]jaiyana[kouḍa] ēlt-Kaanṇaradēva (with ye instead of ye in the second syllable), is engraved on the ruined Vishnu temple at Ukkaḷ in the North Arcot district.1

The inscription records the gift of Vēṭūṟppāḍī to the shrine of Page[p]pesvāra, which a certain Paṅgaḷappai had established on the hill of Sūdāḍupārāi in Paṅgaḷa-māṇḍu, a subdivision of the district of Paduvur-kōṭṭām.2 Paṅgaḷappesvāra means the Īvara (Śiva) shrine founded by Paṅgaḷappai, who was perhaps a female relation of the donor. Vēṭūṟppāḍī must be an old form of the modern Vēḷappāḍī, and Sūdāḍupārāi the ancient name of the Bāvājī or Bhagavati hill.

The donor was the Nuḷaṁba Tribhuvanadhira, whose son, likewise named a Nuḷaṁba, had received (or purchased ?) Vēṭūṟppāḍī, together with the hill of Sūdāḍupārāi, from Vira-Chōḷa. The inscription ends with a captatio benevolentia and an imprecation. Between both is inserted the signature of the glorious Pallava-Murāri, i.e. the Vishnu among the Pallavas.3 This epithet must be taken as a surname of the Nuḷaṁba Tribhuvanadhira, who is represented as speaking throughout the preceding part of the inscription.

Both Vira-Chōḷa and Tribhuvanadhira must have been subordinates of Krishṇa III. As Vira-Chōḷa is introduced without any regal titles, it remains doubtful whether he was a member of the Chōḷa dynasty, which had been subdued by Krishṇa III., or a local chief4 who was named or surnamed after a Chōḷa king. The Nuḷaṁba Tribhuvanadhira alias Pallava-Murāri was probably connected with the Pallava rulers of the Nūḷaṁba-Thirty-two thousand, which later on became a province of the empire of the Western Chālukyas.5

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TEXT.6

2 Paduvūṟkkōṭṭattu-Paṅgaḷa-nāṭṭu pōgām-āga i-nāṭṭu Vēṭūrirppāḍī
3 dāḍupārāi-mālai ma[ga]n Nuḷaṁba[ba]ng Vira-Śōjar pakkal
4 Paṅgaḷ[pp]pesvarattukku sa[pp]a dhārāi atṭuttu ko-
5 rppāḍī [e(n)] ma[ga]n Nuḷaṁba[m] Nūḷaṁba-sūrī Pappai udaka-pūrvaṁ-je-
6 Šūdāḍupārāi-mālai[7] ṣan[d]-ādittar-ul-alavum dēka-pūrvaṁ-je-
7 7 ēḍu knudtēn Nu[la]mba[m] Tīrībhuvanadīrān-ē[8]
8 I-[d*]dhanma[m*] rakahittār-ēḍi ēḍi mēḷaṇa [l*] Śrī(ēl)-Palla-
9 va-Murāri [l*] L-[d*]dhanma[m*] īpakkuvāg Gāṅgaī Kūmariy-ēḍi-chche-
10 yār ē[ṛ]da Gāṅgaī Kūmariy-ēḍi-chche-
11 7 ē[ṛ]da Gāṅgaī Kūmariy-ēḍi-chche-

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1 See my Annual Report for 1892-93, p. 6.
2 The village of Udayāndiram in the Gudiyālam talukā of the North Arcot district belonged to Māl-
Ādaiyana-māṇḍu, another subdivision of Paduvūṟ-kōṭṭām; see South-Indian Inscriptions, Vol. II. p. 365.
3 Regarding other chiefs of the same name see above, Vol. III. p. 60, note 2.
4 See above, Vol. III. p. 230, Table; Dr. Fleet's Kannares Dynasties, p. 48 ff.; and Mr. Rice's Mysores Inscrip-
tions, Introduction, p. iii ff. The great Chōḷa king Rājakēla claims to have conquered Nuḷaṁbapāḍī; see, e.g.,
South-Indian Inscriptions, Vol. I. p. 63. Later on, Nūḷaṁba-Thirty-two was taken by the Hōysāḷa king Vishnuvardhana;
see Dr. Fleet's Kannares Dynasties, p. 66, and Sir W. Elliot's. Coins of Southern India, Plate III. No. 91.
5 From inked esamages prepared in 1805.
6 The letter ē of śrīdrē had been already omitted and was subsequently inserted between ev and d.
7 The syllable 7 is written on an erasure.
8 Read śandrē (Sanskrīt or śandrē (Tamil).
TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (of the reign) of Kaṇḍaradēva,— I, the Nūlamba Tīribhuvanaḍīra (i.e. Tribhuvánadvīra), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) Pāṇḍa[p]pēśāra,— which Pāṇḍapāt had caused to be built on the hill (malai) of Śūḍāḍupārā, which is situated1 in the north of Pāṇḍālagādu in Pāṉuvār-kōṭtam, — Vēḻurppāṛī, (a village) in the same nāḍu, (which) my son, the Nūlamba, had received with a libation of water2 from Vīrā-Sōḷār (i.e. Vīra-Chōḷa), together with the hill of Śūḍāḍupārā. The feet of those who protect this charity, (shall be) on my crown.3 (The signature of) the glorious Pāḷḷava-Mūraṛī. He who injures this charity, shall incur the sin committed by those who commit (sins) between the Gaṅgā (and) Kumāri.4

No. 10.—PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND MANMA-SATYA IL; SAKA-SAMVAT 1117.

By E. Hultsch, Ph.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the Kunti-Mādhava temple at Pithāpuram in the Gōdvārī district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the Tēḻugu alphabet. Among graphical peculiarities, I would mention that 뀌 is very often confounded with ṛ and ṛ. The proper order of two consonants of a group is reversed in kūba for kūba (l. 32), ajiṇa for abja (l. 86), and yad-bdhr=bbhōṇḍra-liṭa for yad-bdhr=bbhōṇḍra-liṭa (l. 105). The languages of the inscription are Sāṃskṛt (verse and prose) and Tēḻugu (l. 109—116 and 127—129). Portions of it are in a mixture of Tēḻugu and Sāṃskṛt prose (l. 116—127 and l. 135).

The inscription records that, at the vernal equinox (Mēcha-sāṅkṛtānti) of Saka-Samvat 1117 (in figures, l. 110), the village of Īdīyūrā in the district (vīṣṇaya) of Gōdvāḍa (l. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers Molladēva and Māṇma-Satya Il.

The date of the inscription does not admit of verification. The current Sāka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of Īdīyūrā has to be looked for in the neighbourhood of Drākhārāma (in the Rāmachandrapuram tāḷukā of the Gōdvārī district), which, like Īdīyūrā, belonged to the district of Gōdvāḍa.5 The boundaries of Īdīyūrā are described in a Sāṃskṛt and Tēḻugu passage (l. 116—127). In the north-east, east and south-east, Īdīyūrā was bounded by portions of the village of Vēḷengū, and in the south by the village of Sīripūram. These two villages are identical with Vēḷangī and Sīripūram in the Rāmachandrapuram tāḷukā of the Gōdvārī district,6 and the village granted, Īdīyūrā, is identical with the modern village of Ōdūrū.7

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1 Literally, (which is) a portion.
2 Literally, having caused a stream (of water) to be poured (in his hand).
4 See ibid. p. 284, note 6.
5 See above, p. 37, note 3. The district of Gōdvāḍa is distinct from the district of Gudravārī or Gudrārā, the name of which is probably connected with Gudrīva in the Kintai district; see p. 34 above.
6 Nos. 77 and 78 on the Madras Survey Map of the Rāmachandrapuram tāḷukā.
7 No. 45 on the same map.
which, as required by the description, has Vēḷāṅgi for its eastern, and Śīripuram for its southern boundary. Two other villages in the Gudavādi district are Korumelli— the modern Kōrumilli—and Kāḷērū—the modern Kāḷērum.

The inscription ends with the usual imprecations (I. 127 ff.) and the statement that it was written by Kaṇṭāṭhyāra of Śīripāṭhāpuram (I. 135), who must be identical with Kaṇṭāṭhyāra, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chāḷukya dynasty and (2) of the chiefs of Kāṇamaṇḍala. The account of the Eastern Chāḷukya agrees on the whole with the one given in the Korumelli plates of Rājārāja I., and in the Chellūr plates of Vīra-Chōḍa. An important statement which is missing in the two other inscriptions, occurs in line 25 f., where we are told that, of the two sons of Kṛṭivirāma I., the elder, Saṭyaśraya (Pulikēśān II.), took possession of the kingdom of Kṛntala, and the second, Kubja-Vishnūvardhana I., of the country of Vēṅgi. The list of the Eastern Chāḷukyas is continued only as far as Maṅgi-Yuvārāja (I. 35), and verse 5 contains a reference to a king Rājārāja of the Chāḷukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājārāja on whom Prīthviśvara of Velanāṇḍu was dependent.

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kārtavirya, the son of Kṛṭavirya, grandson of Hālhiya, and great-grandson of Hārī, a descendant of Yadu (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Rājaparenţu I., is called the lord of the Kōṇamaṇḍala (v. 10); and the word Kōṇa is prefixed to the names Rājendra-Chōḍa I. (I. 61), Bhima III. (I. 63), and Mallaḍīva (I. 113). Hence it may be convenient to call this dynasty the chiefs of Kōṇamaṇḍala. The country over which they ruled, is probably identical with Kōṇaśīma, the Telugu designation of the Gōḍāvāri delta.

The 5th prince, Rājendra-Chōḍa I., is stated to have ruled over the country of Vēṅgi (1.51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummadī-Bhima I.) by the Rājādhīrāja Rājendra-Chōḍa. As No. 8, Mallaḍīva, was ruling in Śaka-Saṅvat 1117, the Rājādhīrāja Rājendra-Chōḍa to whom his great-grandfather (Mummadī-Bhima I.) was tributary, has to be identified with the Eastern Chāḷukya king Rājendra-Chōḍa or Kūḷōṭtunga-Chōḍa I. (Śaka Saṅvat 985—1034). We know that Kūḷōṭtunga-Chōḍa I. conferred the governance of Vēṅgi, successively, on his paternal uncle, Vijayaśīma; on his two sons, Rājārāja II. and Vīra-Chōḍa; and on Chōḍa of Velanāṇḍu. It is not probable that Mummadī-Bhima I. was another of the successive governors of Vēṅgi; and the inscription that his grandson, Rājendra-Chōḍa I., ruled over Vēṅgi, appears to imply nothing more than that the Kōṇamaṇḍala was a dependency of the Vēṅgi country.

2. No. 120 on the Madras Survey Map of the Rāmachenḍrapuram taluk. The north-western and northern boundary of Korumelli,—Māṭara ("Ind. Ant. Vol. XIV. p. 55, text line 107 f.), is identical with the modern Māṭara (No. 121 on the same map), and the southern boundary,—Vēṇapalli, with the modern village of the same name (No. 44 on the map of the Amalapuram taluk).
THE CHIEFS OF KONAMANDALA.

1. Mummadhi-Bhima I.
   m. Chhaddvidēvi (?)

2. Venna.

3. Rājapareṇḍu I.
   a. by Lakshmi—
   b. by Toudāmbikā or Toudāmāmbā—

4. Mummadhi-Bhima II.

5. Rājendra-Chōda I.
   m. Māllāradēvi.

6. Satya I. or Satyāśraya.


8. Mallidēva. Three other sons.

9. Mauma-Chōda II.
   a. by Gaṅgā—
   b. by Bimbamāmbā—

10. Sūrya.

11. Lōkahūpālaka or Lōkamahāpāla.

12. Rājapareṇḍu II.
   m. Pārvati.

13. Bhima III.

14. Vallabha,
   m. Achaṇmāmbā,
   daughter of Uṇḍikāma.

15. Mauma-Satya II.
   or Mauma-Śatti.

The Kōna chief Rājendra-Chōda I. was evidently named after the patron of his grandfather. He bore the surname Vikrama-Rudra, Haihayādiya, and Gāndavēnḍaduva (v. 12), and built a maṇḍapa which he called, after his surname, Gāndavēnḍaduva (v. 17), in the temple of Bhiṇamāṭha (at Drakshārāma). After his death, his two brothers, Mammaṭi-Bhima II. and Satya I. or Satyārāya, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, Lōkamahipāla, and No. 13, Bhima III. (v. 23 f.); and these two again by No. 8, Mallidēva, and No. 14, Vallaṭa (v. 26). When Vallaṭa died after a reign of fourteen years, his son, Manna-Satya II., took his place (v. 31 f.).

Between the Sanskrit and the Telugu version of the grant of the village of Ódiyāru are inserted two Sanskrit verses (36 f.) in praise of Jāyāmānta, the queen of Manna-Goutka, and mother of Kulottuṅga-Prithviśvara. This queen is already known to us from the first Pithāpuram inscription (No. 4 above). The insertion of this passage in her praise in the subjoined inscription suggests that the chiefs of Kōnāmaṇḍala were dependent on the chiefs of Velanḍu, and that Prithviśvara of Velanḍu, whose Pithāpuram inscription is dated in Śaka-Saṅvat 1108, was still alive in Śaka-Saṅvat 1117. The attribute Kulottuṅga, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Prithviśvara of the first Pithāpuram inscription with the Kulottuṅga-Rājendra-Chōḍaraḷa of certain other records. To recapitulate, I believe that, in Śaka-Saṅvat 1117, the two Kōna chiefs Mallidēva and Manna-Satya II. were dependent on Kulottuṅga-Prithviśvara of Velanḍu, who was again a vassal of Rājarāja, a descendant of the Eastern Chāluṅga dynasty (see page 84 above).

A number of stone inscriptions at Drakshārāma and Pālakōl in the Gōḍāvari district confirm and supplement the historical information on the Kōna chiefs, which the Pithāpuram pillar supplies. The earliest of these inscriptions records a grant, in Śaka-Saṅvat 1050, by Chōda, surnamed Vikrama-Rudra, the son of Rājapareṇḍu of the Haihayavaṃśa, the lord of the Kōna country (avastā), and of the ornament (of the city) of Māhiṃmahati. This chief is the same as No. 5, Rājendra-Chōda I., surnamed Vikrama-Rudra, the son of Rājapareṇḍu I.

Another inscription (No. 289 of 1893) records the gift of a lamp by Rājaṭadēvi, the queen of Kōna-Mammaṭiṟaḷa, and is dated in Śaka-Saṅvat 1057 and Chāluṅga-Vikrama-Saṅvat [6]0. This inscription must be assigned to the successor of Rājendra-Chōda I., his elder brother Mammaṭi-Bhima II.

His co-regent, No. 6, Satya I., is represented by another inscription (No. 234 of 1893) of Śaka-Saṅvat 1057 and Chāluṅga-Vikrama-Saṅvat [6]0, which records the gift of a lamp by Satya or Sattirāja, the son of Kōna-Rājapareṇḍu of Toṇḍidēvi, younger brother of Rājendra-Chōda, and lord of the Kōna country (ādha). The son and successor of Satya I., Bhima III., was a vassal of the same king Rājarāja to whose time the two first Pithāpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of Mahāmaṇḍalāvara Bhimarāja, the son of Kōna-Satyaṟaḷa, which is dated in Śaka-Saṅvat 1075 and in the 9th year of the reign of Rājarājadeva.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṅvat 1077 and Chāluṅga-Vikrama-Saṅvat [??], and records the gift of a lamp by Gaṅgādēvi, the queen of Kōna-Mall?[i]ṟaḷa, i.e. probably of No. 8, Mallidēva.

To his co-regent, Manna-Satya II., may be assigned an inscription (No. 517 of 1893) of Śaka-Saṅvat 1129, which records the gift of a lamp by a minister of Kōna-Satyaṟaḷa.

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1 See above, p. 37, note 3.
2 See above, p. 38 f.
3 No. 283 of 1893 in my Annual Report for 1893–94.
4 Kōna instead of Kōdo occurs also in the Naḍudṛu grant, above, Vol. III. p. 287.
5 The Raghunāma (v. 43) mentions Māhiṃmahati on the Ṛṣṇa as the capital of Pratīpi, a descendant of Kālaṟ̥iṟaḷa. General Sir A. Cunningham (Ancient Geography, p. 488) identifies it with Mandaḷ on the Narmadā.
6 See below, p. 95, verse 12.
Some later inscriptions in the Kahrārāmāvaram temple at Pālakōl mention two kings, Gaṇapatidēvamahārāja or Gaṇapatadēvārāja (Nos. 520, 523, 511 and 512 of 1893) and Bhima-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word Kōna is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the Mahādeva Mahādeva was Odayamahādevi, the daughter of Mahādeva Mahakravatini of Nidudarpālī, who bore the traditional surname Vishnuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Chālukyas. The dates of Mahādeva range from Śaka-Sainvat 1218 [expired], the Durmukhi saṅkatsara, to Śaka-Sainvat 1222 [expired], the Śārvāri saṅkatsara; those of his son-in-law, Gaṇapati, from Śaka-Sainvat 118[4] to 1222; and one of the two inscriptions of Bhima-Vallabha is dated in Śaka-Sainvat 1240.

**TEXT.**

A.—South Face.

1. श्रीम्युथ्वामंगांमसस्करस्वस्स्त्रस्त्रादास्मृतः | पश्चुम्भवतीलोकानः
2. सुक्ष्मदुर्बलः ततः | [1*] मानसस्कर पुष्पोत्सर्जस्मृतदीर्घितः | [1*] गोम्यः
3. बुद्धः मिलिश्चोद्वकान्तः ततो वुधः | [2*] ततः पुरावा नाम चक्कव्यः
4. क्रमः | तत्क्षमाब्दार्थं मात्रं | [3*] तत्र जनवेशं
5. सत्ताः प्रचाशुकस्मातिसंस्तत्काश्वर्तसमस्ततो महाशीमः | [4*] देवम् | जनरतिकाब्यः
6. कलरतितुपृ गंधु | परक्षबीम्यर | [1*] पुजः | सस्कर धर्मः
7. माजेनकुलकर्मभेदः | पाणिद्धवतम्य ध्वजविपुराणः | त-,
8. ज [1*] मनाराविक विज्ञय काश्वविंधः | [1*] दीविना यानिं (1) जुभे | पाणिभाषाः
9. ममकर्तिप्रावालिकः | द्वानवें | [1*] इंटराशनमध्यधार्याय जेनः | यदावज्ञः
10. वादिवालिकः | श्रेष्ठस्वरं श्वेतविपनस्वरं; कुशाणः | विवोः | [8*] तततीज्ञः
11. वित्तावस्तः | परिष्ठतती जनवेशस्ततः | [1*] वेषकायस्ती जनवेशस्ततानातः

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1. This is probably Vidudavādī, nine miles south-west of Sājakamāndi; see Mr. Sewell's *List of Antiquities*, Vol. I. p. 37.
2. From inked stamper, prepared by Mr. H. K. Sastri.
3. Read "भूम्यु" and cancel the awrendra of श्रीम्यु.
4. Read "भूम्यु".
5. Read सुक्ष्मदुर्बलः.
6. Read मानसस्कर.
7. Read छुस्ते.
8. Read छुम्यु.
9. Read पाणिभाषाः.
10. Read पाणिभाषाः.
11. Read पाणिभाषाः.
12. Read बाबास्वरी (i.e. "Xaṭaṭaḥam-śatḥ"); this reading is preeminent to बाबास्वरी (South-Ind. Insr. Vol. I. p. 55).
13. Read युधे.
14. Read वामाय.
15. Read युधे.
16. Read घ्रामी.
17. Read कृष्णाय विवीः.
18. Read नीतिएतादिस्मातः.
19. This form of the name is more correct than वेषुवु in South-Ind. Insr. Vol. I. p. 53.
12 सत्यान्तरकारमेति\n13 चिरमंगकनाक\n14 चिरमरूपमंगकनाक\n15 चिरमरूपमंगकनाक\n16 चिरमरूपमंगकनाक\n17 चिरमरूपमंगकनाक\n18 चिरमरूपमंगकनाक\n19 चिरमरूपमंगकनाक\n20 चिरमरूपमंगकनाक\n21 चिरमरूपमंगकनाक\n22 चिरमरूपमंगकनाक\n23 चिरमरूपमंगकनाक\n24 चिरमरूपमंगकनाक\n25 चिरमरूपमंगकनाक\n26 चिरमरूपमंगकनाक\n27 चिरमरूपमंगकनाक\n28 चिरमरूपमंगकनाक\n29 चिरमरूपमंगकनाक\n30 चिरमरूपमंगकनाक\n31 चिरमरूपमंगकनाक\n32 चिरमरूपमंगकनाक
33 शमपालायत् [१] तत्त्वान्त ज्यवितव्यममृत्युंतवंत [२] तद्भवः
34 नृश संख्याराध्यम दिनाथन [२] तत्त्वान्त विशेषनैनो नव वर्ती
36 चापुकुलकुलरचिता तुपर्य [२] कश्वू चीन्द्रियत [४] राजः [५]
37 जरावर्षषाविवर्त [६] खंडोबा पालवर्वु [७] स राजसिरस्व.
39 यज्ञामध्येः [१] ततः [११] ज्ञातांशास्तगुणसुदीक: [१२] कंती का तत्त:
40 कत्ते योथ भासी [१३] टी रीविशराण्डवैग सुकान्तदीवो त्वमः
41 रवि: [१] 'सब्रंकरसकेः ।' कान्तविसो वधा [१४]
42 वामुदर [१] शास्त्रीयुक्ताकालाकलेव: [१५] भूयस भूम.
43 वर्ण [१] तत्त्वात्तवाणुविविषाद्विमोक्षमुक्षमर्यादामिनी[१६]
44 भूम: [१७] नृशवे नृशवे तथागतेष्विवेदो वर्णन्यात [१८] । तथा
45 राजानूः वेणमुक्षाणि वभाषाम वर्णु [१९] [२] 'श्रीमान राजापथः [२०]
46 [२१] नाच: [२] तौमादान्य: [२२] [२] उपये: य: कुले लडाहो
47 तिलादिता.
48 [२३] देवेन [२] [२४] लक्षणमुक्षमर्यादामित्व राजेन्द्रचंद्रभ्रुण [२] चढ़ा
49 त तोदमवा [२] सुस्त चलवर्णार्टि [२१] सीया राजेन्द्रचोटा.
50 लक्षणमुक्षमर्यादामित्व राजेन्द्रचंद्रभ्रुण [२२]
51 उत्तराविनिविषपरलोक [२३] समाधाय वंशभूषेर्व सतांमित् [२] दशरथ [२]
52 य: प्रवर्त [२५] प्रतापवर्तवानस्तः [२] यथा यथा विधिः प्रासी विकस
53 एडात्र निम्नवर्षाकार्यकार्यकार्यमुर्म [२] लोकक्षासमस्तमर्यादामित
54 इश्यागिर्वतां ढाटि [र]: खुल गडबड़रताा प्रीत्याधि।
55 तारिक्षिया [२४] 'तस्याचकूलक्तियां विषीस्वाससारिव भिया [१०]
      सैलार[(२६)]।
56 वै महिशी यीविभावविवृयं। [१५] धनाद्वागाना पदानी। धलकः।
57 धूमाकाव्यं। [र] धपजी वेंस्मुवाली महिदंडन्द्वयो]नुजः। [१४] वेंत–
58 भूपलकहारी। वीविभावविवृय:। मित्रिपीय:ूती।] मध्य[(४९)]।
59 [ग]सृष्टि प्रतिपीय।। [१५] रजवन्ताकुंकुमुक्तव[च]णिनी[(२६)]किताभि।
60 [री[९]] [२०] 'सीनाभाषुः(री)जवियोथ्यासुवो। राजवल्कयो। [१६]
      रूपक्कल।
61 लक्षी य: कीर्तिराजःशोड: कात्मकलसुकली [गं]दव[(२६)]हदव।
62 [ना]ला [(१०)] 'सन्यव[(र)] दह सहवायाकर्तारायिता शिववस्थित'। धू–
63 लं मंदयें। वीरनावे। [१६] तस्याधारवरजना[नी] वगहिमतविवच[सौ]।
64 [री[९] चरी।
65 मन्मुताबिड़िविभावविवृय: ही। [१५] विचायमी। [दु:व] चूः।
66 य: पालवामासुन्तासं। [र] निजप्रतापाध्यात्मिकंदकाचिं।
67 मंधलो। [२५] 'तयोपमुक्तिरविभावविवृयक्तकालिणी [र] मो–
68 कालिकावङ्करालिनि श्रीभिष्मेश[रे]जसा [२५] संनेवाचिनि।
69 जाती वलक्षिणमी। गुप्ती। [री] मम्राजपम्पुक्तवीरिनी।
70 मन्त्रीविभावणी। चाम्यक्षिणक्तार्य [२५] चनन्तारं
71 पितु[२६] बीमा; बिबितिसन्त्स्राक्तिहरित।। सौयो लोकमहाप्राच।
72 पालवामासुन्तासं। [२५] तथा। श्रीभीमसुवाला। (१) पितृस्वस्म–
73 श्रोत्यो:। राजवल्कीयो:। साटे दोऽ शाधादिवाचूत: [२६] खली।
No. 10.

PITHAPURAM INSCRIPTION OF MALLIDEVA.

91

75  'तिर्याुङ्गमालविषिम्यतमभाशाक्ष्यदीशान् [1*] चानिः ।
76  व्यायिन्य कठवथः तदसुसम सर्वित्वं हरती वाति' प्रीः ।
77  शाम्रेवए  सकरवंद्वीयारतापः यश्वत्ववती । [२५*] तयोरसः शनर चीः ।
78  [षी] मचतं परिचात: [२*] मर्यत्येवमेधीयपालवन्यविश्वासिपति । [२६*]
79  [षी] : "मोदतित्तितिगयागोरित्तकन्तकारविभासनः [षी] -
80  [षु] 'तारिपुरियान्यपिपुरः [षु] मूर्तिः [षु] श्रीपर: [षु] पक्ष्यात्-
81  ला[षु] विम्बवः स्वामरीत्वधाम: (१) शुरुङ्गपुर्दर्षः चित्रनात्ताः ।
82  [षी] म[षु] दिशवाचिषः । [२०*] स्वामिमेधीयपाल विनिकामरुपाण्यः [षी]
83  चः । [२८*] तयायममयनारुपः ।
84  [षु] 'पराबांधु[षु]क[षु] [षु] रोः [षु] मर्यत्येवमेधीयपालवन्यविश्वासिपति । [२८*]
85  चाप च तस्यवाहुलातात्तितिदिकारायणः [षु] श्रीचिन्मति ।
86  निहितारावरामोगना[षु] श्रीचारुरावरासिद्धिविभिन्नः [षु] कली निररता [षु]
87  मर्यत्येवमेधीयपाल चित्रनात्ताः [षु] ।

B.—East Face.

88  नुथाननित्तापः । [१०*] चतुर्वेद समाः [षु] चोम(१) लुशविंकः ।
89  मचकिलिः [षु] व्यभचोशिपिल च राव्यं कला दिः [षु] नगः ।
90  ते । [११*] तत्सङ्गालजः [षु] चोमानमसल्नमविपति: । पितुङ्गः ।
91  खानाकः (२) । ई"मोदतित्तितिगयारित्तकारविभासनः । [२२*] चानिः शोरीः ।
92  मंडरारः कामिनीलंकर्वेषः [षु] प्रतिचित्रित्वान् ।
93  भः [षु] विभवयानुमुदः । [२६*] चोमानमसल्नमविपिनः ।
94  हरसंहारः । चानाकान्नान्यः [षु] मुसुखारः । [२४*]
95  चमक्कुलानाराजः [षु] कांडः । चानाकान्नः ।
96  लाल्नीलाल्नीलिनेतः । [२६*] सीम बलिदेविराधिपतियः ।
97  चेष्व व्यभचर्य तनयः । [२४*] मस्यसेतरः उभ्यः ।

1 Read "तिर्यांकुङ्गमालविषिम्यतमभाशाक्ष्यदीशानम".
2 Read बहः.
3 Read छस्व.
4 Read दृकः.
5 Read विम्बवः.
6 Read नगः.
7 The aksharas 'षु' are entered below the line.
8 Read नगः.
9 Read सुश्व.
10 Read श्रीचिन्मति.
11 Read पितुङ्गः.
12 Read मकारः.
13 The aksharas 'षु' are entered below the line.
14 Read मकारः.
15 Read मकारः.
16 Read पितुङ्गः.
17 The aksharas 'षु' are entered below the line.
18 Read मकारः.
19 Read श्रीचिन्मति.
20 Read पितुङ्गः.
21 Read मकारः.
22 Read मकारः.
23 Read मकारः.
24 Read मकारः.
25 Read मकारः.
26 Read मकारः.
27 Read मकारः.
28 The akshara 'षु' are entered below the line.
29 Read मकारः.
30 Read मकारः.
31 Read मकारः.
32 Read मकारः.
33 The aksharas 'षु' are entered below the line.
34 Read मकारः.
35 Read मकारः.
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93 Read मकारः.
94 Read मकारः.
95 Read मकारः.
96 Read मकारः.
97 Read मकारः.
98 संभूतः गुहवादिविषयवराङ्कृतमुखानकुटः।
99 विनिवादाद्वारायण्यमारायणपयेत्। विदितमयूः को।
100 गुहवादिविषयः चोदियुक्तनामध्यममश्रोमार्गः। वीपिता।
101 पुरुरोभिनः चोङ्गुमणार्धवेदयाय सवेकार्यसिद्धार्थ।
102 श सदा त्रित। चपो च। गाढार्थः निषिद्धविशिष्टविवरणः।
103 'प्रविदविदविषयवराङ्कोविवरणः।' कक्षमलारः। 'सुरदृश्यमतिकार्यं।'
104 या विवेचनः। [18] पार्यां पार्य तत्त्वाचार्यसाध्यः।
105 इन्द्रसिद्धः श्रीचन्द्याण्यंगंगावलीः। प्रदेश्यंकु सुलोचनः।
106 'पुष्करिकः' को। [36] सामायमः च गङ्गावलीसर्वसंस्कारः।
107 मा(र)। निषिद्धविशिष्टमृतः। 'गङ्गावलीसर्वसंस्कारः।' श्रीसिद्धः।
108 सी। या चोङ्गुमणार्धवेदयाय। [9] तथापिः।'
109 'स्वरुप्यालंकारकान्तिकण्ठेश्वरमणिस्मृतः संदर्शनमतिकार्य।' [30] विवेचनः।
110 'थैंदुः।' [17] युज्वेद्यम् भविष्यतानिर्मित्तमयूः कोपिता।
111 पुर्णसिद्ध चोङ्गुमणार्धवेदयाय गुहवादिविषयः।
112 रनियजः। उध विहारे चारामणलिंगस सार्वसंस्कारः।
113 चोङ्गुमणार्धवेदयाय। श्रीचन्द्याण्यंगंगावलीः।
114 [स]सार्वसंस्कारः।' 'स्वरुप्यालंकारकान्तिकण्ठेश्वरमणिस्मृतः' निषिद्धविशिष्टमृतः।
115 मात्रासार्वसंस्कारः। गङ्गावलीसर्वसंस्कारः।
116 'विवेचनः। [10] पार्यां पार्य श्रीमामः।।' गृहायः।
117 त। वेलमुः। 'एत्तुंद्रयं श्रीमामः। [16] चार्यः' वेलमुः एत्तुः।
118 कः पुरस्सिद्धां भोजनङ्कालीयः। श्रीमामः। चिन्तितः। [18] कः पुरस्सिद्धः।
119 लुः।[18] श्रीरुप्यालंकारकान्तिकण्ठेश्वरमणिस्मृतः।
120 चतुः नास्ति। गुप्तसार्वसंस्कारः। गुणस्था। पार्य विवेचनः।' [1] एत्तुः।

1 Read संभूतः।
2 Read श्रीवधमानकुटः।
3 Read गुहवादिविषयवराङ्कृतमुखानकुटः।
4 Read विनिवादाद्वारायण्यमारायणपयेत्।
5 The anuvrddha stands at the beginning of the next line.
6 Read चपो च।
7 Read गाढार्थः।
8 Read निषिद्धविशिष्टविवरणः।
9 Read ‘प्रविदविदविषयवराङ्कोविवरणः।’
10 Read कक्षमलारः।
11 Read ‘सुरदृश्यमतिकार्यं।’
12 Read या विवेचनः।
13 The anuvrddha stands at the beginning of the next line.
14 Read ऐंठायः।
15 Read विवेचनः।
16 Read अन्नवर्षः।
17 Read श्रीमामः।
18 Read एत्तुः।
19 Read वेलमुः।
20 Read एत्तुः।
21 Read 'एत्तुः। चार्यः' वेलमुः एत्तुः।
22 Read कः पुरस्सिद्धः।
23 Read लुः।[18] श्रीरुप्यालंकारकान्तिकण्ठेश्वरमणिस्मृतः।
24 Read चतुः नास्ति। गुप्तसार्वसंस्कारः। गुणस्था। पार्य विवेचनः।'
ARIBRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (that rose from) the navel of (Vishnû) the husband of Śrî, (which resembled) a deep tank, there was born the lotus born (Brahmâ), from whom alone the worlds, (with their) living beings, were produced."

(V. 2.) "His (viz. Brahmbâ's) son, produced from the mind, (was) Atri. Atri's (son was) the Moon, the crest-jewel of Sôma (Śiva) (and) founder of the lunar race (Sôma-vanîša). From him (was born) Budha."

(Line 3.) Budha's lineal descendants were the following:—the emperor Purûravas; Ayu; Nabûsha; Puru; Janaméjaya (L.); Prâchîśa; Sûmyâti; Sârvabhauma; Mahâbhauma, and
other kings; Pāṇḍu; his five sons: Dharmā, Bhima, Arjuna, Nakula and Sahadeva; Arjuna's son, Abhimanyu; Parikṣit; Janamejaya (II.); Kṛṣṇa; Naraśāna; Śaṅkunika; Udayana, and, succeeding him, fifty-nine other emperors of Ayodhya.

Lines 13-23 relate, in the usual manner, Vijayaśīti's expedition to the Dekhan, his death in a battle with Trilochana-Pallava, and the birth of his posthumous son Vīshṇuvardhana at the agrahāra of Muḍīvēmu, the dwelling-place of Vīshnubhatṭa-Somayājin.— "Having conquered the Kaḍamba, the Gaṅga, and other princes, this (Vīshṇuvardhana) ruled over the Dekhan (Dukhangapathe), (which is situated) between (Rāja's) bridge and the Narmada (river), (and which contains) seven and a half lakṣhas (of villages)."

(L. 23.) "His (viz. Vīshṇuvardhana's) son by (his) great queen, who was born from the Pallava race, was Vījayaśītiya."

(L. 24.) "To him (was born) Pulakeśin (I.); to him, Kṛttivarman (I.); and to him, Satyāśraṣṭha (Pulakeśin II.) and Vīshṇuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēṅgi]."

(L. 26.) "This Kumbha-Vīshṇuvardhana (I.), who was the brother of Satyāśraṣṭha-Vallabhēndra (Pulakeśin II.), who adorned the race of the glorious Chālukyas, etc., ruled over the country of Vēṅgi for eighteen years; his son, Jayasimha (I.)-Vallabha, for thirty-three (years); his younger brother, Indrājaraja, for seven days; his son, Vīshṇuvardhana (II.), for nine years; and his son, Mani-Kuvalaya, for twenty-five (years)."

(L. 35.) "Thus, in the unbroken lineage of the kings of the Chālukya race,—"

(V. 5.) "Was born king Rājaraja, the lord of the earth (and) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean."

(L. 38.) "And moreover,—"

(V. 6.) "In the race of the Yadus was born, to the lord Hara, a king named Hālāya. To him was born the wise (and) virtuous Kṛttivarsha, who fulfilled the desires of the multitude of (his) relatives."

(V. 7.) "From him was born Kārtivarsha, who, like the sun, passed over the world on the wheels of (his) glistening chariot, (and was furnished) with a thousand strong arms (or rays)."

(V. 8.) "When a great number of noble kings were living (in such a way that) their body consisted of (their) white fame, there was born from this (raja) the fearless prince Mūmaḍhi-Bhimā (I.), whose great power spread over the world."

(V. 9 f.) "His excellent wife was Chhadvidēvī, who was as slender as a creeper. The elder son of this couple (was) prince Venna. His younger brother (was) the fortunate (and) glorious prince Bāraparṇoḍu (I.), the lord of the Kōnāmaṇḍals, who married two noble queens, Laksmani and Tondāmabikā."

1 A translation of this passage was given in South-Indian Inscriptions, Vol. I, p. 58.
2 Among the conquests of the two Chōla kings Rājaraja and Rājendra-Chōla, we find the corresponding term 'the seven and a half lakṣhas of Iraṭṭapādi.' Rājendra-Chōla took Iraṭṭapādi from the Western Chālukya king Jayasimha III. Consequently, Iraṭṭapādi appears then to have been the designation of the Western Chālukya empire. The Khārāpataín plate of Rājaraja (above, Vol. III. p. 294) state that, after the downfall of the Khārāpataín, the Western Chālukyas ruled over Iraṭṭapādi, and thus show that the original meaning of the term Iraṭṭapādi was, as its etymology already suggests, the empire of the Bhāttras or Bhāḍrakātas."
4 I.e., 'after many kings of Kārtivarsha's race had passed away.'
5 Tāt-dattuka-jaya-viṣhāddha appears to be meant for jaya-tati-dattuka-viṣhāddha.
6 In deekh-Chhadvidēvī, the letter ehā may be only due to sandhī, and the actual name of the queen may as well have been Sadvidēvī.
(V. 11.) "Lakshmi bore the lord Mummaṭi-Bhima (II.) (and) prince Rājendra-Chōda (I.); and Toṇḍamāmbā's son (was) prince Satya (I.)."

(I. 48.) "This prince Rājendra-Chōda (I.) assumed all the insignia of sovereignty, (viz.) the throne, the pratīṣṭhākād (drum), the peacock's tail, the spear, the single conch, etc., which his grandfather had received through the favour of the glorious Rājādhārāja Rājendra-Chōda, and became the lord of the country of Vēngil."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (his) fierce valour, he acquired the surname Vikrama-Rudra (i.e. 'resembling Rudra in prowess'); having made manifest by his own hand (i.e. having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname Haihayāditya (i.e. 'the sun of the Haihayas'); (and) he acquired the surname Gāṇḍavēndāḍuva by crushing the power of enemies."

(V. 13.) "As Lakshmi (is) the wife of Vīshṇu, his (wife) was Maṅgaladēvi, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (sacred) fires in splendour, the eldest (was) prince Bēta; (and his) younger brother (was) prince Mallaḷīdeva."

(V. 15.) "To prince Bēta were born, by Gāṅgā and the illustrious Bimbamāmbā (respectively), two famous sons, Manna-Chōda (II.) and prince Sūrya."

(V. 17.) "Having caused to be built of stone in (the temple of) Bhabhāthā a maṇḍapa, named Gāṇḍavēndāḍuva (after himself), (and furnished) with two wings (dvī-bhuja) (and) with an enclosure (prakāra), this ornament of princes, the virtuous Kōna-Rājendra-Chōda (I.), obtained bliss (i.e. died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mummaṭi-Bhima (II.) and prince Satyāśraya, whose prowess was famed in the world (and) who burnt by (the fire of) their valour crowds of hostile lords of provinces,— again (?) divided this earth (I) and ruled (it) conjointly."

(V. 20.) "Of these two, to the lord Mummaṭi-Bhima (II.) was born Lōkabhūpālaka, who adorned the ravines of the mythical mountains Lōkākāra by his lustration."

(V. 21.) "To the powerful lord Satya (I.) were born two princes who resembled Bala and Kṛishna, the glorious Rājapāreṇḍu (II.) and the glorious prince Kōna-Bhima (III.)."

(V. 22.) "To Rājapāreṇḍu (II.), the husband of Pārvaṭi, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (age)."

(V. 23.) "After (the death of his) father, that3 glorious Lōkamaḥipāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Vīṣṇu), himself, the glorious prince Bhima (III.) embraced the royal fortune of (his) father, prince Satya (I.), together with the earth."

(V. 26.) "After these two, prince Mallaḷīdeva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Uṭḍikāma, named Achamāmbā."

(V. 29.) "By her he had two sons, (who caused the rise of their) family, as the moon of the ocean,— the two princes named Manma-Satya (II.) and Mahīpāreṇḍu."

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1 The king's resemblance to the sun rests on the double meaning of karu, 'a hand,' and 'a ray.'
2 The first member of this compound is the Telugu-Kanarese word goṇda, 'a strong man'; the second member may be connected with the Telugu vēṇḍrama, 'beaut.'
3 This pronoun refers to Lōkabhūpālaka in verse 20.
4 Lakshmi and the Earth are considered as Vīṣṇu's wives.
(V. 31 f.) "When the glorious prince Vallabha, a provincial chief (chakrāvāra) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince Manma-Satya (II.), ascended the throne of (his) father."

(L. 96.) "That prince Mallidēva and this lord Manma-Satya (II.), the son of the lord Vallabha, having both conjointly called together the Rāṣṭrakūṭas and all other ryots of the district (vīsaya) of Guddavāḍi, issue the following command:—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named Ōdiyuṛu in the district of Guddavāḍi to the god Kunti-Mādhavādeva who resides in Śrīpiṭhāpurī."

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spoutless stone which adorns the temple, was made the eye-witness of her true devotion (to Viṣṇu) by that Jayamāmba, who was the lawful wife of the glorious lord Manma-Goṇka, the best of princes; who was the mother of Kulottuṅga-Prthvīśvaras; who was an incarnation of the great fame of the best among all noble and virtuous women; (and) who was a noble swan at the pair of the lotus-feet of (Viṣṇu) whose banner (bears the bird) Garuḍa."

(L. 109.) "In the Śaka year 1117, at the time of the Mēsha-samkrānti,—the glorious Mahāmaṇḍalēvara Kōṇa-Mallidēvarāja, and Manma-Sattīrāja, the son of Vallabharāja, gave to the god Kunti-Mādhavādeva in Śrīpiṭhāpuram the whole village called Ōdiyuṛu in (the district of) Guddavāḍi, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (bhōga) on account of singing, dancing, music, etc."

(L. 116.) "The boundaries of this village (are):—In the east, the boundary (is) the Ėru-gūḍa (tank) in Vēḷēṅgu. In the south-east, the boundary (is) the Bhōḍatāa-kāḷi (channel) in the pasture land of Enika in Vēḷēṅgu. In the south, the boundary (is) the Vēmu-gūḍa (tank) at the meeting-point of the boundaries of Śrīpādamulupalli (and) Śiripuram. (Thence), coming along the pond at the head of the Nallaṅjeru (tank) in Kokkurukurū,—the boundary in the south-west (is) the Pulli-gūḍa (tank) at the meeting-point of the boundaries of Enuṅgudala (and) Kṛoppalli. In the west, the boundary (is) the pair of tanks to the east of Kṛoppalli. In the north-west, the boundary (is) the embankment (and) a (water) lever (near) the embankment to the east of the Kēsaṅavaṇḍa-cheru (tank) in the plain of Chanupakātya. In the north, the boundary (is) the southern embankment of the Bhimarku-cheru (tank) in the fields of Sampara. (Thence), coming as far as the confluence at which the Upprutṛu (river) and the Nakkala-kāḷi (channel) unite,—the boundary in the north-east (is) the Prēmulu-vaṅka (channel) in Vēḷēṅgu along the embankment to the south of the Upprutṛu."

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand tawny caws (and) one thousand Brahmaṇas on the bank of the Ganges."
Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by Kaṇṭāchārya at Śrīpiṭāpuram. Hail! Hail! Hail!

No. 11.—TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[Vikrama-]Saṁvat 1171 TO 1233.

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

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found, together with four other copper-plate inscriptions, in October 1892 in the village of Kamuli, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen⁴ of these plates (A. to N.) contain grants of the king Gōvidachandra of Kanauj, the earliest of which is of [Vikrama-]Saṁvat 1171 and the latest of [Vikrama-]Saṁvat 1211. One (O.) is a grant of Gōvidachandra's son, the king Vijayachandra, and his son, the Yuvārdja Jayachchandra, dated in [Vikrama-]Saṁvat 1224. And the remaining six (P. to U.) are grants of the king Jayachchandra, dated between [Vikrama-]Saṁvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvidachandra's of [Vikrama-]Saṁvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvidachandra I have given only that part of the text⁵ which commences with the words trimad-Gōvidachandradēvar vijayē, because up to these words the text of all these inscriptions essentially agrees⁶ with the text of A.; and of the three remaining grants of Gōvidachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,⁷ I have

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2 Three of these (a grant of Vaidyadēva, king of Kāmālapura; a grant of the Maḥārājaupatra Gōvidachandra of Kanauj of [Vikrama-]Saṁvat 1182; and one of the king Gōvidachandra of [Vikrama-]Saṁvat 1190) have already been published by Mr. A. Venier, ibid. p. 347 ff. And the fourth, a grant of the Śiśāra-Vatara, of the reign of Gōvidachandra, of [Vikrama-]Saṁvat 1191, I shall edit below, p. 190 ff.

3 Among these is one grant, P., of [Vikrama-]Saṁvat 1176, which was made, with Gōvidachandra's consent, by his chief queen Nāgayakalīdēvi.

4 But of the beneficent and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

5 Of the inscriptions of Gōvidachandra, here treated of, the grant A., of [Vikrama-]Saṁvat 1182, is the earliest grant which contains the epithets of the king atayatīyopātīrānapōtārdyayittādhipati-vidhāvidyadī-chātra-Vācharputi.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the Indian Antiquary, Vol. XVIII, p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B. of [Vikrama]-Sanvat 1171, is the earliest known inscription in which Góvinda-chandra is described as reigning sovereign;¹ and the last inscription of Góvindachandra here treated of, N., of [Vikrama]-Sanvat 1211, is about eleven years and six months later than the latest inscription of the same king² of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama]-Sanvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.³ And for the king Jayachandra we obtain from the inscription P., of [Vikrama]-Sanvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.⁴ Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;⁵ but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty,⁶ and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's Parśghita or Maháparśghita Jágúśarman, a son of the Đikāhita? Vílha⁷ and grandson of the Đikāhita Purushottama or, as he also is called, Purása, of the Bandhula götra; and six grants were made to Jágúśarman's son, the Maháparśghita Praharájaśarman (Paharajaśarman or Prahládaśarman), who had a share also in two other grants. One donation (H.) was made to Vysáa, apparently a brother of Jágúśarman; one (M.) to the Pandita Mahárajaśarman, apparently a brother of Praharajaśarman; and one (J.) to the Rāuta Jāthéarman of the Góbhila götra.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a Moondi);⁸ three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual śrāddha in honour of Góvindachandra's father); two (C. and U.) on Vaisákha-sudi 3, the Akshaya-tritiya (Tridáyugádi, Kalpádi); one (Q.) was made on the mahá-saptami (ratha-saptami), Mágha-sudi 7, termed Manvantarí; one (J.) on Bhádra-sudi 3 (also a

² The 'Gágghá' plates of [Vikrama]-Sanvat 1192, Ind. Ant. Vol. XVIII, p. 20. I possess a rough rubbing of a copper-plate inscription of Góvindachandra and his queen Góshádávi, which is dated in [Vikrama]-Sanvat 1208; see ibid. Vol. XIX, p. 307, No. 184.
⁴ The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see ibid. Vol. XIX, p. 37, No. 69.
⁵ The inscription P., of [Vikrama]-Sanvat 1170, gives us the name of Góvindachandra's chief queen, Nayanakalidádi; K., of [Vikrama]-Sanvat 1198, that of his mother, Ráthadávi, which has been known already; and T., of [Vikrama]-Sanvat 1232, that of Jayachandra's son, Haríchandra, which was also already known.
⁶ In the inscription T. he is called Tájñavalkya.
⁷ This Vílha (who is called Védasárman in P., and Vishquéśvarman in T.) is the donor of the grant of [Vikrama]-Sanvat 1182, published in Ep. Ind. Vol. II, p. 350, where he is called Vála; and his son Jágúśarman is the donor of the grant of [Vikrama]-Sanvat 1196, published Rād. p. 361.
⁸ See Kártiká-sudi 15, termed Moondi in I.
Mauvādi); one (O.) on Ashādha-sudi 10 (also a Mauvādi), on the occasion of Jayachandra’s initiation as a Vaishnav; one (G.) on Kārttika-sudi 9 (the Kṛṣṭa-yugādi); one (T.) on Bhadra-vadi 8 (the Kṛṣṭa-jayamādabāni), at the performance of the jāta-karma of the prince Harīchandra; two (K. and L.) were made (on Phāguna-vadi 1) ‘on the day of the great queen,’ Gāvindachandra’s mother Rāhadi; and one (P.) was made (on Ashādha-sudi 6) at the akṣānaka of Jayachandra.—All the dates 1 contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have bhāgabhūtrakara in every one of the twenty-one grants, pravarnākara in nineteen grants, turukhādās in seven, kumārāvadāsaka in six, hārṣaya in five, kūtaka in three (A., C. and L.), jātakara and ydakara only in O., viśhunākara only in R., and yamalīkāmbali only in U.

A.—PLATE OF GĀVINDACHANDRA OF [VIKRAMA]—SAŅVAT 1182.

This is a single plate, which measures about 1'4" broad by 1'6" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between ½ and ¾. The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter ō is denoted by the sign for e everywhere except in the word bahkāmar, l. 10; the dental sibilant is employed instead of the palatal in paramārka, l. 12, and Samav, l. 18; and the word tārnā is written tāmāra, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imperemptory verses, and another verse which gives the name of the writer of this tārnā-patā. The formal part of the grant, from line 11 to line 28, is in prose, and is worded like most of the published grants of the same dynasty. 2

The inscription is one of the Paramabhaṭṭāraṇa Mahāpradhānpradāja Paramārka Gāvindachandrādeva, the successor of the P.M.P. Madanāpalādeva, who was the successor of the P.M.P. Chandrādeva, 3 who by his arm had acquired the sovereignty over Kanyakubja (Kanauj). 4 The king records in it that, while in residence at Madhapratihāra (or Apratihāra), 5 on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahānāparāmna in the Halādāya pattāl to the Mahāpradhāna Jāgakārmā, son of the Dīkṣita Vilhā, and son’s son of the Dīkṣita Puraṇāvēṣṭa (a Brāhmaṇ) of the Bandhula gōtra, whose three pravaraṇas were Bandhula, Aghamaraṇa and Viśvāmitra.—The taxes specially mentioned (in line 23) as due to the done under this grant are the bhāgabhūtrakara, pravarnakāra and kūtakā. The grant was written by Kithana, a son of the Kṣaya Uhlana, of the Vāstvāya or Śrivāstvāya family. 6

The date is irregular. The 14th tithi of the bright half of Māgha of Vikrama-Saṃvat 1182 expired 7 ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

1 The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.
3 See the note on the text, line 15.
5 There was also a lunar eclipse on Māgha-sudi 15 of Vikrama-Saṃvat 1182 current on Wednesday, the 21st January A.D. 1126, but that eclipse took place 9 h. 42m. after mean sunrise and was therefore not visible in India.
The localities I am unable to identify. The Haládöya pattála is also mentioned in a grant of Gövindachandra’s of [Vikrama]-Saññvat 1182, Mágha-vādi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

**TEXT.**

1 Oó ² svastí || ²Akuṭhpótákáotp-vaikunṭhaka-kaúhpátipás-huṭhat-karáh ||

2 kshámpála-málašu diván-gatášu || sákshád-Vivásav-iva bhúri-dhámná námmá

3 m || yén-apáram-akúpára-párc² vyápáraíth yaśáh || ³Taśy-ábbút-tanayó

4 śirá-Chandrodevó nripañ || yén-ódarátara-pratápa-śamit-āśěša-prajópadravañ śrmd-Gádhípur-ādhirajyam-asamán-dór-vvikramén-ārjítam || ⁴Tritoñálo

5 śí-Kusák-Öttaraksal-Éndrasathnýalykaní parípalayat-ábbhágamya || hém-átmá-

6 tulyam-anídhan-dadáta diviębhí yén-ábbhitá vasmátí satá-

7 sas-tulábhí || ⁵Taśy-átmajó Madanápála iti kshitindra-chúdāmañir-

8 vijayasté níja-göttra-chandráh || yasy-ábbhéská-kalaś-óllaisaihai payóbbhi prakshá-

9 lítam kali-rañja-patálan-dharityáh || ⁶Yasy-ábbdt-vijaya-prayáun-samyá

10 tùng-áchal-öchchais-chalán-mádyát-kumbhi-pada-kram-äsama-bhara-bhráyan-mahi-

11 mañjálo || ⁷chúdáratna-víbhína-táln-galita-stúyi-áarig-udhásitañ Śśáhá pésa-

12 vaúd-iva ¹³ kahanam-asu króçe niln-ánanmá || ⁷Taśmá-ájáyá-

13 na níj-áyata-va(há)buvalli-va(bá)mh-śa[va*]ruddha-náva-rájyagájo naréndrañ ||

14 sándr-ámpítra-dráva-muchán prabhsvó gaván yó Gövindachandra iti chandra iv-á-

15 mva(mbu)rássé || ⁸Na ¹³ katham-apy-alabhánta rapa-śhamámn-ásisrálu
díkshu gaján-aśtha Vajrípañ || kakubhi babhmúram-Abhramuvallabha-pratibhátá

16 íva yasya gha-

17 tā-gañjá || ⁹Sóyán samasta-rája-chakra-samévita-charanáñ;²⁷

18 paramabhañtáraka-mahárájáhirája-paramésvara-paramamhásáva[ra*]-nijábhumópárñjí.

19 tásfri Kanyakúvij(ná)híptáyá-śíChandrádeva-pádáudhyáta-pramábhañtáraka-mahárájáhirája-paramésvara-pramamhásáva-śíMadanápá-

20 laóva-pádáudhyáta-paramabhañtáraka-mahárájáhirája-paramésvara-paramamhásá v a r-

21 lásavapani(tí)gajapatinarapatirajyádhipá-

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² From impressions supplied by Dr. Führer.

³ The sign for the *akṣara agra* here and below does not really differ from the sign for *agra*.

⁴ The sign for *śí* is * Ś Š*.

⁷ From impressions supplied by Dr. Führer.

**Note:**

1 All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śśáhá śaíka-vaddvívo*, as was first suggested by me in *Ind. Ant. Vol. XV. p. 12,* note 97.

8 Expressed by a symbol.

9 From impressions supplied by Dr. Führer.

10 Since the sign for *śí* is *Ś Š*, it is clear that the u is here in the form of *uv*.

11 The sign for *śí* is *Ś Š*.

12 The sign for *śí* is *Ś Š*.

13 The sign for *śí* is *Ś Š*.

14 From impressions supplied by Dr. Führer.

15 The sign for *śí* is *Ś Š*.

16 The sign for *śí* is *Ś Š*.

17 From impressions supplied by Dr. Führer.

18 Since the sign for *śí* is *Ś Š*, it is clear that the u is here in the form of *uv*.

19 From impressions supplied by Dr. Führer.
14 ti-vividhavidyāvichārān Vāchaspati-ārimad-Gōvindachandrādevō vijayā Haladōya-
pattalāyān Mahāsōnamau-grāvā (ma)-nivāsinō mī(īn)-
15 khila-janapadān-upagatān-āpi "[chāt]* rāja-rājāi-yuvarājā-pantri-purūhitā-pratihāra-
śeṇapati-bhāṇḍāgārīk-ākshapatalīka-bhīshag-nēi(nai)mittikāntaḥ-pu-
16 rika-dōtā-kariurupalapatānākharāhānagukūlādhihikārī-puruṣāḥmā-he hā yā patiś i
vō(bo)chhayatayā-sūdātī cha yathā viditāma-saṃ bhavatām yadv(th)-oupari-
17 likhiya-grāmāh sa-jāla-sthalaḥ sa-lōhā-lavān-ākaraḥ sa-matlā-ākaraḥ sa-parān-
ākaraḥ sa-gārit-ōsharaḥ sa-madhūkā-chūta-vana-vāśākā-vītapa-trīpa-yūti-
18 gōchā[ra*]-parvantaḥ s-ōrdh[va*]-ādastra-āghāta-vīsuddhaḥ sa-sīvam-
paryantaḥ saṃvat 1182 Māghe-sudi 15 Sa(san)au 2ārimadapratihāra-
samāvāśe sōmagra-

19 haṇa-parvāni Gaṅgāyām anātva vidhivan-manaṇa-viṣṇu-bhūta-pitrī-
ganāma-tarpayitvā timira-patāla-pātana-padu(ī)-mahāsamsamahā-
20 m-upasthāy-Ausbadhipati-śakalā-śekharaṃ samabhyahe-pahya tribhuvana-trāsūtra-
Vīśudvāsya pūjām vināśya havishā havirbhujam hitvā mātāpitrōrā-
21 tmanasa-cha punya-yāśō-bhūviva(ddha)yē kuśalātā-ća-karatal-ōdaka-pavrovva-
asambhīra-Vra(bha)ndhu-gotryā Va(ba)ndhu-Āghamarasa-Vśvāmitra-
tri[pra*]-varā-
22 ya dīkṣita-ārā-Purushottama-paurāya dīkṣita-ārā-Vīdhā-purtāya mahāpurūhitā-ārā-
Jāgūṣarmamātē śa-chandr-ārkādi śāsanikṛita(ī)yā pradanto(tītō)
23 matvā yathādīyamāna-bhāgābhāgakara-prāṇvika-kītaka-prabhīti-samasti-ādāyaṃ-
ājñāvīdhi(dhē)yībhūya dāyātha || Bhavanti chātra punya-ālō-
24 kāh || Bhūminī yah pratīgrihīti yas-cha bhūminī prayachchhāti || ubhau
tau punya-karmāṇa niyātām svargga-gāminau || Śākhami bhādi-āsanaṃ
cchhā(chha)teṣe var-āśvā va-
25 ra-vaṇrāya | bhūmi-dānaya chihhāni phalam-ētē Purandara || Šarvān-ētē
bhāvināḥ pārthiv-cūdrān-bhūyō bhūyō yāchāte Rāmabh德raḥ | sām[a*]ya-yo-
yānā dharma-
26 stētu-mūripānāḥ kālē kālē pālānyo bhavadvēḥ || Ṛva(ba)bhubhir-vvasudha-
dattā rājasīhhiṣa Sagar-ādiśhhibhā || yasya yasya yadā bhūmis-tasya tasya ta-
27 dā phalam || Sva-dattām para-dattām vā yo harēta vasudharaṁ || sa
[v]ishhīyānām krimi-bhūvītya pitriśhhibhā saha majjati || Śrī-)Vśtavaya-kulō-
28 dībūtā-kāyasth-ōlāne-sūnunā || likhihas-tāmvra-patō(ō)-yānī Kīthaṃgēna
nrip-ājñāyōtī || chha || chha ||

B.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-JSĀMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is
engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The
plate contains 27 lines of writing which is in a fair state of preservation. The size of the
letters is about ¾". The characters are Nāgari, and the language is Sanskrit. In respect of
orthography the chief points to mention are, that the letter b is throughout denoted by the
sign for v; that the dental sibilant is generally employed instead of the palatal; and that

1 Read -purushā-ajjādā.  
2 I am unable to decide whether this should be written śrī-Madhapatthāra- or śrī-ārimad-Aprattikara. 
3 Read -yanama.  
4 Metre: Śūkha (Anustubh); and of the next verse. 
5 Metre: Śūkha. 
6 Metre of this and the following verses: Śūkha (Anustubh). 
7 Read -dēma. 
8 Perhaps these signs are not really intended for sāka, but they closely resemble that akṣara. Compare 
the word līkhitā is written līkhitā, in line 15, and trîrī, in line 20.— As the introductory part of this inscription and of the following grants C. to N., as far as the words śrimad-Gośindaḥcandra-dēvō vijayō, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the Paramaṅkara Mahārājaśāhu Paramāśvara Gośindaḥcandra-dēvō, who records that, on Monday, the full-moon tithi of the month Kārttiḍa of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benarha, he granted the village of Bṛhadvirāchaḥmaṇa in the Kāṭi pattaṭā to the Purōhitā Jāgāśāman, son of the Dīkṣito Vībā, and son’s son of the Dīkṣito Purāṇa, 1 a Brāhmaṇa of the Bandhula gōtra, whose three pravars were Bandhula, Aghamaraṇa and Vīśvamitra, and student of the Vājasaneya līkha. — The taxes here specified (in line 22) are the bhāgabhōgākara and pravāṇika. The writer’s name is not given.

The date is irregular; for, the full-moon tithi of Kārttiḍa of Vikrama-Saṅvat 1171 current ended 7 h. 56 m after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṅvat 1171 expired it commenced 1 h. 21 m and ended 23 h. 22 m, after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṅvat 1172 expired the same tithi ended 0 h. 33 m, after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

**EXTRACTS FROM THE TEXT.**

13 ...... 8. śrimad-Gośindaḥcandra-dēvō vijayō || Kāṭi-pattaṭā śa Vri(briḥ)hadvīrāchaḥmaṇa-grāma-nivāsinō nikhila-
14 janapadān-upagatān-api cha rāja-rājā-yuvāraja-rājamantri-purōhitā-pratihāra-
15 dātaṭa-kachhivāpattanākaraṇa-thāṅgokulādibhācha (kā)ri-purushān
16 sa-jala-ṭhalaḥ sa-lōka-lavap-ākaraḥ sa-machū(duḥḥa) ka-chūta-vana-vāti-kā-viṣapa-trīṇa-
17 7a-visuṣu(a)uddhāh || okasaptaty-adhiṭka-sa(sa)-aikāṇḍas(a) samvatsaraḥ 10 Kārttiḍa-
18 Sōmē || 13 śrimad-Vā[rī]ṇyaṃ Gaṅgāya[ḥ] vidhivat-saṃtāv maṇtra-deva-

1 This name occurs again in the inscriptions E., F., H., and O.
2 This is a Mauḍūśi.
3 Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words aśeṣpati.阅读“aśeṣpati” in l. 13-14 of A.
4 This sign of punctuation is superfluous.
5 This sign of punctuation is superfluous.
6 Read “bhaṅga-naṭī”.
7 Read “bhāṅga-naṭī”.
8 This sign of punctuation is superfluous.
9 Read “bhuṭa-piṭhī-vaṇṇaḥ”.
10 Read “pauṇḍapāṇa”.
11 Read “pauṇḍapāṇa”.
12 Read “pauṇḍapāṇa”.
13 This sign of punctuation is superfluous.
C.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAṀVAT 1172.

This also is a single plate, which measures about 1'3" broad by 11½" high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two akṣaras at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between ½ and ¾". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for v everywhere except in the word bahārusur, l. 10; the dental sibilant is often employed instead of the palatal; and the word tāmra is written tāmera, in line 27, and sēkara tēkara, in line 15.

This inscription also is one of the Paramabhattāraka Mahārājadhirāja Paramākara Gōvindachandrādeva, who records that, after bathing in the Ganges at Benares, on the occasion of the Akṣaya-tritiyā, on Monday, the 3rd of the bright half of Vaśākha of the year 1172 (given in decimal figures only), he granted the village of Dhūsa in the Bṛihagrihē[ye] Pravatā pattalā, with its pūjakas (l. 15) or outlying hamlets, to the Mahāpuruḥita Jāgāhrāman, who is described here exactly as in the inscription A. The taxes specified, also, are the same as in A. The grant (tāmera-paṭṭa) was written by the Kāyaṣtha, the Taḥkara Jalanaḥ of the Vāstavya or Śrīvāstavya family.

The date regularly corresponds, for the Kṛtikādi Vikrama-Saṃvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akṣaya-tritiyā, because the third tithi of the bright half of Vaiśākha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the pattalā, Bṛihagrihē[ye] Pravatā, we may compare Bṛihadgrihōkamisāra, the name of the pattalā in P.
EXTRACTS FROM THE TEXT.

12 . . . . . . . 1-šrīmad-Gōvindachandradēvō vijāyi
13 Vṛi(bṛi)hagṛihā[yē] varatha-pattalaẏāni. Dhūṣa-grāma(yi)(ni), vāsinō nikhila-janapadaṁ=
14 ti-bhāngagārik-ākṣapattalikā-bhishag-naimittik-āntahpura(rī)ka-dūta-k a r i [ t ] u r a g=
ādhyakṣa-pattana-kārashānagā(gō) kulāvi(dhi) kāri-puruṣhām[ag-ch=] [a*] jñāpayaī
gūḍha[ñ].
15 vō(bō)hāyata-ādhiṣṭa cha yathā viditaṃ āsau bhavatām yathā-āparicīkhiṇa-grāmaṁ
sa-pāṭakaḥ sa-jala-sthalāḥ sa-lohā-lavak-ākaraḥ sa-matsy-ākaraḥ sa-parpaḥ-
16 karaḥ sa-gart-ōśharaḥ sa-madhūka-chūta-vana-vāṣākā-viṣ[a]-tīrpa-yūti-gōcharā
dharaṇaḥ s-ā(ō)rddh[v*]-ādhaś-chatur-āghāṭa-visu(ṣu)uddhaḥ svā-simā-paryantaḥ ||
śaṃvata 1172
17 Vaisū(kā)bha-sudi 3 Sōme || śrīmad-Vārānasyām || akṣaya-trīṣṭiyāyām
purvaṇā || Gāngayām snatvā vidhivam-sañcātra-dēva-muni-manuṣya-bhūta-pitrī
garāṇāṁ tarpa.
18 yitvā tīṃra-pāṭalā-pāṭana-paṭu-mahāsa[m]=Uṣhṇarōchisham=a[po-thāy]-[Au]shadrpiṣṭi-
saṅkalā-sēha(kha)ra[m] samabhyaṛvya(rchya) tribhuvana-trātūr-[Vv]asūdēsya
pūjaṁ vi-
19 dhāya havishā havirbhujam hūtvā mātāpītkrātmanāḥ cha punya-yasso-
bhivridhay[ā] koṣaḷā-pūta-karatal-ōdaka-pravvam-asāmbhir-Va[ba]ndhula-gōtrā-
20 ya Vaiṁ(baṁ)hūl-āpa(ga)marṣhṛya-Viśvā(svā)mitra-trīpravvartaṇī dīksita-ṣrī-
Puṇṇottama-paurāṇya dīksita-ṣrī-Viḷhā-purāṇya mahāpurūhita-ṣrī-Jāgū-
21 sa[sa]rmmaṇ[ā]ya khaṃdr-āṛkka[m] śaṃskṛitya pradattō matvā yathādiyamaṇa-
bhāgabhoṣakakā-prañcikaka-kūṭaka-prabhṛiti-samast-adāyān-ājñāvidhi(dhi).
22 vi(yi)-bhūtvā[ya] dāasyath-ēti || Bhavanti chātra punya-slokāḥ ||
26 . . . . . . . . . . . Śrī-Vāstavya-ku-
27 lōdbhūte-kāyaṣṭha-thakkura-ṣrī-Jalhanēna likhitām-tāmvar-paṭṭau-ya[m]t nṛp-ājñay=
ēti || chha ||

D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAṂVAT 1174.

This also is a single plate, which measures about 1' 6½" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the patatal and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between ½" and ¾". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter s is throughout denoted by the sign for s; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word dēra is written dēva, in line 14.

1 Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words asaṃpati . . . Vedicpait in ll. 13-14 of A.
2 Read "śāh-sāya".
3 This sign of punctuation and those in the next line are superfluous.
4 Here follow the six verses commencing Bhāmaṁ yāḥ pratigrīhyati, Śaḥkham bhūri-śaṇaṁ, Odhaśkān, Sūraṇaś-ācaḥ-bhūvah, Bahuḥ-śvam-śravah, and Śaṭ-dattām para-dattām ed.
5 Read tamah-pattayām.
6 After this a conch-shell is engraved.
This inscription also is one of the Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva, who records that, while at Dēvasthāna,¹ on Wednesday, the 15th of the dark half of Āsvina of the year 1174 (given both in words and in decimal figures), at the annual śrāddhā or funeral ceremony performed at new-moon time in honour of his father, he granted the village of Suṇahī (?) in the Kēśaurē (?) pattalā, with its pātakas (l. 13), to the Purūdhas (or Purūhita) Jāgūśarman, son of the Dīkṣitān Vilhā, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghanārshana and Viśvāmiṣṭra.—The taxes here specified (in line 16) are the bhāgabhāgakara, pravartikara, turushkadaṇḍa and kumaragadāṇḍaka. The grant was written by the Kāraṇika (or writer of legal documents) Vāsūdēva.

The date would be correct for both the Chaitrādiś and the Kārtikīkād Vikrama-Saṃvats 1174 expired; for, in the former year the 15th tithi of the dark half of the pūrṇimānta Āsvina ended 4h. 53m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same tithi of the amānta Āsvina ended 16h. 30m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired Chaitrādiś years and the months pūrṇimānta months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the pūrṇimānta Āsvina (the pitṛ-pakṣa) is a time particularly appointed for performing śrāddhās in honour of deceased ancestors.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

11 . . . . . . . . . . . . . . 8 śrimad-Gōvindachandradēva vijayi Ç Ç II
12 [Kēśaurē (?)-pattalāyam [Suṇahī (?)-grāma-nivāsino nikihil-ja[na*]padān-upagatāni-api cha rāja-rājkīl-yu[va]rāja-māntri-puruḥita-pratihāra-sēnāpati-bhā[ṁ]-dāgāra(ri)k-ākahapatīta-bhishaka(g)-nāmi-
13 tītik-āntana(utah) purīk-dūta-kariturgapattanākaraśāhāngokulādh i kārī puṟusānām ājñāpaṭāti vō(bō)dīhayati-ādīsa(āśi)ti cha ya[th]ā vidītām-astu bhavatām ya[th]ā-pūrālikhat-grāmāḥ sa-ṭā-
15 a[ṃ]-sāmē-payoṁtāḥ ḥ-ḍhatuḥ[ṛ]h-jasaptayadhit-
16 k-aṅkāda(sa)-sa(sa)-sālvataraii Āsvinī māsi kṛiṣṇa-pakṣe pa[m*]joha-
dasyā(yām) Vu(bu)dīha-dinō⁶ saṃvat 1174⁷ 10 Āsvi[śiva]-vaidi 15 Vu(bu)dīḥ pūṭhā saṃvasta(tsa)rīkē pārvapā śrāddhē Dēvasthānē 11 Yasy-ā[ŋ]ni-
16 bōtra-huta-havya-samṛiddha-ḍhūma-ḍhār-ādhvarē sa-ghanam-amva(mba)ram- ḥādhaṅkāmā māṛtaṇḍa-chaṇḍakara-mandakari-chakāṣṭi¹² tasmāi sadā sucharitāya nimitattāya | Vain(baṇi)dūha-gōṭrāya Va(ba)ndhul-Āghanārshana-

¹ I believe that the word dēvasthānē in line 15 must be taken as the name of a place, and that it was originally followed by Gāndhyām evolute and the other standing phrases which the other inscriptions contain.
² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words aṅgapati . . . Vēcharpati in II. 12-14 of A.
³ This sign of punctuation is superfluous.
⁴ The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.
⁵ Read sa-gartī-śharaḥ sa-madhuk-dinro-.³ Read -gōchara-payoṁtāḥ s-ōḍdhā-ākara-.³ Read -parovarantā-.³ Read āśīra Āśvin.³ Here one misses the word aṅkāda-.¹² The two numeral figures in brackets are almost illegible, and look more like 88.
⁷ The word Bṛhaspati is in a different hand-writing, and has clearly been engraved in the place of other words which have been effaced.² The sense would require karaṃ mandakari-chakāra, but karaṃ would offend against the metre.
E.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA-JSAṆVAT 1175.]

This also is a single plate, which measures about 1' 5\(\frac{1}{2}\)" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about \(\frac{3}{8}\)" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about \(\frac{3}{8}\). The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter \(b\) is throughout denoted by the sign for \(v\), and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the Paramabhaṭṭaraṇa Mahārājādhirāja Paramādeva Gōvindachandrādeva, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Acohchhavali in the Ughaṭat̄erāḥottara pataḷa to the Purāḥita Jāgūrīman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the bhāgabhāgakarṇa and pravāṇikarṇa. The grant was written by the Karanika, the Thakkura Sahadeva.

The date is irregular; for, in Vikrama-Saṅvatsa 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Saṅvatsa 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of the 28th January, A.D. 1119.

The localities I am unable to identify.

**EXTRACTS FROM THE TEXT.**


13. 3 mantri-purūḥita-prathāra-sahāpati-bhāṃḍārākārāks hapaṭa-lika-bhishaka (g) ni(mal)mittik-āṁtāhpuri-kā-aúr-karitugapattanākarasthamānagōkulāvī(dhi)kāri-

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1. Read purūḍbhāṣa
2. Read bhāṃḍārākārāks
3. Read bhāṃḍārākārs
4. Omit the dakṣāra kṛi which perhaps has been struck out already in the original.
5. Here follow the eleven verses commencing Bāṃḍārāyaḥ prātiṣṭhitāḥ, Śākhan bhad-draṇām, Sarvād-āsas-bhāvānāḥ, Bāhuḥkīraṇasūdāḥ, Sarvāpām-kām, Tadādātām sahatsārāṇa, Saṃ-saṭṭām para-saṭṭām vā, Shaktiṃ varṣa-sahāvāpyaśa, Ydī-maṭha-vatyaṇāsā; Ydī-bhaṭa datādī, and Ydī-dāhira-vikrama-vidām sarvākhiṇa-pat yāsa.
6. This sign of punctuation is superfluous: read vijayi.
7. Originally "bāṃḍārākārs" was engraved, but the sign of avandra has been struck out.
8. This word was originally omitted, and has been inserted afterwards.
9. Read mantri-pu.
14 purushâna(n) samâjâpayati vâ(bâ)va(dhas)yatâ-âdisa(sâ)ti cha ||
1 yathâ
viditam-asu bhavati yath-o-purâlikhâta-grâmaâ sa-jala-stâlah sa-lôha-lavañ-
âkaraâ sa-madhûka-chûta-vans-
15 vàtkâ-vingâ-patra-nitis-gocchar-paryatata(nâ) sa-gartt-ôsharaâ sôrdâh[vâ]-âdhaâ
si[vâ]a-simâ-paryantaâ-chatur-ôghathâ(nâ)-visu(sân)dâh pañcha(sa)pataâyadhaâka-
sa(sâ)-aikâdasa(sâ)-sauvatsarâ Mâghâ mâsi pâr(pûr)pi||
16 mâyâm Sôma-diné anûkataâ sañvât 1175 Mâgha-sudi 15 Sôma-diné
ârimad-Vrâpasyâm Gangâyâm vidhivât-sântvâ mantra-dêva-muni-manu-bhûta-
pitrî-prâjñâ-sâ-tarpayâtvâ timira-
17 patsâ-patsâ-patsâ-mahasam-Ushñarâchiham-upasthâ-Ashadhâ-pati-sa (sâ) ka la-
asâ(â) kharâm samabhâyarchchya tribhuvana-trâturt-Vrâudhâvasya pûjâ[m]idhâ'ya
prachura-pâyasena havihâ havirbhujam hutvâ
18 mátâpirâ-tâmanâs-chu pûnya-yasâ-yâtriruddhayê asmâbhihâ. Vâin(bhâ)nhulasyâ
gûtrâya Vâin(bhâ)nhul-âghamaraśhâ-Vishâvâ(sâ)mitra-tripra[yâr]â Vâjayanâyâ-
sâ(â) chinâ dikshitaîr-Sûra-nâtâ-pantarâya||
19 dikshitaî-Sûra-Vibhâ-purtâya parohitaîr-Sûra-Jâgukâya sarmisâvârâ
vra(hâ)hmanâya gokarcânu-kâs(a)kalâ-pûtâ-karañal-ôdaka-pûrvam-â-charâd-ôrkâs
yavach-
chhâsanekritya pra-[dutta] iti matvâ ya-
20 thâdhyamâna-hâgabhâgakara-pravatikara-prabhrtiti-samast-ôdyân dasyatha ||
chha ||
Bhavantî ch-ôtra sôkâh ||
21 . . . .
22 . . .
24 . .
Likhita[mb] karâpika-[hakkura-îri]-Sahadévâ || Si(a)vyam-asu ||
Ma[hr]galam-mahâ-îrih ||
chha ||

F.—PLATE OF GÔVINDACHANDRA AND HIS QUEEN NAYANÂKÉLIDÉVÎ,
OF [VIKRAMA]-SAÑVÂT 1176.

This also is a single plate, which measures about l' 3" broad by 11½" high, and is engraved
on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate
contains 27 lines of well preserved writing. The size of the letters is between ½ and ½. The
characters are Nāgarî, and the language is Sanskrit. As regards orthography, the letter b is
throughout denoted by the sign for v; the dental sibilant is often employed instead of the
palatal; the signs for kh and sh are several times confounded; and the word dvarâ is written
dvâra, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner.
One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on
the vanity of this life and the merit resulting from donations of land, which is similar to a
passage in the grant of Madanapâla and Gôvinda-dhâra, published in the Indian Antiquary,
Vol. XVIII. p. 15 ff.

This also is an inscription of the Paramâbhattâraka Mahârâjâdhikârâja Paramâtâvara
Gôvindachandrâdevâ, and opens as if it were meant to record a grant made by the king himself.
But in reality the king makes known here that, while he was in residence at Khâyâra, on Sunday,
the 15th of the dark half of Jyaishtha of the year 1176 (given both in words and in decimal
figures), on the occasion of a solar eclipse, his queen, the Paṭṭamahādēvi Mahārājī Nayanakēlidēvi, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravall in (the) Kōṭhōjataktiṣṭhānā[ṛa] (district) to the Purāḥita Jāgūṣsarman, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the bhāgabhāgakara, pravasikara, turukkadaṇḍa and kumaragadāṇḍa. The grant was written by the Thakkura Gāgūka.

The date corresponds, for the Uṣairādī Vikrama-Saṃvat 1176 expired and the pūrṇimānta Jayaśeṣha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

10 śrīmad-Govindaṣchandraḍāde-
11 vō vijaye || 2 Kōṭhōjataktiṣṭhānā[ṛa]? Daravall-grāma-nivāsinī nikhi-lajamadān-upagatān-api cha rāja-rājāl-yuvraja-mañjri-purūhita-pratā(ṭi)haya-sēnāpatai-bhānūjāgā-
12 rik-śkaṃpaṭalika-bhīhag-naimittik-antahi-purīka-dāta-karituragapattanā[ṛa] kar a * st hāna-gokulāhikīrī-purūhān-samajīnāpatrty-adhātī vō(ḥ)dhayaṭi cha 13 yathā[ṃ] vō vīdit-saṅhā(ṛa) tavād[iyam]-anītya-
14 valōkana-padāpamahani vēṣāy-ṣyā-mukhaṇ-ivā durupavā(ḥ)ṛṇ-Indriyāni | tad- idam-asamāhīr-api sakala-sāv(str)-āvīṣa[ṛa] rādinibhīhīṃ prāmāṇiyān(ḥ) bhībīṃ
18 bhīrachya tribhuchhaṇa(ya)na-trāṭur-vāsuvah(ṛ)hya vāya pōjāṁ vidhiḥya paṇasaṇa havi[ṛbh]uja[ṃ] hutaś matāpitār-ātmanaḥ cha punya-yasā(ḥ)-bhiv[ṛ]d[ṛ][h]ṣya samastakājapakṣhi(krī)yoṣṭā-saṃvālaḥkāravibhūṣhita-paṭṭamahādēvi-ma-

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1 Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to K., omits the words advapati ... Vṛchapati in ll. 13-14 of A.
2 This sign of punctuation is superfluous.
3 This sign of punctuation is superfluous. For the following passage compare Ind. Ant. Vol. XVIII. p. 16.
4 Read saṃpūṭī.
5 Read -cdrī (?).
6 Read -tilakṣaṇ (?).
7 Read sa-and-āvālōkana-parādhaṃkāri.
8 Read -rusi-guptam(ṛ).
G.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAṆṆVAT 1176.

This also is a single plate, which measures about 1’ 5½” broad by 1’ 1” high, and is engraved on one face only. In the upper part it has a ring-hole, about 1¼” in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ¼” and ⅛”. The characters are Nāgari, and the language is Sanskrit. As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the Paramabhattāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva, who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures?), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[ga?]ra (district) to the Mahāpurūṣita Jagūṣarman, son of the Dikshita Vihā, and son’s son of the Dikshita Purushottama.—The taxes specified (in line 20) are the bhāgabhāgakara and pravānikura. The grant professes to have been written (like F. and H.) by the Thakkura Gāgūka.

The date is irregular; for, the 9th tihti of the bright half of Kārttika9 of Vikrama-Saṅvats 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Saṅvats 1176 expired, 11 b. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Saṅvats 1177 and 1178 expired.

H.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAṆṆVAT 1176.

This also is a single plate, which measures about 1’ 4½” broad by 1’ ¾” high, and is engraved on one face only. In the upper part it has a ring-hole, about 1½” in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅛” and ½”.

1 Read gōvācch=chādā.
2 Read ṭāṭē māted.
3 Read āt-dādikā=āt-dādikāti.
4 Read ko-dādikā.
5 Here follow the ten verses commencing Bādmin yāh pratigriñciti, Saṅkham bhadr-dasanām, Sarveṣaṃ dādīm-bādminā, Nākāhārin sarvāḥ, Gām-kām, Tāḍāgādām sahañcita, Sañca-dādīm para-dādīm vā, Shaṁtī śaṛkha-sārṣāraṇi, Na viśchāṁ viścchā, an Viścchā-vidhāmaṇa=chān.
6 The introductory part of the inscription omits the words aṣeṣpati... Ydayeṣpāti in li. 12-14 of A.
7 Line 15: Saṁpatīyadāśika-sa(ṃ)-akṣadda(ṃ)-rāhunāsā Karāṭi-kuti navayān nākata viśvats 1176 Karāṭi-kuti 9 Va(ṃ)bdātā.
8 The original actually has ḍgādvāya sarmanā, but the two aksaras ḍva may have been struck out.
9 This is the Kṛīṣayogī.
The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for  getBy the dental sibilant is often employed instead of the palatal; j is occasionally used instead of y; and the word śākara is written sahara, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the Paramahātaṭākā Mahārājadhirāja Paramāravā Gṛvidachandraḍēva, who records that, on Friday, the full-moon tithi of Śrāvaṇa of the year 1178 (given both in words and in decimal figures), after bathing at the Kapālamōchana ghāṭa at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors, etc., he granted the village of Sula[ṭ]eni in the Nēulasatāvisakā (district) to Vyāsa, son of the Dīkhita Vīlhā and son's son of the Dīkhita Purāsa, a Brāhmaṇ of the Bandhula gōtra, whose three prānas were Bandhula, Aghamaraṇa and Viśvāmitra, and student of the Vājasanēya śākha. The only tax specified (in line 17) is the bhāgabhājakara. The grant was written by the Karṣāṅka, the Thakkura Gāgūka.

The date regularly corresponds, for the Kṛṣṇa maṣaṃ Vikrama-Saṅvat 1178 expired, to Friday, the 21st July A.D. 1122, when the full-moon tithi of Śrāvaṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

9 ........................ 1-ārīmad-G[ō]vindachandrādrēva(vō) vijayī
|| chchha || Nēula-
  rāja-rajñi-pu(yu)varā[ja*]--mantri-purā(rō)hi[t]a*-sēnāpati-pratihāra-bhām āgāri 
  āvijā(ksha)pāṭalikā(kṣa)bhāha-
11 g-na-miitra-āntābhurikā-dūta-karituragapattanākaraśthānagokulādi kāri-purṣāhān = 
  ajñāvīpayati[1] vō(bō)dhyatā-sādīsati cha [j]° Viditam-asti ta(bha)vatāh yath=
  oparīlikiha-grāna(mah) sa-jala-
12 sthala[h*] sa-lā(lō)ha-lavan-ākaraḥ sa-madhūka-chūta-va[n]a-vāṭikā-vīṭapa-trīna-ūti-
  gōchāra-parpa(r̥ya)ntaḥ s-ōddhīdra-sāhūr-āghāta-visu[śu]ddha[h*] sva-sīmā-
  pa[r*]yantaḥ 1[2] [a]ṣṭhasaptatvyadhik-ākādasā(ṣa)-sa(ṣa)ta-sa-hvatsare
13 Šravē(va)na(nē) māsi su[śu]kla-pakṣē paunraṃṣāyā(m*) tithau 
  Su[śu]kra-dīnē tākot-pi sa[m*]vat 1178 Śrāvaṇa-sudi 15 Su[śu]krē-
14 1-ārīmad-Vārūṇasyām 1 Kapālamōva(chā)ma-ghaṭa uttara-vāhīmyāṃ(ṣyāṃ) 
  Gaṃgāyāṃ snātvā viviḥ(ih)ya

1 The original has (in line 15) pitri-piḍa-yaṇām snaritaḥ.
2 Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words śaṇapati . . . . Vedapati in ll. 13-14 of A.
3 These signs of punctuation are superfluous.
4 Perhaps this might be read Sulaḥkṣetra.
5 The original has a vacant space where the akṣara ta should have stood.
6 This correction seems to have been made already in the original.
7 Read jādpayati. After the akṣara ya of the following word the original has two bhūkapadas, but nothing has been omitted here.
8 Read s-ōrdhē-ādhaś.
9 Read āṭā-āṭha.
10 This sign of punctuation and the next are superfluous.
15 vidhāya prachura-pātha(ya)śena havishāḥ  
|hā(ha)va(vi)rbhujam hutrā(tvā)  
pitṛ-pīnda-yajānam nirvarttaya mātāpirūc-śatmanā-scha puṇya-ja(ya)ś(āḥ)-  
vi(bhi)rviddhbhayā | Va(ba)ndhulasya | gōtrāya | Va(ba)ndhulā-Aghamarahana-  
Visvā(śvā)mitra-trīpaṃ |||  
16 rāya | Vājasanēya-sā(śā)khīnē dikshita-śrī-Purāsa-paṇṭrāya | dikshita-śrī-Vilhā-  
putrāya | vṛ(ṛ)haṃga-śrī-Vyāsāya | asmābhīḥ gōkarṇya-kuśalatā-pūta-  
karaṭal-bha(da)ka-pūrvam-ā-chamdr-ā.  
17 rrkkam yāvach-chhāsānīrikaṃ praddattā matvā  
yathādiyamānaḥ-bhāgabhāgakara-  
prabhriti-sarvādāyān dāsyaṇth-eti || chhaha || Bhavanti ch-ātra slōkāh ||

22 . . . . . Līkhitaṁ ch-ādaṁ karaṇa-śaḥkura-śrī-Gāgukēṇ=eti ||

I.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAṆṆVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1' 6" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1' 1" in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between ⅓ and ⅔. The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the pattala, in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gövindachandradēva, which records that, on the Manvādi, Friday, the full-moon tithi of Kārttika of the year 1184 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Bārī (?) in the Maḍavāla (?) pattala, together with its pāṭakas, to the Mahāpurūḍita Jāgūsaṃ, son of the Dīkṣita Vilhā, and son’s son of the Dīkṣita Purushottama.—The taxes specified (in line 20) are the bhāgabhāgakara, pravānīkara and kāṭaka. The grant was written by the Thakkura Viśvarūpa.

The date regularly corresponds, for Vikrama-Saṃvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kārttika, correctly called Manvādi.

J.—PLATE OF GÖVINDACHANDRA OF [VIKRAMA]-SAṆṆVAT 1190.

This also is a single plate, which measures about 1' 4½" broad by 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1½ in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between ⅔ and ⅔. The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word śvara is written śvara, in line 15.

¹ All the signs of punctuation in ll. 15 and 16 are superfluous. ² Read "la-gōtrāya.

³ Between dikshita and śrī the akṣara da or dē was engraved, but it has been struck out.

⁴ Read "sāyāmadvāskara.

⁵ Originally yathādēkshita was engraved, but the akṣaras kshita seem to have been struck out.

⁶ Here follow the seven verses commencing Bhūmīn yah pratigrihpati, Śaṅkhas bāṅhr-dhanam, Bhakthī-sarvakā, Gīm-sākha, Sārvadānśa-bāṅkhīnā, Mama amā-aṇaṁ kātōṁ, and Vṛī-Mahākārangalāha.

⁷ The introductory part of this inscription does contain the words asrapati ... Fācharpati in ll. 13-14 of A.


⁹ Here, as in F., the sign for bā is almost exactly like the sign for gr.
This is an inscription of the Paramabhaṭṭaraka Mahārājādhirāja Paramāvarta Gōvindachandradēva, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gōvinda-vāṭikā or ‘Gōvinda-garden,’ he granted the village of Umbāri in the Rūdamauvayālisi pattala to the Rāuta Jāṭēśvarman, son of the Rāuta Tālhē, and son’s son of the Ṭhākkuṭa Uḥila, a Brāhmaṇ of the Gōbhila gōtra, whose three pravaraś were Gōbhila, Āṅgirasa, and Ambarksha.—The taxes specified (in line 20) are the bhāgabhūgakara, pravarcika and turbhakadāna. Thī writer’s name is not given.

The date regularly corresponds, for the Chaitrādī Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhādrapada ended 5 h. 27 m. after mean sunset.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

12 śrīmad-Gōvindachandradēva vijaya! || Rūdamauvayālisi-pattalāyām

umās(mba)ṛ-ṛ-grāma-nivāsino nikīha-janapadān-upagatān-api cha rája-rājāt-
yuvārāja-mantri-

13 purōhita-pratihāra-sēnāpati-bhājgayārik-ākṣhapātalika-bhīṣhag-naimittik-āntāḥ purīka-
dūta-karitra-pattanākarasthānagokulāvi(dhi)kārī-purushān-ājūnā-

14 payati vō(bō)dhayāt-adīsati cha yathā viditam-astu bhavataṃ yath-ōparilikhita-
grāmaḥ sa-jala-sthalaḥ sa-lōha-lavan-ākaraḥ sa-matay-ākaraḥ sa-gart-tōshaḥ

15 mṛna(mṛna)-vana-vāṭikā-vītapa-trīṣṇa-gōcharam-paryantaḥ s-ā(bō)rddhv-ādhāsa-chatur-
āghata-visu(śu)ddhaḥ sva-simā-paryantō navatyaḥdik-āikādaśa-data-samvatsarā
de Bhādrapadā māsi su(śu)kla-paksē
tyatīyayān-tithau Sa(śa)mi-dinō śukataḥ samvatsā
ten Bhādrapada-sudi 3

17 nāma-tarpayitva timira-paṭala-pājana-paṭu-mahasam-Uṣhparōchisham-upasthāy=

Aushadhipati-śakala-mē(ē)kharas samasva(bhya)rochhya tribhuvana-trāṭura

18 Vvāṃśudvēsya pūjāṃ-vidhā-.

18 ya prachura-pāyaścena havishā havinbhujān htvā mātapitrō-āṭmanaśva (ṣa-cha)
pulya(ṇya)-yāś-bhīrvitāḥ[ā] śūmabhṛ-ggōkaraṇa-kuśalatā-pūta-kanatal-ōdaka-
purvam Gōbhila-
gōtraḥ śrī Gōbhila- Āṅgarisa- Āmvarīsha-trīṣṇapararāya | Ṭhākkura-

śrī-Ūhila-pautrāyā | rāuta-śrī-Tālhē-pautrāya | rāuta-śrī-Jāṭēśa(śa)mrmanā
dvā(ṛḥā)hauṇyāya

20 a-chandr-ākṣakaṃ yāvach-ehrōhaṇākṛtīya pradattō matvā yathādiyamāna-

bhāgabhūgakara-pravacika-turashkadaṇḍa-prabhṛti-sarv-ādāyān-ājūvāvidhēyīb hūy a
da-

21 svaythēti || || Bhavanti cha śatra ślokāḥ ||

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1 This is a Māṣeśi.
2 This sign of punctuation is superfluous.
3 Read "Idyām-Umbā.
4 Read "sāmat.
5 Read "pājām-vidhā.-
6 The signs of punctuation in this line are superfluous. Read Gōbhil-Āṅgar-Āmbarīsh-trīṣṇaparāyā.
7 Read "ṣāma.
8 Read "sāva.

9 Here follow the six verses commencing Bhāmīn-yāḥ pratiprakṛtītī, Sākhaṁ bhūd-dannāṁ, Sarvaṁ-

ātmanādāneśaḥ, Bakāhīr-viṣavaḥ, Gōmātēkōm, and Tāḍāgānom sahasrāṇāṁ.
K.—PLATE OF GÖVINDBANDHRA OF [VIKRAMA-JAMVAT 1198 [CURRENT].

This also is a single plate, which measures about 1' 3½" broad by 11½" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1¼" in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between ½ and ⅞". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word śikhara is written śēkara, in line 20.

This inscription also is one of the Paramabhaṭṭāraka Mahārājaḍhārīja Paramāṇīvara Gōvindachandradēva, who records that, on Sunday, the first of the dark half of Phālgunī of the year 1199 (given both in words and in decimal figures), on the day of the great queen Bālhadēvi, after bathing in the Ganges at the Avimukta kshētra of Benares, he granted the village of Lakṣākhaḍa in the Nāvagāmā pattalā to the Dīkṣita Jághārman, son of the Dīkṣita Vīlāh, and son’s son of the Dīkṣita Purushottama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the bhāgabhāgakara, hiranya and tururukkadeça. The grant was written by the Thakkura Vishnū.

The great queen (bhākṛadṛṣṭi) Bālhadēvi was Gōvindachandra’s mother; see Ep. Ind. Vol. II. p. 361, l. 23. She is called Bālāpannadēvi in line 19 of the grant of Gōvindachandra of the year 1181, published in the Journal As. Soc. of Bengal, Vol. LV. I. P. i. p. 115. Whether her ‘day,’ on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the amānta Phālgunī, to Sunday, the 23rd February A.D. 1141, when the first tithi of the dark half, ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Nāvagāmā pattalā is mentioned in the grant of Gōvindachandra of the year 1197, published in the Journal As. Soc. of Bengal, Vol. LV. I. p. 109.

EXTRACTS FROM THE TEXT.

13 . . . . . . . 1-śrīmad-Gōvindachandradēva vijayi || Nāvagāmā-pattalāyāmam(ī)nā || Lakṣākhaḍa-grāmam-nā-
14 vāsinō nihīla-janapadān-upagatān-āpī cha rāja-rājīnī-yunvarāya-mahātri-prūhita- pratīhāra-senapati-bhānindāgārik-ākrapatālīka-bhīṣag-nāi-
15 mitīktā-antāh-purīka-dūta-karituragapattanākaraḥnāgakalūdāhkāri-pruṣhān-ājñāpa ya ti vō(bo)dbhayati-ādiāsti cha || Vidītam-aṣtu bhavatān
17 'ddhānvaḥ-caṭur-āghātā(ā) visu(ā) juddhaḥ sva-sīmā-paryantarḥ || saṁvatsara- aikādāsa-śat-śatana[yav] || tyadhikāḥ Phālguṇē māšī7 asita-pakshē
pratipadāyam tithau Ra-
18 vi-dinō bhavata 1198 Phālguṇa-radi 1 Ravau || Ṛṣī(ṝ-)hadra-jīva-Bālhadēvi-
divasaḥ8 || ady-ēha śrīmad-Vārāṇasīyam10 Avimukta-kshētra ||
Ga[m]Ga[m]gyā[m] 8sā-

1 Up to this, the text of this inscription is essentially like that of A.
2 This sign of punctuation is superfluous.
3 Read "ādy ātma- Lōhīdā".
4 Read "rājā Rājīnī".
5 Read "rājā Rājīnī".
6 Read "rājā Rājīnī".
7 Read "maṃ".
8 Read "ātma".
9 Read "ātma".
10 Read "ātma".
11 Read "ātma".
12 Read "ātma".
13 Read "ātma".

20 pati-śakalā-sō(e)sha(kha)ram samabhīya[r-]chya tribhuvana-trātār-Vāsundēvasya pūjān vidhāya prachura-pāyasena havishā havirbühām hitvā mātāpitrā= āṭma-

21 nae=cha puṇya-yaśō-bhuvīrdhāya gōkārṇa-kuśalatā-pūta-karanatl-ā(ō)da-pūrvvam= asmābbhi1 | Vavula-gōtraya Vām(ban)nauṭabhū-Aghamarṣaṇa-Visvā(śrā)mitra-

22 tripna[va]chā(rā)ya dīkhita-ārī-Purushōttama-paṭrāya dīkhita-ārī-Viṅgā-paṭrāya dīkhita-ārī-Jāgāsāsya ramapā= vra(ḥra)māṇya= ā-chalād-ārkkāṁ āṣa-

23 tō śāsanikṛitya pradaṭṭo matvā yathādiyamāna-bhāgabhōgakara-hiraṇya- turaṅkadaṇḍa-prabhrītī-niyatāniyat-ādāyaṁ-ājāvāidhiyā-

24 bhūya dāss(ā)yāsth=āti || Bhavanti ch-ātra pūrvvaa-slōkāh ||

29 ... ... Likhitām ch-ēdam 6thakura-ārī.Vipnū(au)nhu)n= āti ||

L.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAṂVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1′ 4″ broad by 1′ 2¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about 1′ 2½″ in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between ½ and 1¼″. The characters are Nāgari, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the pattaḥ in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the Paramabhaṭṭāvaka Mahārāṣṭrāvī Ramaṇēvara Gōvindachandradēva, who records that, on Sunday, the first of the dark half of Phādguna of the year 1197 (given in decimal figures only1), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the ghāṭa of the holy god Vēdēśvara, at the Avimuktā kshētra of Benares, he granted a village to the Dīkhita Jāgūṣarman, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the bhāgabhōgakara, prasannikara, turuṅkadaṇḍa and kumaragudiyaṇaka (l). The grant was written by the Thākura Dhāḍhūka.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Saṃvat 1197 expired = 1198 current.

M.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAṂVAT 1200.

This also is a single plate, which measures about 1′ 5½″ broad by 1′ 2¼″ high, and is engraved on one face only. In the upper part it has a ring-hole, about 1′ 2½″ in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ½ and 1¼″. The characters

1° Read "bhār-Brāhāhula". 8° Read ch-chādaṇa.
2° Here the original has an ornamental stop, the centre part of which looks like the sign chāa.
3° The expression pūrva-slōkā (instead of paurūṣa-slōkā or pūrva-slōkā) we have also in the inscriptions Q. and R.
4° Here follow the seven verses commencing Bhāmīna vah pratiṣṭhitā, Śākheṁ bhadr-dasanām, Sardarā- śata-bhāvināḥ, Babhārīvāsaḥ, Gām-īkām, Tadāgānām sahasreṇa, and Sa-dattām para-dattām oḥ.
5° Read thakura-
7° The names of the pattaḥ and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. 8° The name of the village may possibly be Saṃvata (with its pūrva).
are Nāgari, and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word dékha is written dékhā, in line 21, and trītri, in line 23.

This also is an inscription of the Paramahatdraka Mahdrājādāihīrāja Paramādeva Gōvindachandradēva who records that, on Sunday, the full-moon tithi of Śrāvana of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its pātakas Vivamayütā, Jamharimayütā, Tihunāmayaṭā, Dādāimayütā, Ámbāmayaṭā, Savaramayütā, Palasavali, Dūnendu, Chāchāpura and Pipalavali, in the Tēmishapachottara pattalā, to the Paśūta Mahārajasārman, son of the Mahāpuruṣhita Dīkhita Jāgū, and son's son of the Dīkhita Viḷhā, a Brāhmaṇ of the Bandhula götra, whose three pravasas were Bandhula, Ahamarśhaṇa and Viśvāmitra.—The taxes specified (in line 25) are the bhadgabhadgakara, pravasikara and kirdaya. The writer's name is not given.

The date regularly corresponds, for the Kārttikeyā Vikrama-Saṅvat 1200 expired, to Sunday, the 18th July A.D. 1144, when the full-moon tithi of Śrāvana ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

14 śrimad-Gōvindachandradēva vijayi || Tēmishapachottara-pattalāyām4 || Vivamayūṭā- || Jamharimayūṭā- || Tihunāmepū(yū)ta- || Dādāimayūṭā-3

15 Ámvā(ṃ)bāmayaṭā- || Savaramapū(yū)ta- || Palasavali- || Dūnendu- || Chāchāpura- || Pipalavali-pitāḥ āyuktaḥ saha Kāila-grāma-nivāsinō nikihi

16 la-ja-napaddān-upagatān-apī cha rāja-rajjīr-gaṃbarja-maniṭe-prāhīcitā-pratirhīcāt-s[v]*nāpati-bhūndā[g]ārik-ākshapaṭalika-li(bhi)pa(sha)g-nai

17 mittik-āntahpurikā-ānta-kariturapattanā-kaśrayā(athā)-mahokuldhikāri- puruṣān = ājāpayati voh(bo)va(sha)yat-ādīsāti cha || Viditam-astu bhus-

18 vata[n]* || yathā-pūrlikhitra-grāmah sa-jala-sa-salalā || sa-lā(bo)ha-lavān-ākaraḥ sa-matsy-ākaraḥ sa-gaṛt-ōsaharaḥ || sa-madhūka-chūta-vanā-vātikā-trī-


20 tithau Ravi-dīna9 auk[a]*-pi samvatt[10] || 1200 Śa(ṣa)vaṇa-sudi 15 Rava || avra(dy=bo)ha śrimad-Vārānasyām11 || Gomgāyām st(a)maḥvāvati vīvi(dhi)van= mantra-

21 deva-muni-maṅgaṇa-bhūta-[pi]tri-gauäßig-tarpayitvā timira-paṭala-pāṭaṃs(na)-paṭamahassam-Ušhārāchipy(sha)ma-upasāṭvā=Auṣhadhipati-śakala-śeṣha(ka)-

22 ra[n]* sama[bhya]hrohya tribhuvana-trāt-t-Vīśudhvaya pujām vidhāya prachura-pāyas[v]*na haviḥā havirbhujām hutiḥ mātapitr-orīmanas-cha punya-

1 This was apparently a brother of the Praharājaśarman or Paharājaśarman, mentioned in the following grants.

3 The sign of punctuation in this line and in the next are superfluous.

4 Read 'ādīnām.

5 Read 'yān.

6 This sign of punctuation and all the others in ll. 18-24 are superfluous.

9 Read -purāṇatā.

10 Read saṃvat.

11 Read 'āgāyām.

q.2
23 yāsō-bhivriddhaye gâ(g)ī/karuṇa-kusālatā-pūta-karatâl-ā(ō)daka-pūrvam-asmâbhīh1 |
Vavula-gôtâya Vavul-Aghamapa(reha)na-Visvâ(sv)âmitra-tri(tri)pravp.
24 râya | dîkshita-śrîl-Viñhâ-paâtrâya mahâpurâhita-dîkshita-śrî-Jâgū-putrâya paîdita-
śrî-Mahârâjâsârmane vrâ(brâ)hmanây-â-chhad-rârkka[ṇu]*
25 yâvat2 | sâsanâkriya pradattato matvâ | yathâdityamâna-bhâgabhâ(bhâ)gâkara-
26 viva(dhe)yôbhûya dâyathâ-teti i|| Bhavânti chaî-tra va(dha)rrm-ânuâsâsinâ
âl(ō)kâh ||3

N.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAÂVAT 1211.

This also is a single plate, which measures about 1' 5'' broad by 11' 2'' high, and is engraved on one face only. In the upper part it has a ring-hole, about 3/8'' in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between 1/4 and 1/8''. The characters are Nagarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word tâmâra is written tâmâra, in line 26.

This inscription also is one of the Paramabhâttâraka Mahârâjâddhirâja Paramâkâra Gôvindachandrudâvya, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôuli in the Kachôkhôna pâtâla, with its pâtâkas, to the Râstra Paharâjâsârman,5 son of the Dîkshita Jâgû, and son's son of the Dîkshita Viñhâ, a Brâhman of the Bandhula gôtra, whose three pravinas were Bandhula, Aghamarañha and Viñhâmitra.—The taxes specified (in line 19) are the bhâgabhâgâkara, pravânîkara, hirânâya, tarvâkikânya and kumaragâdâvaka. The grant (tâmâra-pâtâla) was written by Sripati.

The date regularly corresponds for the Chaitrâdi Vikrama-Saâvat 1211 expired and the pûrâmânta Bhâdrapada, to Tuesday, the 10th August A.D. 1154, when the 15th tithi of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The Kachôkhôna pâtâla is also mentioned in the inscription U.

EXTRACTS FROM THE TEXT.

11 . . . . . . . 7-ârîmad-Gôvindachârambrâdévô
12 vijyi ||6 Kachôkhôna-pâtâlâyân.9 | sapâjaka-Gôuli-grâma-nivâsino nikiala-
janapadân-upagatan-apî cha râja-râjî-yunarâja-mamtri-purâhita-pratihâra-senhâpata-
13 bhâjûddhârik-âkshapatelika-bhishag-nimittîk-hîntâhpurika-dûta-kariturasapatta n â kara-
sthânagokulâdikârî-purushân-âjînâyaty-adisa(â)ti vô(bô)hâyatì cha | Vidita-
14 m-satru bhavatâm yath-ôparilikhita-grâmâh sa-jalâ-sthala[h*] sa-lôha-lavan-
akara[h*] sa-parîpa-matsy-âkara[h*] sa-gart-ôsharaḥ sa-madhûka-chûta-vaâ-
vâtikâ-trîpa-yûti-gochâra-paryantâh n-ô.

1 Read "bhirâ=Bândhula-gôtrâya Bândhul.
2 Read yôvâya-hâdha.
3 Read -hiraṇâya.
4 Here and after the text tôkôh 8 of this line there are ornamental stops, the centre part of which looks like the akshara châ.
5 Here follow the eight verses commencing Bhâmîn yath pratigrîhyati, Sarva=îtâsa-dhârînâ, Bakuhebrâ-
varadâh, Gâmêêtâm, Todgandâm saharåôra, Sâ=dâtâm para=dâtâm ê, Sâkhîm varahâ-sahasôpî, and Vâ-
dhâra-vihâramâvidam.
6 This name is written quite clearly in the original. See below, U. l. 25.
7 Up to this, the text of this inscription is essentially like that of A.
8 The two signs of punctuation in this line are superfluous.
9 Read Kachôkhôna.
O. PLATE OF VIJAYACHANDRA AND THE YUVARÁJA JAYACHANDRA OF [VIKRAMA]-SAṂVAT 1224.

This also is a single plate, which measures about 1' 5½" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two aksharas (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between ½ and ¾". The characters are Nāgari, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.—The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gōvindachandra, while verses 10 and 11, which eulogize Gōvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachandra; and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvarāja Jayachandra.

The inscription is one of the Paramabhaṭṭāraka Mahādēvāya Paramāṇavā Vijayachandradēva, the successor of the P.M.P. Gōvindachandradēva, who was the successor.
of the P.M.P. Madanapaladéva, who again was the successor of the P.M.P. Chandradéva, "who by his arm had acquired the sovereignty over Kanyakubja (Kanauj)." The king records in it that, with his consent, the Mahdrájaputra (or Mahdrája's son) Jayachandradéva, installed in the dignity of Yuvardha and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month Ashadhá of the year 1234 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god Krishná (Vishnu), after bathing in the Ganges at Benares, and in the presence of the god Ádikésavá (Vishnu), granted the village of Haripura in the Jíávai pattád to the preceptor of the performance of the Vaishnavá worship, the Mahdráparáhitá Praharájasárman, son of the Mahdrápohitá Dikshita Jághá, son's son of the Dikshita Viláh, and son of the son's son of the Dikshita Purásá, a Bráhman of the Bandhula gótá, whose three pravásas were Bandhula, Aghanásána and Viśvámitra.—The taxes specified here (in lines 22 and 23) are the bhágabhágakara, pravasanikara, játakara, gótara, turushkadanśa and kumaráragadáyaka. The grant was written by the Thakura Kusumapálá.

The date regularly corresponds, for the Kártikádi Vikrama-Saṁvat 1234 expired, to Sunday, the 16th June A.D. 1168, when the 10th tithi of the bright half of Ashadhá1 ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The Jíávai pattád apparently is the Jíávati pattád of two inscriptions of the Mahdrájaputra Góvinda Chandrá of the years 1161 and 1162, Ind. Ant. Vol. XIV. p. 103, l. 10, and Ep. Ind. Vol. II. p. 390, l. 8.2

EXTRACTS FROM THE TEXT.

1 Akuñthótkarás-a-Vaikuñthó-kasíka(thā)thi(pl)thā-luṭhát-ka raḥ | saumrámbháh surat-áraññhi sa Śríyaḥ áryayasé-stu váḥ || [1*] [Ā]bhí(sl)de-Ast(sl)tdánti-vaná-sáhaka-lámpá-málañ cúvan gátá-s | sákṣhán-dVaśväñ-iva


4 śi-Kusík-Ā(Ś)tarakóśál-[Eṣi*]drásthá[n]iyákání paripálayat-ávih(dh)gamy [1*] hém-áta-tulyam-anúśām(sam) dadáta dv[ij[6*]]bhýo yén-áñkitá vabhú(su)man(til) sa(sa)tañíl(s-tu)labhíh || [5*]3

5 Tasy-átmajá(jó) Madánapála iti kahtí[m]drá-cháḍjáma[ni]*r-vvijayáte níja-gótá-chándráḥ | yasy-á[bh]háśeŚka-ka-lássilañ labhíbh [pra]kštáliñ [ka]la- raja-pátañáh dharitrýáhh || [6*] 10 [Tas*[y*]-]a-


1 This is a Mañndádi; on the following day was the Viśnuapán-élavara.

2 The village Haripura may possibly be identical with Viśnupura, mentioned in line 6 of the second inscription, referred to above.

3 Ínter: Śóka (Anuñtháthbh).

4 Ínter: Śóka (Anuñtháthbh).

5 Read krodhára-devi.

6 After this, at the end of this line, the original has Tasa[s] katha — — , the commencement of verse 9; but these aksharas appear to have been struck out again.

7 Ínter: Indravajrā.

8 Ínter: Śárdulavikríṣita.

9 Ínter: Verses 5 and 6: Varasatilakā.

10 Ínter: Śárdulavikríṣita.

11 Read śūleśa-.
P. — PLATE OF JAYACHANDRA OF [VIKRAMA]-SAVAT 1226.

This also is a single plate, which measures about 1' 6½" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about ½". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is everywhere denoted by the sign for v, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental. — As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words -Ārīmāj-Jayachandradēva vijayā, is really identical with the corresponding portion of the inscriptions of Jayachandra published in the Indian Antiquary, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the Paramabhaṭṭākara Mahārājadhirāja Paramēśvara Jayachandradēva (the successor of the P. M. P. Vījyachandradēva, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Āṣāḍha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vādavīha, after performing the mantra-nāma at (his) inauguration, he granted the village of Ōsīa in the Brihadgirihokamisāra pattadā to (his) the king's religious preceptor, the Mahāpurūṣita Prahāladaśarman, son of the Dikṣita Mahāpurūṣita Jāgū, and son's son of the Dikṣita Vēdaśarman, a Brāhmaṇa of the Bandhula gṛha, whose three pravāras were Bandhula, Aghamahārana and Viśvamitra, and student of the Yajurveda. — The taxes specified (in line 27) are the bhāgabhāgakara and prapanaśakara. The grant (tāmra-pattaka) was written by the Mahākāpoṣṭalika, the Thakkura Śripati. — The donee of this grant, Prahāladaśarman, clearly is the Praharājāśarman or Paharājāśarman of other grants, and his grandfather Vēdaśarman is the Vīlā, so often mentioned before.

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1 Read ग्रेद-बाम. 2 Read द्वाल-अग्नि. 3 Read त्रिप्रा. 4 Here follow the twelve verses commencing ब्यादिम यह प्रतिप्रहोटि, शाक्कर ब्याद-देवान शाल्दिम वसा-कासार्द्यः, श्रवक्ति-बस-दात्ता-वि, गुप्त-देव, तद्भिंदुः साकार्यः, ना विशिष्ट विश्वम्, वार्त-भक्ते-वास साकार्यः, वार्त-वार्ते-वाससमालन, सार्वस-देव-ब्याद्विनाः, and शाल्दिम-वान्मक्क विजुं. 5 Read भाकुरा. 6 After this there is a small representation of a couch-shell. 7 i.e. after repeating the prayers used at ablation, without the actual bath; compare the Vīska-purṣa translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.
The date regularly corresponds, for the Kārttikādī Vikrama-Saṃvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th tithi of the bright half of Āshāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.  

EXTRACTS FROM THE TEXT.  

Q. — PLATE OF JAYACHANDRA OF [VIKRAMA]-SAṂVAT 1226.  

This also is a single plate, which measures about 1' 7½" broad by 1' 2½" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about 3" in diameter;  

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1 With the name of the pattalād compare the name of the pattalād in C. I. 13.  
2 Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachandra published in Ind. Ant. Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between -pratyārtha- and -pratyārthita-.  
3 These signs of punctuation are superfluous.  
4 Between Ravi and dīnā the original has a sign of punctuation.  
5 Read "ādi."  
6 Read "ydm-ūśi."  
7 Read "ādi."  
8 Read "ydm-ūśi."  

R.
and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between \( \frac{1}{2} \) and \( \frac{1}{3} \). The characters are Nagari, and the language is Sanskrit. As regards orthography, the letter \( b \) is throughout denoted by the sign for \( s \); the dental sibilant is often employed instead of the palatal; and the word \( prakshśidditam \) is written \( prakhydditam \), in line 5, \( āśra dāvra \), in line 20, \( yūti jātī \), in line 21, and \( śēkharā śēkharā \), in line 23.

This also is an inscription of the Paramahāṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva, who records that, on Tuesday, the 7th tithi of the bright half (called mahā-saptami) of the month Māgha of the year 1238 (given both in words and in decimal figures), after bathing at the Manvantarādi at the confluence of the rivers at Prayāga, in the presence of the god Gaṅgāditya, he granted the village of Kusupatā in the Mahāśēla pattai, with its pātaks, to the Mahāpurūṣita Prabājāśarman, son of the Mahāpurūṣita Dīkshita Jāgū, and son’s son of the Dīkshita Viśāh, a Brāhmaṇ of the Bandhula gōra, whose three pravasas were Bandhula, Agharārāna and Viśāmitra, and student of the Yajurveda. The taxes specified (in line 27) are the bhāgabhāgakara, pravasukara and hiraya. The grant was written by the Thakkura Śrīpatī.

The date is regular; for, the 7th tithi of the bright half of Māgha (usually called ratha-saptami, and one of the Manvidiśa) of Vikrama-Samvat 1238 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, Prayāga is Allahābād, at the confluence of the Gaṅgā and Yamunā with the subterranean Śaravatī, which appears to be denoted by the word vēṇī of the text; the village granted and the pattai in which it was situated I am unable to identify.

**EXTRACTS FROM THE TEXT.**

18 . . . . . . 1śrīmaī-Jayachchandradēvā vījāyā || Mahāśēla-pattaiyām||
sapātaka-Kusupatā-grāma-nivāsinō nikhila-
19 janapadān-upagatān-api chā rāja-rājul-yaśvāja-maṁtri-purūṣita-prathīhāra-senāpatal-
bhāgāgārik-śaśapatālīka-bhishag-nairmittikāntāḥ purīkā dāta-karitra gāpatanākaraśthānāgūk-
20 lāñhikārī-purushān-añjapayati vō(bō)dhārayā-adhāati chā ([\*]) Viditam-asti
bhavatāṃ yathā-śāricakāra-grāmaḥ \( [\ddagger] \) sa-jāla-sṭhalah sa-lōha-laṇaṇ-ākaraṃ
sa-maṭay-ākaraṃ sa-hinvo-madhūka-vi(va)na-
21 vātikā-viṣapaṭi-trīna-jū(\\(yū)\))ti-gōchā-ra-paryantaḥ
chatur-āgāhāta(\\(a)\)) visu(éṇa)dhaḥ
sva-sīmā-paryantaḥ || samvāti
ashtāvī(\(†\))ja(ēṇa)yuddha-dvāca-sāta-saṁvatsarē Māgha-māśē su(śu)kla-
pakahē mahā-saptamyaṃ tī-
22 tho(thau) Bhaumā-dīnā\(^{9}\) anatkā-pi || samvāt 1 1238 Māgha-sudi 7
Bhaumā-dīnā\(^{10}\) || [a]dy-ēha śrīmat-Prayāgo\(^{11}\) Manvantarūdau Vēpyām
sūṭvā déva-srī-Gaṅgāditya-saṁnīdhan || vidhivan-maṁtra-dēva-muni-maṇja-
bhūta-pītri-

\(^{1}\) Up to this, the text is essentially like that of the grant of Jayachandra published in _Ind. Ant._ Vol. XVIII.

\(^{2}\) The two signs of punctuation in this line are superfluous.

\(^{3}\) Read "īdaṃ."

\(^{4}\) This sign of punctuation and all those in lines 21-26 are superfluous.

\(^{5}\) Read "śūra-".

\(^{6}\) Originally "vīpasaṭ" was engraved.

\(^{7}\) Original "śānaṣṭ" is intended, but the word should have been omitted.

\(^{8}\) Read "śūṇyā-".

\(^{9}\) Read "śūṇyā-".

\(^{10}\) Original "yēgo" was engraved.
R.—PLATE OF JAYACHANDRA OF [VIKRAMA]-SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅛". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter ञ is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word अम्र is written धःम्र, in line 23, and त्त्वहरा त्त्वहरा, in line 25.

This also is an inscription of the Paramabhātāraha Mahārājādhīrāja Paramēśvara Jayachandradēva, who records that, on Wednesday, the 18th of the bright half of Mārgaśīrha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Ādikēśava (Vishṇu), he granted the villages of Ahēnti, Sarasā and Aṭhasuā in the Unāvīsa patalā, with their pāṭakas, to the Mahāpurūhita Praharājaśarman, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the bhāgābhāgakara, pravaṇikara, hiranya, humaranagadīpasa and nishkīthēpa. The grant was written by the Thakkura Śripati.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon tithi of Mārgaśīrha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

1 Read "bhāra". 2 Read "sauc-śekhara". 3 Read "śekhara". 4 Read "śekhara".
5 6 Read "śekhara". 7 Read "śekhara".
8 Read "śekhara". 9 Compare K. 1. 46; R. 1. 29.
10 Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing Pāṭhāra—vibhramam—śekhara vārṣik-āśtoyam, and the verse Sūvarṇī yatra pradettā vāsārādhāna-kāmadākha kāmadākha, I Gandhara—pamasā yatra utsara gachchhati bhūmidha 1.
EXTRACTS FROM THE TEXT.

20 1-śēmañ-Jayaço+Candrañ-dēvō

Vijayē || Unāvissapattalāyām || sapāṭaka-Ahēnti-grāma-Sarasā-grāma-Āṭhasāśu-grāma-nīva

21 śīnō

nighila-janaspadān-pagatān-api

ca rāja-rājñī-uyavāja-mahātri-purōhi-

pratihāra-sneṣapati-bhājagārik-ākṣapatalikā-bhīṣag-naimītik-ānantpurīka

22 dūta-kariragapāy(ṛ)tanākārasthānagokulāvi (d h i) kāri-puruṣhān-ājanapayati

vō(lō)dhayaty-ādīsa(śa)ti cha

Viditam-astu bhavatām || yathā-oparilikhita-grāmaḥ

23 sa-jala-stalāḥ

sa-lā(lō)ha-lavān-ākaraḥ

sa-matsy-ākaraḥ sa-gartō-ōsharāḥ

s-ā[m]vra-madhāka-vana-vātikā-viṣapa-trīpa+yūti-gocchara-paryantāḥ


24 śā(ṛ)va-simā-paryantāḥ || simāvat 1230 Āṃgga-sudī

Vu(bu)dhā-dinē || śēmañ-Varṇasyaṃ || Gamgāyāṃ

25 n-mānitra-dōva-muni-manuṣa-bhūta-pitrī-paṇāṁtas=tarppayīvā

timira-paṭhā-pāṭhī-paṭu

mahañ=Uṣhna-rōchīhām-upsthōḥ=Aushadhipati-sa(sa) ka lā-śeṣhā (k h a) rām

samabharyāḥ tribhuvana-trā

26 tur-bhagavatō Vāṃdevaya pūjaṁ

vidhāya prachura-paṇyāṇa haviṣhā haviṃhunj

hutva mātāpitṛōr-ātmānaṁ=cha punya(nyā)=yasō-bhivṛddhayē || gōkaraṇa

kusāltā-pūta-kā

27 ratal-ōdaka-pūrvvam-samāḥīḥ || Vain(bain)dhal-gōtṛāya

Vain(bain)dhal-Aghamaraṇa-Visvā(śvā)mitra-tri-pravaraṇa || Ya[ju]rvēda-sā(śa)khiṇē
dikhiṇi-śrī-Vīla-paurāṇya || mahāparbhīta-di-

28 kahita-śrī-Jagī-putrāya

mahāpurā(rō)hita-śrī-Prahaṛāja(sa)rmannō

vrā(hra)hmanāy=ā-chañder-ārkkaṁ yāvat śāsanikṛitya pradattāh || matvā

yathādyamāna-bhāgabhāgakara-prava-

29 nikara-hīraṇya-kumara-gaḍiṣa-nīdhiṇikhaṁ-paṣatīniyāt-dāyān=ājñāvi d[h][d] yīb hū y a

dāyathā-ēti || Bhavanti ch=[āś]tra dharm-anuṣām(śa)sināḥ pūrvvā-sōkāh

|| chha ||

37 1-śēmañ-čhādaṁ thakkura-śrī-Śripatin-ēti ||

S.—PLATE OF JAYACHANDRA OF [VIKRAMA]-SAIMAV 1931.

This also is a single plate, which measures about 1' 7½" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ½ and ¾". The characters are Nāgari, and the language is Sanskrit. As regards orthography, the letter b is denoted by the sign for v everywhere except in the word.
The dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word āmra is written āma in line 19, tāmra tāmra, in line 31, tāmra tāmra, in line 32, and ḍhara ḍhara, in line 21.

This also is an inscription of the Paramahāṭṭhāraka Mahārājakārīrya Paramēśvara Jayachchandradēva, who records that, on Thursday, the full-moon tithī of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśi (or Benares), and when he had made the great gift of tudāpuruṣa in the presence of the god Kṛṣṭīvaśa (Śiva), he granted the village of Khāṃbhamana in the Vajainhāchchhāsithi pattālā to nine Brahmāṇa, in such a manner that half of it became the property of (his) spiritual instructor, the Purūhita Praharāja, while the other half was shared by the eight priests, the Devīdēā Viśvāmitra, the Devīdēā Mādhava, the Devīdēā Rāma, the Dīkhita Śirhara, the Triṣṭhiti Kalādha, the Triṣṭhiti Vamādha, the Dīkhita Sahāraṇa’s son Sēvāditya, and the Devīdēā Mahēśvara. The taxes specified (in line 24) are the bhāgābhāgakara and praveśikara. The grant (tāmra-pattaka) was written by the Akshapatalika, the Thakkura Vīvika. Line 32 contains a postscript, which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, Bhaṅgunaḍūrva (†); and that it was engraved by the blacksmith (lohāra) Sōmēka.

The date on which the grant is stated to have been made is irregular; for, the full-moon tīthi of Kārttika ended, in Vikrama-Saṅvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṅvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṅvat 1232 expired the same tīthi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saṅvat 1235 expired and the purṇima Phālguna, to Friday, the 2nd February A.D. 1176, when the 9th tīthi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.

17. . . . . . . ¹šrima-Jayachchandradēvō vijayi || ||
Vajainhāchchhāsithi-pattālāyāṁ Khāṃbhamana-grāma-nivāsino śkīla-
janapadān-upagata-inapi cha rāja-rājā-yuvaram-pānditā-purūhita-pratihara-
śe(śe)nāpatai-ḥāṃḍigā-
18 rik-ākṣapatalika-bhāshak(ṛ) nairmitti-kantāḥpurika-dūta-karitugapattānākaraṇsthana-
gōkulākāri-purushān-ājñāpayati-adāṣi vō(bō)dhayati cha yathā viditam-astu
bhavatāṁ yathōparikāla-
19 grāmaḥ sa-jala-sthala[h*] sa-lōha-lavaṇ-ākara[h*] sa-gartā-śhara[h*] sa-matay-
ākara[h*] sa-madhāk-āmva(mra)-vana-viṭapā-vātikā-ṭiṇi-gōchān-paryantah
sa-giri-gahana-nīdhānāḥ s-ōcūḍh[v*] ḍhānā-chatur-āghāṇa-viśuddhaḥ sva-si(sī)
20 má-paryantah samvatsarasēhu dvādasā-stēṣuḥ(shv=) ekatriṃsad-advihākēhu
Kārttikē māsi śukla-pakāhē pauṛṇaṃsaśayaṁ tithau Guru-dīnē? aṅkē-pi
saṁvat 1231 Kārttika-sūdi 15 Guraś Kāśyāṁ Gamgāyāṁ saṁvā
vidhivan-manī-

¹ i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.
² i.e. a student of two Vēdas.
³ i.e. one who is familiar with three pñkas of the Vēda.
⁴ The next inscription, T., contains a similar postscript of the same date.
⁵ Up to this, the text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol. XVIII, p. 130 ff. In verse 6 the present inscription has Madanachandra instead of Madanapāda.
⁶ These signs of punctuation are superfluous.
⁷ Ścād-dīnē-kēhu.
This also is a single plate, which measures about 1' 5½" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ½. The characters are Nagari, and the language is Sanskrit. As regards orthography, the letters ो is denoted by the sign for o everywhere except in the words babhumur, l. 8, and brāhmanāya, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word dharma is written dvrama, in line 19, tāmra tāmbara, in line 31, and Yājñavalkya apparently Yddāvela, in line 23. This also is an inscription of the Paramabhāṣṭāraka Mahārājādhikārī Paramēśvara Jayachandrarādēva, who records that, on Sunday, the 6th tithi of the dark half of Bhādra-pada of the year 1833 (given both in words and in decimal figures), after bathing in the Ganges at Kān (or Benares), at the jātakarman (or birth-ceremony when the navel-string is divided) of (his) the king's son Hariśchandrarādēva, he granted the village of Vādēsara in the Kangali patālā to the Puruṣhita Prahrājāśarman, son of the Mahābhāṣṭa Puruṣhita Yājñavalkya, and son’s son of the Mahādikṣita Vīshnuśarman, a Brāhmaṇ of the Bandhula gōvīra, whose three pracarara were Bandhula, Aghamarahatā and Vīvāmātā. — The taxes specified (in line 24) are, as in S., the bhāgabhāgakara and pravasikara; and, like S., this grant was written by the Aśkapatalika, the Thakkura Vivikā. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded. — As the donor clearly is the same Prahrājāśarman who is mentioned in preceding inscriptions, the person here called Yājñavalkya must be the Jāgū of the other grants, and Vīshnuśarman the man called generally Vīlhā, and once, in P., Vēdasarman.

1 Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

2 Read "nem-ritvig; after the following -jana the case-termination has been omitted.

3 Read "vēlas-ukhayaan.

4 Read "bhaya.

5 Read "gokarpasya-kusalatā-pāta-karatal-ōdākam-sambhīḥ(bhir)= deva-ārī-

6 Krittibhāvanaḥ sannidhan datta-tulāpurahaa-mahādānē krita āchāryya-parbō-

7 Read "tāmra-potākham.

8 Read -tāmra-bānīya."
As regards the date, in the Chaîrîddi Vikrama-Saṃvat 1233 expired the 8th tiṭhī of the dark half of the puṃśmāṇa Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the Kārttikāddi Vikrama-Saṃvat 1232 expired the same tiṭhī of the amanta Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the jālakarman of the prince Hārīchandra, must be earlier than the date of the grant published in the Indian Antiquary, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hārīchandra. And since that other date, Saṃvat 1233 Bhādrapadi 18 Ravana, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1176, although the 8th tiṭhī of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th tiṭhī of the dark half of (the puṃśmāṇa) Bhādrapada of the date was taken as the Krishnajjaim-dātaka, which must be joined with the day of which the tiṭhī occupies the time of midnight,1 and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

EXTRACTS FROM THE TEXT.


18 hīta-pratihāra-sānāpata-bhāmāgarik-ākshāpaṭalika-bhīshak-g-nāmi-ṭītik-āntāḥpūrīka-dātaka-krutarapatān-karaṇāmogālkā illegalikā-purāṇhān ājāppayastādiśāti vo(bō) ḍhayati cha yathā


20 4-ōḍādevam[sa]-cha5 tur-āghāta-viṣuddhāḥ śva-śi(ś)ām-paryantaḥ samvatsarēṣhu dvādāsa-śatēṣhu dvātmānand-adhikēṣhu Bhādrē māśī6 saḥambam īśu [Ra]vi-dīnē 8 anāk-śe pī samvats 1233 Bhādṛa-vadi 8 Ravan Kā[āy]āṃ rājaputra-srī-Ha-

21 7richāṃdrādēva-jātakarmāṇi Gaṅga-yān śnātāṃ viṃsī(dhi)van-māntra-dēva-muni-mannja-bhūta-pṣet-tṣet-sārpa-paivātyā Uṣhārōciḥaṃ khaṃ-paṭhāyā ānāhā[m]ā-paṇḍita-dākā śēkharāṃ sama-

22 bhyārachoḥyā tribhuvana-ṭārā-♭hagavātō Vāsuvānvātā pūjāṃ viḍhāyā prachura-paśaṅa-haḥ bhavītmyām āhvaḥ mātāṭipīrōr-śtāmanāṃ ca pūṣya-yaśo-bhyāṛiddhyā gōkarpa-kuṭalat-pūṭa-śatār-śatār oṭakām-


1 Compare a similar date in Ind. Ant. Vol. XXIV. p. 2, No. 126.
2 Up to this, the text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol. XVIII. p. 130 ff.
3 In this inscription also has Madamachandra instead of Madanapala.
4 These signs of punctuation are superfluous.
5 Read -śrīkaṇa-paṭṭē has been omitted.
6 Read -śrīkaṇa-paṭṭē has been omitted.
7 Read -Hārīchandra; compare Ind. Ant. Vol. XVIII. p. 131, l. 28.
8 Read -tiṛṭṭa;

This also is a single plate, which measures about 1'3½" broad by 1'4½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains
37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between 1½ and 2½. The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter b is throughout denoted by the sign for v; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word dāra is written dēra, in line 21, tāmruka tāmruka, in line 37, and Vaisākha Vaiśākha, twice in line 22.

This inscription also is one of the Paramabhattāraka Mahārājābhārata Paramēśvara Jayachchandraśaṅkha, who records that, on Sunday, the 3rd tithi of the bright half of Vaisākha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Mātāpurā in the Kachchhōha pattalā to (the temple of) the god Lōlārka (a form of the sun), and to the Purāntara Paharājī of the Bandhula gōtra, the Paṇḍita Rājika of the Śarkarākṣa gōtra, the Paṇḍita Mītaka of the same gōtra, the Paṇḍita Vāgī of the same gōtra, the Thakkura Viśvāmitra of the Bandhula gōtra, the Paṇḍita Narasimha of the Krishnātrēya gōtra, the Paṇḍita Śēta of the Bandhula gōtra, the Devīśḍa Madhusūdana of the same gōtra, the Paṇḍita Lōlāka of the Śāṅkhrātrya gōtra, the Paṇḍita Dēvanāga of the Vatsa gōtra, and the Paṇḍita Kānūka,—assigning to each of the donors a share (pada), and having made a jayantapura for them. — The taxes specified (in lines 28 and 29) are the bhargabhpurakara, pravaṇākara and yamalikambali. The grant (tāmruka) was written by the Mahākhaṇḍalīka Śṛiputi.— The word jayantapura (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary brahmāpurī, ' an establishment for pious and learned Brahmans,' and that such an establishment probably was founded by the king in connection with the temple of the god Lōlārka, to which also a share is assigned by this grant.

The date regularly corresponds, for the Kārtīkādi Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaisākha ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōha pattalā is also mentioned in the inscription N.

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1 Read 'ācchāndrārkaṁ yāvat'.
2 Here follow the same verses as contained in the preceding inscription, only differently arranged.
3 Read tāmru-pattakaraṁ.
4 The two akṣaras in brackets at first sight look like sēda, but the rest of the two, sē, appears to be altered to śē, and the second probably is śam which it clearly is in the preceding inscription.
5 So this name is also spelt in the inscription N.
6 This is the Aksāya-tritika, also the Trīśūyapāḍi and a Kalpādī.
EXTRACTS FROM THE TEXT.

18 ... 19 vijaya || ||² Kachchhóha-pattalayaṁ Māṭāpura-grāma-nivāsino nikihila-janapadān-
upagatān-api cha rāja-rājāḥ-yuvavāja-maṁṣe trik-puruṣita-pratihāra-senapati-
bhūndāga-

20 rik-ākshapatalica-bhishan-naimittīk-āntahpurika-ātakakara karit agra patta na kara-
sthāna-gokulākhikāri-puruṣānā-ādānaya vò(bh)dhārayatīdāti cha yathā viditam-satu
bhavatāṁ śrījaya.

21 thōparilikha-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavān-ākaraḥ sa-matsyā-ākaraḥ sa-gartt-
ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āṃvra(mra)-vāna-vāṭikā-vijaya-
āśraṃya-yūti-gōchāra-paryantarā
dha[ṛ]-ādha[ṛ]-chatra:āghāṭa-visu(śu)ddhaḥ sa-sāmā-paryantas tritiṁmaṇṭrayadbhika-
dvādaśas(a)śa-saṁvatsaras Vaiśāsho(khē) māsi su(śu)kalaka-pakṣhō tritiyāyām
tithau Ravi-dinīś aṅkotā-pi saṁvāt 1933 Vaiśāsa(kha).

23 sudī 3 Navau(वृव) ady-ṛṣa śrīmed-Vārūparṣayāṁ Gaṅgāyāṁ snātā
vihīvan-manaḥ-dvāva-muni-mannanā-bhūta-pitrī-gaŗaṁ-tarpayitvā tīmna-patala-
pātana-patruḥ-mahāsamā-Uṣāparočhiṣham upaśābha-

24 y-Aushahdipati-śakala-sē(śē)kharun samabhavachchhya trībhuvana-trātura-
Vaguvāsavaya pājuna viśhyā prachura-pāyasēna havīhā havirbhujam
hutvā mātāpitrōr-śtmanas ca punya(ṇya)-yāsō-bhūvirdhāya

25 amabhith-gokarunā-kusālāta-pūta-kamālō-daka-pūrivvakaṁ dēva-śrī-Lōlārkkāya
pada[ṛ] 1 Va(ḥa)ndhula-gōtrāya purōhitā-śrī-Paharājāya pada[ṛ] 1
Sa(ḥa)rkarakhahā-gōtrāya paṇḍita-śrī-

26 Risdīkāya pada[ṛ] 1 Sa(ḥa)rkarakkahā-gōtrāya pan[ī] | śrī-Mītākāya pada[ṛ] 1
Sa(ḥa)rkarakhahā-gōtrāya paṇ | śrī-Pāgāya pada[ṛ] 1 Va(ḥa)ndhula-gōtrāya
tha | śrī-Viśāvatvā mitrāya pada[ṛ] 1 Krīhpātrāya-gōtrāya

pada[ṛ] 1 Va(ḥa)ndhula-gōtrāya dviveda-Madhusudānāya pada[ṛ] 1 Sāmkṛitya-
gōtrāya paṇ śrī-Lālīkāya pada[ṛ] 1 Vaita-gōtrāya paṇ śrī-Dē-

28 vanagāya pada[ṛ] 1 | śrī-Kanōkāya pada[ṛ] 1 paṭ(e)vam-
yavach-chhāsanākṛitya

29 prabhuṛi-niyatāniyata-samastādāyān-ājñāvidhīyabhāya dansatā
ō(ō)ti || Bhavanti ch-ātra slo(ō)pāḥ kaḥ [||]¹¹ . . . .

30 ... . . . . Likhitaṁ ch-ādam tāṃvra(mra)kaṁ mahākāshapatalika-
śrī-Śripatibihī || Su(śu)bham bhavat || Manīgalaṁ-satu || ||

¹ Up to this, the text is essentially like that of the grant of Jayachandra published in Ind. Ant. Vol.
XVIII, p. 130  ff.
² These signs of punctuation are superfluous.
³ Read trayastriṅkaṇḍa-adhāka-.
⁴ Read "dāka-ekā-".
⁵ Here and below it is difficult to decide whether the sign of anusvāra of padaṁ is actually engraved
in the original.
⁶ i.e., here and below, paṇḍita-.
⁷ Originally paṇ was engraved.
⁸ Read "ḍhā💎-veda-".
⁹ Here there is a vacant space in the original, and before the following śrī is the remainder of an
akṣara which may have been paṇ 1.
¹⁰ Here follow the same verses which are contained in the preceding inscription, only differently arranged.
No. 12.—KAMALULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA]-SAMVAT 1191.

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

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of Kamauli near Benares, and which are now deposited in the Provincial Museum at Lucknow.¹ I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a single plate, which is engraved on one face only, and measures about 1' 4" broad by 1' 7" high. In the upper part the plate has a ring-hole, about 4 1/2" in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about 3/8". The characters are Nagari, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for h, but which in some places looks like the sign for y and in others like that for p, and is used seven times to denote v and three times to denote b; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.²

To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain omissions against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain Kamalalaiša, who had come from Śringarāta, by his intelligence and bravery acquired for himself a rdā-paffa,² i.e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was Śūlha or Alha (?). He had a son named Kumārā, 'a jewel at the head of the illustrious Singara family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was Lōhañjadēva, also called Vatsarajā, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this Mahārdajaputra (or Mahārdaja's son) Vatsarajadēva, of the Singara family and the Śāṇḍilya gotra, records that, at the Kanyāsankrānti, on Tuesday, the 8th tithi of the bright half of Bhadrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta kahētra of Benares, he granted the village of Āmbavara in the Rāpadī (or Rāvadī) district to the Thakkura Dalhūṣaran, a son of Brahman and son's son of Vāja, of the Gāḍa family, a Brāhmaṇ of the Vatsabhārgava gotra with the five pravaraṇa Bhārgava, Chāyāvana, Āpavāna, Auvra and Jāmadagā; and he orders the people concerned to pay to the donee the bhāgabhāgakara, kātaka and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

² The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.
³ Compare the similar term śrī-paffa in Ep. Ind. Vol. II. p. 344.
grant (tāvāraka) has been written by the Thakura Nārāyan; it is authoritative. This is (my) own signature. But the plate itself contains no signature.

The date of this grant regularly corresponds, for the Chaitrādi Vikrama-Saṅvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th tithi of the bright half of Bāhūnapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the Kanya-samkrānti, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

TEXT.


2. bhṛīd-duṣṭivagam-Śrī-Kalpaśākḥāśrayaḥ pushyat-patrī(ttra)-parivṛṣaḥ


4. ḥūḍāmaṇi-vijayatē niya-gōtra

5. chaṅḍrāḥ || yasya-ābhāṣeṇa-kalaś-ōlāsitaḥ pra(pa)yōbhiḥ prákyā(ksāh)hatam

6. kai-rajaḥ-yā(pā)ttalāṃ dhāriyāḥ(tīyaḥ)|| (2) Tasmād-aṭāyata niy-āyatā-

7. yā(ha)huvvāl-va(bā)n(dh)-āṭi(va)rupyā(ddha).

8. navā-rājya-gajē nāreṇḍraḥ || (1) lāṃ(śa)ḥ-dṛ-āṁrīta-drava-muḥ(śa)ḥ praḥbavā
gavān yo Gōv[1]vindachāmḍra iti chaṅḍrāḥ iy(v) = ā(m[1]v)u(bu)(rāṣe) śe || (4) Parna(ma) bhāṭiṣṭara-sa(ma)hārājādhirāja-paramē


10. paramahādyā(ṭṭa)raṇa-mahārājādyā(hā)rāṣa-parāsē(mō)mya(śva)ra-paramahēḥ vāra-

11. ŚrīMadhva-pālah

12. deśa-pāḍānudhāyā-pa(ra)maḥbhāṭaraka-mahārājādhirāja-paramēśvarama-paramēmā hē ś va-

13. ūvapati gaḥaṭa-ṁaraṇapāṭaṁ-vaṭrayāḍhāhpati-viv-


15. cḥa || Şrīrīngarōṭāt-saṃgaṇyā ra[ja]-paṭṭi upārjitaḥ || śrīmat-Kamalapālē

16. na pu(bu)dhi(yā/ddhyā) vā(ha)hu-va(ba)lēna cḥa || (5) Tasya sa(sū)nu bhavi(d-dh)lmān maḥa-[va]b[a]parākramah || Şrī-Strahān-ētai(ii) śrīniśātādāśi

17. 1vardhāhyyatē-sva-kulōbdhavān || (6) Jātaḥ saṃprati vallā

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1 From impressions supplied by Dr. Führer.
2 Expressed by a symbol.
3 Metre: Śloka (Anuṣṭadbh).
4 Metre: Śārdūlavikṛdita.
5 Read ñīṟyāy/du mūrdhāma. The verse, as it stands, contains two sentences: 'there is a family . (and) in this (family) there is victories the king Chandradēva, high at the head of the rulers of the earth.'
6 Metre of verses 2 and 4: Vasantātīkā.
7 Read "dra-cō." The akṣara ti of īti was originally omitted, and has been inserted afterwards.
8 Here nijōkṣaṭapāṛjita, which is absolutely necessary, has been omitted.
9 The akṣara in brackets is really rather trayā or amā.
10 The akṣara in brackets is really not dṛg, but pāḍ.
11 Metre of verses 5 and 6: Śloka (Anuṣṭadbh).
12 Here the rules of saṁśāl have not been observed: patti would be correct, by Pāṇini, vi. 1, 127.
13 Read ūmāuvā-kāḷendrē, for ūmāuvā-kāḷendrā; or ūmāuvā-kāḷendē.
14 Read Śōkṣap or ḫaṅgō (?).
15 Read corṛddhagāma.
16 Metre of verses 7 and 8: Śārdūlavikṛdita.
bhōḥ  kahiti-tālō  putraḥ  Ku[m]ārōa  iti  yah  gva(sa)tyēna  
Yudhīḥ[śhēh]ō(śhēhi)raṃ  tulitavāṁś-tyāge[ṇa]  Karpōś  jītaḥ  |  Bhūmāṃ  
dhrayagruṇ-ōdayeṇa  maḥataḥ  kānty-asahadhisaḥ  mva(eva)yaṁ  
śīmatal-Suṅgaravānśa-mūrdhāṇi  maṇju-vrundayaḥ  sādā  bhūbhujāṁ  || [7*]  
Tasya-ābhit-tanaṇḍō  tay-aśka-rasikāḥ  dharmmē  rataḥ  sarvaṇādā  || [8*]  
śī(śē)r(ṛ)u(r)aḥ  sāhāsikāḥ  kalanika-rahitāḥ  

khyātaḥ  satāṁ  vallabhaḥ  |  sat[r*]ō)ūpāṁ  bhayadāmbhūṣita-karō  
chāpa-kusālo  vprasāramanditaḥ  || [8*]  
Udyatpratapa-taraṇi- 

vīva  malināya(ya)ti  kumudavāna-saṭrūn  unmōdatē  cha  sujanajana-kamalanām-  
[i(va)  vikāsānām  |  yasya  prabhā[va]-jānita-nipalajat(a)na-samadhika-bhakti- 

sa[ṃ]d[r]aṃ  || [9*]  śīr-Vatśarajā  iti  kahitipati-kathita  sa  jayati  prithivyām  || [9*]  
Śāṃ(d[ṃ])iḷya-gōbrain(trē)  Suṅga-ānvṣyāḥ  mahārājaputra-  

vishayaḥ  [Ājīnva(ba)vāra-]grāmā-nivāsinā(ṇo)-[kh]i-la-janapādān-ai[va(cha)  || [14]  ku- 
va(?)  rāja-rājī.mlantī-purāṇ(ṛ)ḥita-prathilār-ākṣhapaṭalika-bhīṣhak(g-)nē(ṇa)m[ī]mit  i k  
āntahpurika- 

dūta-karituragpatantakaṇṭhānasmāsta[sta]gokulaḥkāribhūhshānā- ||[16]vā(bō)  d h a y a t y =  

na[ma]dhūk-āmpra[-]vāna-vāqiśā-viṭapa-ṭri[na]-p(ū)ti-gōcha-paryantāḥ  


Bhūdrapaṭa(da)-su[ṣu]klapakṣha  asḥaṃyaḥ  Bhōḥ(bhaum)u-māvṛō  ||[21]  saṃvat  

1187  Bhūdrapeṇa-staṇḍa  8  Bhaumā  Kṛtya(nyau)-samkrāntō(tau)  śīr-Vāra- 

la[na]syām  || [22]  svimukta-kahitē śīr-Gaṅga-yām [ṣu]jāvā vidiṃvan-maṇtra-dēvā- 
rahi-bhīṣa-ma[nu]haya]-pitrī-gaṇām-cha  ta[r*]payitvā  sūrya[ṇi]  sampū[ya]  
Śivasya  pūjām  vidhiṣya  mātāpitraḥ  || [21]  ātmanā[na]- 

1  This may have been altered in the original to khaḥ, which it should be.  
2  This, of course, is a mistake of the author for Kumeru which would offend against the metre.  
3  This was meant to be engraved, but the akṣara intended for raṣāḥ has probably been altered to raṣām in the original. The following word jītaḥ is quite clear, and does not seem to have been altered. If we were to read 
4  Karṣaṁ cha yadh, the construction would be correct.  
5  Read -rasākā; the commencement of this verse has been taken from verse 4 of the inscriptions of Gövinda- 
chaṇḍara; see e.g. above, p. 100.  
6  This sign of punctuation is superfluous.  
7  Read bhayodō vihāshita-harōḥ hāga-vaṇ-ḍakair-ahāśiṇā (?).  
8  Here the case-termination, which would have spoiled the metre, has been omitted.  
9  Read ṛtra-śṛyāṃśaditaḥ.  
10  Metre, a kind of ākṛti; but the third and fourth Pādas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called Lōhaḍādeva in the preceding verse, also bore the name Vatśarajā; that he humbled his enemies and 
glauded his friends, and that his might caused them to be greatly beloved by his relatives.  
11  Read "śrāmaṇa".  
12  This sign of punctuation is superfluous.  
13  This sign of punctuation is superfluous; read "ddṛdā.  
14  This may be intended for Edvalē.  
15  This sign of punctuation is superfluous. The following akṣara is very doubtful, and I can only suggest reading guroraṇī.  
16  Read "kārpirasudhā".  
17  This sign of punctuation is superfluous.  
18  Read "pākṣakaḥsha".  
19  Here one misses the words oṃkā-ṛpi.  
20  Read "viṇḍa-ṛati".  
21  Read "pitrō-śāma".
Buddhist Inscriptions in Swat.

By G. Böhler, Ph.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swat has been prepared according to inked estampages, furnished by Dr. Hultsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane’s notes, A. is “an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakóri. Shakóri is a hamlet of Manglaur in Swat, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as ‘Khasana Ghat,’ as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyána. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as ‘Osa Ghat,’—there being a spring below it; and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west.”

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. Sa shows the looped form, while sha retains its old square shape. Na has two verticals, to each of which clings one half of the original upper bar, and they are attached...
to the ends of the base line. Ma has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental na is more archaic than the looped Gupta letter and exactly resembles that of the Mathura inscriptions of the Kushana period. Ra, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājubha and Sōdāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) a, which has a peculiar cursive loop in the lower half of the left portion; (2) ya, which shows a curve to the left of the first vertical instead of to its right; and (3) ṣa, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of serif or short lines marking the ends of the first two down-strokes.

The language is Sanskrit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Pandit who, like Aśvaghōsa, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that dḍhya is used for dḥya in A. 1. 2, and C. 1. 3, as well as pra for pra in C. 1. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous gāthās which hitherto have not been traced in the Sātras from Nēpāl.

TEXT OF A.

1 चनिष्टो वत संस्कारा उपाद्वयः

2 चरिर्मः [I*]

उद्वा क्री नियुष्कान्ति तेपाः

3 कोषामस्युभुम [II*]

TRANSLATION OF A.

"Alas! Transient are the aggregate constituents (of beings), whose nature is birth and decay! For, being produced they are dissolved;—their complete cessation is bliss."

REMARK.

This is the famous verse, spoken according to the Mahā-Parinibbāṇa-Sutta, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the Mahā-Sudassana-Jātaka (Sacred Books of the East, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

चनिष्टो वत संस्कारा उपाद्वयवधिर्मः

उपालिला नियुष्कान्ति तेंस वृषस्मी चुंबः

1 From Major Denee's inked stamphages.
2 Read चरिर्मः.
3 Read फ़ि नियुष्कान्ति.
4 Read लेपः. The last odhara is possibly mutilated.
5 I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.
TEXT OF B.

1. [सब्]पापस्याकरण कु[शल्]न-  
2. खो[घ]संपदा [१]*  
3. खचित[घ]व[दा]नं  
   च एतहु[हान]मासनम् [२]*

TRANSLATION OF B.

"Not to commit any sin, to acquire merit, to purify one’s mind,—that is the teaching of Buddha."

REMARK.

This is a Sanskrit rendering of Dhammapada, verse 183:—

सब्पापस्य भक्तिः कुसलसं उपस्प्यद्या ।  
सचित्तपरिवर्जनं एतं बुधान सासनं॥

The hiatus at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

TEXT OF C.

1. वाचातुरकर्षी मनसा सृ-  
2. संहत: काविः वेता[कुम]लब कुर्व्य[न] [१]*  
3. ए-  
4. तास्यारित्वत्सम्पध्य[ख]शीत्ये [था]रश्ये-  
   खार्ग्यशुप्पविदितम् [२]*

TRANSLATION OF C.

"(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages."

REMARK.

This is a rather free Sanskrit rendering of Dhammapada, verse 281:—

वाचातुरकर्षी मनसा सृंवर्ती काविः च पक्षान्तर आशिरा ।  
एते तथा कम्प्यापेव विसीचेवचारावध्ये सभं दृष्टविदितम्॥

The translator has made it an Upajāti of Indravahāsa and Indravajra. In the note on the above passage of the Dhammapada, Professor M. Müller refers to Mr. Beal’s Catena, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kāśyapa.

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¹ The bracketed letters are all badly damaged, but just recognisable.  
² Read काविः.  
³ This may be meant for एताक्षारुक्षम्. The medial त is detached from the not completely preserved गद.
No. 14.—JAINA ROCK-INScriptions AT PANCHAPANDAVAMALAI.

By V. Venkatta, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as Pahchaphāndavamalai,1 i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, Tiruppāmalaī, is evidently derived from the original name Tiruppānmalai, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a śaṇti in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.2 On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a śaṇti on each side of its head.3 This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jaina. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small masjīd near the inscription B."4

A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamil characters5 and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of Pugalālaimangalālam caused to be engraved an image of Pōṇiyakkiyār, attended by the preceptor Nāgānandin.6 Pōṇiyakkiyār is the honorific plural of Pōṇiyakkā, which consists

1 Compare Mr. Sewell's Lists of Antiquities, Vol. I. p. 165, and Dr. Hultzsch's Progress Report for February to April 1890, p. 1.
2 A photograph of the group in the cave is given on the Plate facing this page.
3 See the Plate referred to in the preceding footnote.
5 A facsimile of it is given on the Plate facing p. 142.
6 A preceptor of the same name is mentioned in a Vaṭṭējuttu inscription at Kālumalai in the Tinnevelly district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 sṛt [/*] [Āṇaṣṇu(m)u] Śāṇasun-
2 di-khurav-adīga [mā-
3 ykkar Nāgānandi-khurav-
4 [di]gā[li] [s]tell (a)[r]u(m)ō [/*]

"Prosperity! (This) image was caused to be made by the holy preceptor (gurara) Nāgānandī, the pupil of the holy preceptor Śī反抗andin of Āṇaṣṇu."
of the Tamil word pūr, 'gold,' and iyakkī, the Tamil form of the Sanskrit yakkī. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Poṇṇiyakkī. The male figure standing close to her is perhaps intended for Nāgaṇandin. The village of Pugalalaimāṇgalam I am unable to identify.

The inscription is dated in the 50th year of Nandippōttarāśar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet pūtta or pṛta, and as the name Nandippōttarāvarman was actually borne by one of the Pallava kings. As the mention of the 50th year would imply an unusually long reign, it might be assumed prīsā factā that Nandipōtarāja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Chālukya-Chōla Kulōttunga I. (49 years), the Western Chālukya Vikramāditya VI. (50 years), and the Rāṣhtrakūta Amoghavarsha I. (62 years).

**TEXT.**

1 Nandippōttarāśar[kk]ku ay[m]badāvadu Nāgaṇ[ga]ndi-gura[va]r
2 [iru]kka Poṇṇiyā[k]kiy[ā]r paḍimam koṭuvitt[y]
3 Pu[g]aḷalaimāṇga[la]ttu Maruttuv[ar] maṇaṇ Nāraṇa
4 ə [l[*]]

**TRANSLATION.**

In the fiftieth (year) of Nandippōttarāśar,—Nāraṇa (Nārāyaṇa), the son of Maruttuv[ar] of Pugalalaimāṇgalam, caused to be engraved an image of Poṇṇiyākkīyār, along with the preceptor (gurava) Nāgaṇandi (Nāgaṇandin).

**B. INSCRIPTION OF VIRA-CHOLA.**

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of Rājarāja-Kēsarivarman. In inscriptions later than the 10th year of the reign, the same form of the name, viz. with the two-fold repetition of the word rāja, is always preceded by a reference to the conquest of Kāndalur-śālai, or of that place and Vēṅgaṅai-ṉādu etc. In a few inscriptions with the same beginning, the king's name appears under the form Rājarāja-Rājakēsarivarman. The full name of the king, viz. Rājarājakēsarivarman alias Rājarājadēva, occurs first in inscriptions of the 10th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kāndalur-śālai etc., i.e. of the great Chōla king Rājarāja, who ascended the throne in A.D. 984-85. As the

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1 See above, Vol. III. p. 277, note 3.
3 From inked estampages, prepared in 1863.
4 The word maṇuṣṭavāya means 'a physician.' In the present case it seems to be the proper name of a person.
5 Literally 'while there is present.'
6 On this word, which appears to be derived from the honorific plural of gurava, see South-Indian Inscriptions, Vol. II. p. 251, note 3.
7 See above, page 88.
inscription belongs to a Chōla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chōlas.

The inscription contains an edict (śākha, l. 8) of Lāṭarāja Vīra-Chōla, who must have been a tributary of the Chōla king Rājarāja, in whose reign his inscription is dated. He was the son of Pugalvippavar-Ganḍa. The name Vīra-Chōla is known to have been borne by other chiefs. The first of them is mentioned in the Vēḷur rock-inscription of Kaṇṭhavakāra; another of them was a feudatory of a Chōla king Parakēsāvarivarman; and the third was the father of Vīra-Champa. The name Pugalvippavar-Ganḍa, i.e. the disgracer of vainglorious (kings), was also an epithet of the Bāna king Vijayāditya II. The expression Lāṭarāja, which is applied to Vīra-Chōla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from Lāṭa (Gujarat).

The inscription records that, at the request of his queen, Vīra-Chōla assigned to the god of Tiruppāṇmalai (l. 4), which belonged to Perun-Timiri-nāḍu, a subdivision of Paṇuvūr-kōṭṭam (l. 2), certain income from the village of Kūragānpādi (l. 3). This village is probably identical with the modern Kūṟamālai, 2 miles east from Paṇūṟpaṇḍavaramalai. Tiruppāṇmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nāḍu was called after Timiri, a village 5½ miles south of Arcot. According to other inscriptions, Paṇuvūr-kōṭṭam also included Vellore, Tiruvallam and Udaiyendiram, and must have thus comprised portions of the modern tālkūs of Arcot, Vellore and Guṇiyātam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as ‘the god of Tiruppāṇmalai’ (l. 4), the expression paḷḷiṣchandam (l. 3, 9 and 10) proves that this shrine must have been a Jaina one. This might already be concluded from the inscription A., which refers to the image of a Yakshi and to the preceptor Nāganandin. The Yakshis appear to have been worshipped only by the Buddhists and Jainas, and Nāganandin is a Jainas name.

The income of the paḷḷiṣchandam at Kūragānpādi, which belonged to the shrine at Tiruppāṇmalai, consisted of two items, viz. karpūra-vilai and annyīyānvaṭadandaṇḍaviraḷai. Karpūra-vilai means ‘cost of camphor.’ This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kūragānpādi. Annīyānvaṭadandaṇḍaviraḷai apparently consists of anāṇya, ‘unlawful,’ + cāpaḍaṇḍa, ‘the weavers’ loom,’ + ṣrāt, ‘a tax.’ It would thus mean ‘the tax on unauthorised looms.’ In the Kūram plates of Paramēvaravarman I. the looms (ṭari) are included among the property owned by the village in common. It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,
in the present case, was made over to the Jaina shrine. The village of Viḷāppākkan, which is 1 mile south-east of the hill of Paṅchapandavamalai, has still a brisk trade in country clothes, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājarāja-Kēsārivarman.

TEXT.

1 Svasti śrama [11]
5 [dī-]nto[1][n][e]-dī[n]=[n]raji i[1]rākka [i][va]r ēdev[i]yār Ilāḍahā[fā]-dēv[i]yār karpaṇa-vilaiyum-āngiyāya-vāvāda[uda]v[i]-r[i]-[y]u[i]m[2]-[o]-
9 ll[a][d][u] karpaṇa-vilaiyum-āngiyāya-vāvādan-iraiyum-i-pa[l]llichandattai-kko[1]-lāg Ga[ga][yaj]-i-
10 dai-[Kkumariy]=[4][1]-che[=h[u]y]dār se[y][da p[va]-n=k][v]-r[x]=al[l][d]=i-ppallichana[n]dattai ke[ṇḍi]-val[la]-val[ai]-
11 * [n][u][r][va] [*] [1]-ddha[rn]mat[tai] ro[ra]kihpāg p[pa]-d-[dh]-l[i]-[y]-e[m]-r[r][ai]= m[la]-[u]a [*] Aga-[m]-rava[r][x] ka aṣa[m]-alla tu[n]-a[y]-i[l]-[l]-[i]a Il

TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Rājarāja-Kēsārivarman.

The Lāṭārajās who reigned in former days, had taken away the 'cost of camphor' from the tax-free pāllichandam (in) Kūraguṇḍādi, which was enjoyed by (the shrine of) Tiruppānmalai in Ferun-Timiri-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam.

(L. 3.) While the lord, the Lāṭārajāa Vira-Chōla, the son of Pugajjippavar-Gāndā, was pleased to worship the holy feet of the god of Tiruppānmalai, his queen Lāṭamahādēvi, thinking: 'this charity (dharma)' gets ruined,' made (the following) request: — "You must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord Vira-Chōla was pleased to order:—"We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

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1 Another explanation of the term aṇṇiyāya-vedadandāyayērai is also possible. It may be analysed into aṇṇiyōya + āṇā + dandā + ērai. Arum means 'a quiver for arrows.' A fine (dandā) might have been imposed on those who made use of bows and arrows without previously obtaining a license.
2 From an inked estampage, prepared in 1890.
3 These three aksērār are engraved to the left of the inscription proper, between lines 6 and 7.
4 Read aṣaṛ-cheṣya.
5 Read inā?
6 This word means 'land belonging to a Jaina temple;' see South-Indian Inscriptions, Vol. II. p. 58, note 2.
7 This expression appears to refer to the word pāṭallichandam in line 3 of the text; compare the words pāllichandattai kedupār in line 10.
(L. 7.) Thereon Vira-Chôja-Lâta-pêraraiyap,1 who was the headman of Aûryûr,— with the priest of the lord as executor (âjñâpti),2—assigned the cost of camphor and the tax on unauthorised looms (to the shrine) and drew up this edict (âsana).

(L. 8.) "Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this pallîchchandam, shall incur the sins of those who commit (sins) between the Gaûga and Kumari."

(L. 10.) "Those who, in spite of this, injure this pallîchchandam, "

(L. 11.) "The dust of the feet of one who protects this charity, shall be on my head."4

"Do not forget charity; there is no (other) help but charity."5

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No. 15.—JAINA ROCK-INScriptions AT VALLIMALAI.

By E. Hultsch, Ph.D.

Vallimalai is a village near Mêlpâdi in the Chittûr talukâ of the North Arcot district.6 Mêlpâdi itself is situated on the western bank of the Pongî river, 6 miles north from Tiruvallam in the Guûiyâtâm talukâ of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains two groups of Jaina images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four Kanarese inscriptions, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (the Gaûga king) Râjamalla. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.7 These three inscriptions are labels which give the names of two Jaina preceptors whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor Aûryanandin.

A.—INSCRIPTION OF RÂJAMALLA.8

This inscription is written in the Grantha alphabet, but in the Kanarese language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (vasati) in which it is engraved, by king Râjamalla, the son of Râsavikrama, grandson of Srîpurusha, and great-grandson of Srîvamara. The record is not dated, nor does it state the dynasty to which Râjamalla belonged. As, however, the copper-plate inscriptions of the

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1 i.e. ‘the great king of the Lâta (servants) of Vira-Chôja.’ Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.
3 The expression Gaûgaî-âdai=Kumari-âdai, ‘between the Gaûga (and) between Kumari,’ evidently stands for Gaûga=Kumari-âdai, ‘between the Gaûga and Kumari’; compare above, p. 82 f.
5 An inscription of Râjendra-Chôja at Kaûjyûr near Tanjore (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: ara-maravarka ara=âdala koî=terdûdê: “Do not forget charity; what is not charity, will not protect (you).”
6 See Mr. Sewell’s Lists of Antiquities, Vol. I. p. 126.
7 I have inked cists of the fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words vasati ërt, and records that an image was caused to be made (mûditya pratima) by a person whose name is indistinct, and who was the son (maga) of another person whose name is equally doubtful.
8 A facsimile of this inscription is given on the Plate opposite p. 142.
Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śripurusha, and his great-grandson Rājamalla, it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rāchamalla, which is dated in Śaka-Saṅvat 899. According to the Ātakūr inscription of Śaka-Saṅvat 872, an earlier Rāchamalla, the son of Ereyapa, was killed by Būtuga. Mr. Rice gives Śaka-Saṅvat 792 as the date of a still earlier Rājamalla.

TEXT.

1 Svasti śrī[ḥ] [||*] Śivamār-ātmajā (ja)-varan-ā pravara-Śripurusha-nāma-
2 n-ātana tanayam | bhuvanīśām Raṇavikramavana maku(ga)n-ṛā-
3 jamallan-amalnacharitan [|| 1*] Kaṇḍa [i]jivaram-ā bhūma-
4 udalapati Rājamallan-abhayan-udāram [||*] paṇḍitajana-
5 priyaṁ kaiy-konḍān kopī-sante vasatiyam-āmdī-
6 sidān || [2*]

TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (was) that distinguished (prince) named Śripurusha. His son (was) the lord of the world Raṇavikrama. His son (was) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (this) best of mountains,—that lord of the circle of the earth, the fearless (and) noble Rājamalla, who was beloved by scholars, took possession (of it); and, having taken (it), he caused to be made a vasati.

B.—INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Āryanandin.

TEXT.

Śrī [||*] Ajjāṇandhi-bhāṭārar pra[ḥ]i[m][e] m[ā]ṭi[ḥ][i][ḍ][a][r] [||*]

TRANSLATION.

Prosperity! The lord Ajjāṇandhi (Āryanandin) made (this) image.

C.—INSCRIPTION MENTIONING BANARAYA.

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language. It informs us that the image, below which B. and C. are engraved, represents a
pupil of the spiritual preceptor of Bānarāya. The actual name of the Bānarāya or 'king of the Bāha family' is not given. Regarding the Bāha dynasty, see above, Vol. III. p. 74ff.; Indian Antiquary, Vol. X. p. 36 ff.; and South-Indian Inscriptions, Vol. II. p. 381.

TEXT.
1 Svasti śrī [||*] Bānarāyara
2 gurugaṇa-appa Bhavaṇandi-bhaṭārara
3 tārara śishyar-appa Dēvasēna
4 bhaṭārārara pratimā [||*]

TRANSLATION.
Hail! Prosperity! (This is) the image of the lord Dēvasēna, who is the pupil of the lord Bhavaṇandi (Bhavanandin), who is the preceptor (guru) of Bānarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.¹

This inscription is written in the Kanarese alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gōvardhana and was founded by the preceptor Āryanandi, evidently the same person who is mentioned in the inscription B.

TEXT.
1 Svasti śrī [||*] Bālachandra-bhaṭārara
2 śishyar Ājjanandi-bhaṭārara
3 mādīsīdha pratimo Gōvarddha-
4 na-bhaṭāraraṇaṇa-ōḍam-avare [||*]

TRANSLATION.
Hail! Prosperity! (This) image was caused to be made by the lord Ājjanandi (Āryanandin), the pupil of the lord Bālachandra; and if you say: 'the lord Gōvardhana,' (it is) verily he.²

No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

BY E. HULTESCH, PH.D.

These three copper-plates were lately found in the village of Kōmarti, 2 miles south-west of Narasannapeta, the head-quarters of a tālūka of the Gaṇjañ district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures 7½ to 8 inches by 2½ to 2¾ inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

¹ This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsidar of Chittūr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

² i.e. 'this image represents the preceptor Gōvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.
Rock Inscriptions in the North Arcot District.

Punchapandavamalai Inscription of Nandippottarasar; the fiftieth year.

Vallimalai Inscription of Rajamalla.

Vallimalai Inscription mentioning Banaraya.
not yet been cut when I received them, is about 3\(\frac{1}{2}\) inch thick and about 3\(\frac{1}{2}\) inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about 1\(\frac{1}{4}\) by 1\(\frac{1}{4}\) inches in diameter and bears, on a countersunk surface, in raised letters, the legend Pitri-bhaktaḥ, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz.; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman\(^1\) and of the Chiaecoole plates of Nandaprabhañjanavarman,\(^2\) the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutanpuram plates of Indravarman I.\(^3\)—the oldest dated inscription of the Eastern Gāgas—are decidedly more modern than those of the Kōmarty plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 15), the inscription is written in prose.

The plates record the grant of the village of Kōḥēṭuṛa (l. 2) to Brāhmaṇa of the Vaiṣājana school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahārāja Chandavarman, the ruler of Kaliṅga (l. 2), in the sixth year (of his reign), on the fifth tithi of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāgas of Kaliṅga, but still much more closely that of the Chiaecoole plates of Nandaprabhañjanavarman.\(^4\) Another point in the last mentioned plates agree with the Kōmarty plates, is that, in both of them, the title Kaliṅga-dāhpāti, i.e. 'lord (of the country) of Kaliṅga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chiaecoole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is Pitri-bhaktaḥ, just as on the seal of the Kōmarty plates.

In two other respects a connection may be established with the plates of the Śaṅkāyana Mahārāja Vijayanandivarman,\(^5\) who (1), like Chandavarman,\(^6\) professes to have been 'devoted to the feet of the lord, (his) father' (bappa-bhāṭṭāraka-pāda-bhakta),\(^7\) and who (2) was the eldest son of the Mahārāja Chandavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarty plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the Mahārāja Chandavarman who issued the Kōmarty plates. At any rate, the two Chandavarman must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,\(^8\) would probably show if it reads Pitri-bhaktaḥ and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarty and Chiaecoole plates.

The village granted, Kōḥēṭuṛa, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern Singupuram between Chiaecoole and Narasannapēṭa.

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1. *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell’s *South-Indian Palaeography*, p. 135, note l. They will now probably be in the British Museum.


3. See note 2.

4. See line 1 of the text of the Kōmarty plates.


7. Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In *Mr. Sewell’s Lists of Antiquities*, Vol. I. p. 9, it is spelt Singupuram.
TEXT.

First Plate.

1. जीवनस्वरूपतः [II] ज्ञानसिद्ध पुरुषार्थसंपन्नः सत्यमयेव ज्ञानयोग्यः.
2. कविताकेन यही महाराजा चक्रवर्ति वैदिकं सर्वाश-.
3. मथुरामुखिनः समाधयक्षेष्व शालिवासः.
4. चाणक: युध्यात्मकासमस्मिष्टिः चाः सर्वाश-.
5. सांपुष्पिकाभिति कायमप्रति तस्मात् काला सर्वाश-.

Second Plate; First Side.

6. परिहारीक वर्षविट्ठल भारीक वासी वाजिन-.
7. तैयसंसाराचारिणि भाणित्वेतमयेष्व प्रत: [I]
8. तदवं विदिक पूर्वांचालनम् [I] दयोपमान कांसै-.
9. व्यवस्थिता चोपेतद् [I] भविष्यतं वार्षिकः.
10. विनायकयति [I] मथुरामुखिनाः.

Second Plate; Second Side.

11. चन्द्रमीविदारयाण च मथुरामुखिन्द्राष्टिता [I] महानक-.
12. मिदं द्वारं चम्प कोणोपास्य कोणोपास्य [I].
13. धनि चाप [I] जीवनानि नायकानुक्रमिनि [I] वहुमिन्द्र-.
15. तस्मात् तस्मात् फलम् [II].

Third Plate.

16. कर्तव्यां परं दर्शन वा यथा [I] र्वसुवकतिर [I] मथुरामहि-
17. सतं च येही द्रान्तानि द्रान्तानि चम्पवापानं [II] यथा तस्मात्.
18. समस्तासि ः भूमि तेजसिं भूमिः [I] भावेशा.
19. चातुर्वीराः च तामात्वे नरं वर्तति [I] चम्पवापानं [II].
20. संवरस्त: वहं: [I] चन्द्रमीविदारयाणी वर्तमानविद्याः.

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1. From the original plates.
2. Expressed by a symbol.
3. Read देवताः.
4. Read राजवंश.
5. Read सांपुष्पिका.
6. Read अवयवः.
7. Read चन्द्रमीविदारयाणी.
8. Read मथुरामुखिनः.
9. Read चन्द्रमीविदारयाणी.
10. Read चन्द्रमीविदारयाणी.
11. Read चन्द्रमीविदारयाणी.
12. Read चन्द्रमीविदारयाणी.
13. Read द्वारं.
14. Read चाप.
15. Read चाप.
16. The plates of Nandagrabhandavanar man read राजाः; (vocative) instead of वसुवकः.
17. Read भूमि.
18. Read परं.
19. Read चाप.
20. Read सतं.
21. Read तस्मात्.
22. Read वहं.
23. Read संवरस्तः.
TRANSLATION.

(Line 1.) Om. Hail! From the victorious (city of) Simhapura,—the lord of Kalinga, the glorious Mahārāja Chandavarmān, who is a devout worshipper of the gods (and) is devoted to the feet of the lord, (his) father, addresses (the following) order to the ryots and all (other inhabitants) of Kāhētāra:—

(Line 3.) "This village has been given by Us, for the increase of (Our) own religious merit, life and fame, having converted (it) into an agrahāra which is to last as long as the sun, the moon and the stars, and having endowed (it) with exemption from all taxes, to the Brāhmaṇa Dēvaśārmān, who is a member of the Brāhmaṇa gōtra (and) a student of the Vaiśṇavaṇēya (dākhā). Knowing this (to be) thus, service should be done (to him), and what is to be measured (viz. grain), gold, etc. should be delivered (to him), in accordance with the rules customary from old."

(Line 9.) 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 agrahāra, considering this present grant (equal to your) own charities."

(Line 13.) And with reference to this (subject) they quote (the following) verses composed by Vyāsa:—

[Three of the customary verses.]

(Line 19.) (This edict was written at) the command of (the king's) own month. The sixth—6—year; the day of the fifth tithi of the bright (fortnight) of the month of Chaitra.

No. 17. ARULĀLA-PERUMAL INSCRIPTION OF RAVIVARMAK.

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

This inscription, which I edit from an inked estampe supplied to me by Dr. Hultzsch, is on the east wall of the so-called 'mountain' (malai) in the Arulāla-Perumāl (Vishnu) temple at Kāchhipuram. Its contents have already been noticed by Mr. Sewell in his L.ats of Antiquities, Vol. I. p. 186, No. 226, and by Dr. Hultzsch in his Progress Report for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9' high. The average size of the letters is about 2'. Up to the word -ārikulakākharaśvē in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Rāganātha inscription of Sundara-Pāṇḍya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final ū of three words in line 2 has been retained where it should have been changed to uśvēra; the letter t is used instead of d in the words Patmandhāva, l. 5, and satgūṣa, l. 6; and the dā of the conjunct dāv is doubled in Garuḍāddhāva, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of Arulāla-Perumāl at Tiruvattiyūr, a

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2 No. 34 of the Government Epigraphist's collection for the year 1890.
3 [This name of 'Little Conjeeveram' is derived in inscriptions from saṭī; a Tamil sādhavā of the Sanskrit lakti, 'an elephant'; see my Annual Report for 1892-93, p. 5, and above, Vol. III. p. 71.—E. H.]
quarter of Kāśchipuram, by the Mahārāja Ravivarman, alias Śamgrāmadehira or Kulaśekharadeva Tribhuvanachakravartin Kōrējmaikoḍṇa, of whom the following account is given in the verses with which the inscription opens:

Ravivarman was a son of the king1 Jayasimha,2 who belonged to the family of Yadu and the lunar race and ruled in the Kērala country, and his wife Umādevi, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (i.e. about A.D. 1299-1300), took possession of Kērala (which he ruled as he did his town of Kōlamba). He defeated a certain Vīra-Pāṇḍya, made the Pāṇḍyas and Chōlas subject to the Kērālas, and, at the age of 46 (i.e. about A.D. 1312-13), was crowned on the banks of the Vēgavati. He then apparently again made war against Vīra-Pāṇḍya, defeated him and drove him into the Kōkana and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (i.e. about A.D. 1315-16) that he was at Kāśchi.

The verses which contain this information, are followed by a long string of birudas of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōlamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kērāla country.' As Kūpaka-dēsa or Kūpaka-rājya, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kērāla, these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kērāla, with Kōlamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kērāla and over the adjoining countries.4

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultsch informs me, a small river which flows into the Pāḷya near Kāśchipuram.5

**TEXT.**5


2 *Kahayan-sivā sō-yaśā kalli-balama-iva-sārāti-nivahau-jayasaṁvāt kriyā nija-sahachariṁ Pāṇḍya-tanayāṁ a. trayastrinās-varshō yaśa iva yayan Kērājā-

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1 In line 6 he is called Mahārāja-dēkha Kōrējmaikoḍṇa.
2 [In the Indian Antiquary, Vol. II, p. 380 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kōlamba (Kollam) year 644, of Ādityavarman, who calls himself an 'ornament of the race (manava) of Jayasimha.' An inscription at Kollam (Quilon), dated in the Kōlamba (Kollam) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse: -- *Svasya-śrī Jāyasiṁha-pāya Vīra-Kērājavānaraṇaḥ [18] tāta[ā] tādaśājāsākṣa rāja-siva-sagarasya cha [18]. -- B. H.]
3 Mr. P. Sundaram Pillai, Some Early Sovereigns of Travancore, pp. 34-35, would regard Kēpa-dēsa or Kēpa-rājya as the country around Ārṇālgal which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Raṣṭrāja Chōla, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,' and that the Kālīgattu-Parvāṇi enumerates the Kūpakas amongst the subject races that paid tribute to Kōlātungā Chōla. (On Kēpa-rājya see also Ind. Ant. Vol. VII, p. 276, and Mr. Sewell's Lists of Antiquities, Vol. II, p. 196.) If Mr. Sundaram is right, the town Kōlamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.
4 The prince Vīra-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, loc. cit. p. 39 ff., has published an inscription of a prince Mārṭanda-varman alias Vīra-Pāṇḍyadeva of Vēgā, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, falls in A.D. 1315-16.
6 Dr. Hultsch, in his notice of the text, supplies the metre; and Mr. Sundaram, in an examination of the text, supplies the metre; and Mr. Sundaram, in an examination of the text, supplies the metre; and Mr. Sundaram, in an examination of the text, supplies the metre;
TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraṇa country, a king, an ornament of the Moon’s family, named Jayasimha, a lord of the Yadu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādevi, at the time when the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1183), the king Ravi Varman, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession of Kēraṇa as he had done of fame, and ruled his territory like the town of Kōjamba.

(V. 3.) This king Sangrāmadhirā, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōjas subject to the Kēraṇas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraṇas, Pāṇḍyas, and Chōjas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

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1. Āruḷāla-Perumal Inscription of Ravivarman. 147
2. Padam rākṣaka svām rāhitrān-nagaram-iva Kōjambam-adhipaḥ ə.[2*] Jītvā
3. Sangrāmadhirā nṛpatisad-dhirumā vidvisham Vira-Pāṇḍyam
4. Kṛtva ə Pāṇḍya-Chōjān-naya ə tāmamā Kēraṇa-bhūyā-py-adhipān ə...
5. ...Vēgavatīh ə ... ə Kōjān- ə Pāṇḍya-Chōjā-śenjāmō k[3*]pt-abhinākāt-samāngām-āpajayena Kōjān-
6. ...Vira-Pāṇḍyam ə nūtē sāntvā-balant-tātāne-prajñā-sāntvā ə Kērābhāṣa-vēgavatīh ə ... ə Kṛtva
7. ...Vira-Pāṇḍyam ə nūtē saṁsāta-balant-tātāne prajñā-sāntvā ə Kērābhāṣa-vēgavatīh ə ... ə Kṛtva
8. ...Vira-Pāṇḍyam ə nūtē saṁsāta-balant-tātāne prajñā-sāntvā ə Kērābhāṣa-vēgavatīh ə ... ə Kṛtva
9. ...Vira-Pāṇḍyam ə nūtē saṁsāta-balant-tātāne prajñā-sāntvā ə Kērābhāṣa-vēgavatīh ə ... ə Kṛtva
10. ...Vira-Pāṇḍyam ə nūtē saṁsāta-balant-tātāne prajñā-sāntvā ə Kērābhāṣa-vēgavatīh ə ... ə Kṛtva
had gone to the Koṅkaṇa, from there even, together with his large army, into the forests, and having conquered the northern region, king Saṅgrāmadhira here at Kāśīchā wrote his fourth year.

(V. 5.) As far as the Mēru, as far as the Malaya, as far as the eastern and the western mountains, this head-ornament of Yadu's race, Kulaśekhara, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the Moon's race, the Nārāyaṇa among the Yādavas, the result of the religious merit of the Kāraṇa country, the Kāraṇa under another name, the Kūpaka, universal monarch, the establisher of his Garuda-banner on the seven principal mountains, the regent of the excellent city of Kōla, the devout worshipper of the lotus-feet of the holy Pādmanābha, the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king Bhōja of the South, Saṅgrāmadhira (i.e. the one firm in battle), the son of the Mahārājadhārī Paramāṇava Jayasimhaḍēva, Rāvivarman the Mahārājā, the glorious Kulaśekharadēva, the emperor of the three worlds, who has assumed the title 'the unequaled among kings,' addresses the following order to the Śrīvaishnavas of the sacred shrine in the temple of Aruḷāja-Perumāl, established at Tiruvattiyūr, (a quarter) of Kāśīchāpuram:

(L. 7.) [We have given] to the lord Aruḷāja-Perumāl for the various requirements, including offerings and ornaments, at the daily worship (ṣaṃhāra) of Kulaśekhara which we have founded (and called) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (and called) after our name (and which is) to be celebrated in the month of Āvaṇi, and on the day of the monthly festival; [for the requirements on the day of the hoisting of] the sacred banner...

No. 18.—RANGANATHA INSCRIPTION OF RĀVIVARMA OF KERALA.

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

This inscription, which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second prākara of the temple of Rāganātha (Vishṇu) on the island of Śrīriṅgam. It contains 14 lines of writing which covers a space of about 26" x 6" long and, excluding line 14, consists only of the word Kaṭibhāṣaṇa, 2' 9" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1 1/4" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of bīrūdas in lines 3 and 4, the whole inscription is in verse. As regards orthography, final m has been retained, where it should have been changed to anusvāra, in vādīrṇsam, l. 2, and pratikṣhām, l. 7; the dh of the conjuncta dh and dhv is doubled in buddhyās, l. 11, and Garudaddākṣa, l. 3; and the letters t and ṭ are employed instead of ṭ and ṭ in the words Paṭmanābha, l. 3, satgaṇa, l. 4, atbhūtam, l. 6, atbhūm, l. 8, satbhūs, l. 11, and khaṭṭa, l. 11.

1 Nāḍātara-Korrā apparently is equivalent to nāḍātara-yuktō Karṇa.
2 See above, p. 146, note 3.
3 The temple at Trivandrum, the capital of Travancore, is dedicated to Pādmanābha (Vishṇu), and the Travancore sovereigns bear the title Śrī-Pādmanābha-idda. The gold coins which the rulers of Travancore distribute to Brāhmaṇas at the āṭṭāt yazh ceremony, have on the obverse a couch, and on the reverse the Malayalam legend Śrī-Pādo(e)maṇābha; see the Madras Journal of Literature and Science for 1890-94, p. 51 f.—K. H.
4 See South-Ind. Inscr. Vol. II. pp. 110 and 256.
5 Compare above, Vol. III. p. 58.
7 No. 46 of the Government Epigraphist's collection for the year 1891.
This is another inscription of the king Raviavarman, alias Samgramañadhirā or Kulasēkharaññāda, and up to the word -āṭī Kulasēkharandēva in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kaśîchā, has here been omitted. Verses 5—8, which were composed by Kaviñcitsā, then record that the king, after subduing his opponents, worshipped his tutelary deity Vishṇu at Raṅga, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 pānas each of 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of Raviavarman, also composed by Kaviñcitsā, which does not contain anything to which special attention need be drawn here.

**TEXT.**

1 Svasti Ārī-Jayasimha ity-abhijñita-Somānvaity-ottamakā rāj-āsītha Kēralēshu vishayē vāsthā Yādu-kahmābhirītām ə. jātō-smāyā-Raviyarrabha-bhūpati-umādēvyām kumārāś-sivād-dēhayavyāpa-śakābṣa-bhājī samayē déh-īva virō rasaḥ ə. [1*]


Svasti [*] Ārī[ḥ] [*] Chandrakula-maṅgalapradipa [*] Yādava-Nārīyaṇa [*] Kēralēśha-ṣaṇṭa-priyārāja [*] nāmāntara-Karaṇa [*] Kūpaka-sārvavbaumana [*] kulasaritāri-pratisaṭhāpita-Guruṇaddhvaṇa [*] Kēlambapuruvarva-ādhīvara [*] Ārī Patma(m)aṅba-padaṅkama-paraṅkādhaka [*] prα-


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1 From an inked stampane, supplied by Dr. Hultsch.
2 Metre: Śārdula-vikrita.
3 Metre: Śārdula-vikrita.
4 Metre: Śārdula-vikrita.
5 The words from Chandrakula-maṅgalapradipa up to Ārī Kulasēkharandēva must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.
6 Metre of verses 5—8: Śārdula-vikrita.
aśrayas=sumnasam samrāṭ trayādharmma-vid=raṅgēsmin=ručhirāmka=suṣrīta-ramāročhaṁapv vhishpav [7*]
14 kavībhūṣaṇasya śā[26*]

TRANSLATION

[Up to the word śṛ-Kuṅaśekharaścēva in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (gifts) his tutelary deity who sleeps here at

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1 See Kādičē dā, v. 1, 124.
2 Read pratīṣṭhāṇa.
3 Metro of verses 9-25: Śoka (Anuṣṭubha). In the fourth Pāda of verse 9 two ekāhara are quite effaced.
4 Originally dīghas was engraved, but the d of the first ekāhara is effaced, and in the place of it s seems to have been engraved.
5 Metro: Ādi.
Raṅga, which is purified with holy rites and is full of pleasing works of piety, the wise Saṅgrāmādhīra made here an abode of the god, having appointed the three Vēdas for the dance (??).

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (god) Hari, accompanied by Kamalā (Lakahmī), the glorious Yadu lord Kulaśēkhara, the crest-jewel of three lines of kings, gave a delightful residence here at Raṅga. As the good ever requite favours shown to them, what is there to wonder at in this?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Ilā, Kartavirya and Sagara, that the Yadu lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at Raṅga for Vishṇu, resplendent with Lakahmī resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious Kulaśēkhara settled, here before the king of Raṅga as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred paṇgas each to fifty learned men.—By Kavibhūṣaṇa.

(V. 9.) We invoke blessings on Ravivarman, the bulwark of the duties enjoined by the three Vēdas, . . . . . the refuge of enemies . . . . . (??)

(V. 10.) That a king is the strength of the weak, is a true saying; Saṅgrāmādhīra is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (ravi) and Ravivarman are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both Kriṣṇa and Ravivarman were born in Yadu’s family; the one is the paramour of herdsman’s wives, the other solely devoted to his own wife.

(V. 13.) O king Ravivarman! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O Ravi! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter, the tree of paradise, and Indra. What is there difficult for the great?

(V. 15.) O Saṅgrāmādhīra! It is false to say that there is no robber in your kingdom; your own body robs the chamakā flower of all its lustre.

(V. 16.) O you Bhōja of the South! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others’ wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone? Alone you enjoy the whole earth, O Yādava king!

(V. 18.) How is it, O you Bhōja of the South, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O Yādava, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V. 20.) Surely, kings who behave like Rāma, incur no guilt by killing women; (aware of this), O Ravivarman, you put an end to the poverty associated with the good.

1 I do not see the exact meaning of the three last words of the verse, kedā nivigya trayaṃ. The word adhiśrava (in eśām adhiśrava) is said to be synonymous also with adhiścrito, 'the act of causing a divinity to take up its abode in an image.'
2 Compare above, Vol. III. p. 17, verse 30, and note 6. Jupiter was the teacher of the gods.
3 See Rohling's Ind. Sprache, 2nd ed., No. 1891: Ekāḥ vṛddhi na bhūyitaṁ brahmas tathādikam na chāntavāṁ
bhūte kaśchcidhūdahādān na mañcāḥ taptaka jñāpyātya
4 See Rājadvatā, xl. 17 ff.
(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yādu lord, who can be served with many excellent qualities only, permit us to serve (you), that verily is (to us) a donation of a meal of sugar.

(V. 23.) May this king Kulaśekhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables Saśgrāmadhīra, overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshaṇa, call forth the joy of the earth!

(V. 26.) The two Yādu lords² who have the hue of the stee and champaka flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshaṇa.

No. 19.—Mahendravādi Inscription of Gunabhara.

By E. Hultsch, Ph.D.

Mahendravādi is a village 3 miles east-south-east of the Sholinghur Railway Station³ on the line from Arconam Junction to Aroor. According to the Manual of the North Aroor District (second edition, Vol. II. p. 438 f.), it has “a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kiliwadi, so called because it originally formed the eastern street of Mahendravādi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered.” “The tank must originally have been larger than that of Kāvēripāk, and served lands some 7 or 8 miles distant. The band was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation.”

According to Mr. Krishnaswami Sastri, who visited Mahendravādi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two doorkeepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gopēśa is cut on one side of a separate boulder.

The inscription is written in the same archaic Pallava alphabet as the two cave inscriptions of Guṇabhara on the Trichinopoly rock,⁴ and consists of a single Sanskrit verse in the Kōkileka metre, each pāda of which occupies a separate line. The verse records that Gunabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Viṣṇu and bore the name Mahendra-Viṣṇugriha, i.e. ‘the Viṣṇu temple of Mahendra’;

² i.e. the god Viṣṇu-Kriṣṇa and the king Kavirajaran. The words chittadēs-naradēs, translated by ‘divine and human lords,’ mean really ‘gods of intellect and gods of men.’
³ See Mr. Sewell’s Lists of Antiquities, Vol. I. p. 162.
⁴ South-Indian Inscriptions, Vol. I. Nos. 33 and 34, and Vol. II. Plate 2.
that it stood on the bank of the Mahêndra-tâṭaka, i.e. 'the tank of Mahêndra;' and that it was situated in Mahêndrapura, i.e. 'the city of Mahêndra.' Mahêndrapura is evidently a Sanskrit translation of Mahêndravâdâ. The Mahêndra-tâṭaka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahêndra. From the cave inscription at Vallam we know that Mahêndrapotârâja was the full name of the king whom the Mahêndravâdâ and the Trichinopoly inscriptions designate by his surname Gugabhara, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahêndrapotârâja alias Gugabhara with one of the two Pallava kings called Mahêndravarman, who belonged to the first half of the seventh century of our era.¹ Mr. Venkayya has adduced certain facts reported in the Periyapuranam, which, if corroborated from other sources, would prove that Gugabhara is identical with Mahêndravarman.² Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the Tondai-mandalam, within which Vallam and Mahêndravâdâ are situated, but also the Chôla country, to which Trichinopoly belongs.

TEXT.³

1 सतासु[ष] महेन्द्र[त] टाक्तम[दन]
2 खिरकु स वारविन गुणमरें विदावी विल[तम्] [१]*
3 ज[न] नवनामिम[१] मुगृंधवास नाम महेन्द्रपुरे
4 मह[ति] महेन्द्रविश्वाशनाम सुर[र]ज[र] [२]*

TRANSLATION.
Splitting the rock, Gugabhara caused to be made on (the bank of) the Mahêndra-tâṭaka (tank) in the great (city of) Mahêndrapura this solid, spacious temple of Murâri (Vishnu), named Mahêndra-Vishnuputra, which is highly praised by good people, (and which is) an abode of beauty pleasing the eyes of men.

No. 20.—SEMRA PLATES OF PARAMARDIDEVA;
[VIKRAMA-JSAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at Semra, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shahgâr, a police station in the Sagar district of the Central Provinces, and were presented to the Lucknow Museum by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1¼" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess Lakshmi, which divides the first five lines

³ From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
⁴ Read ‘शर्त’.

The final s at the end of the two first lines stands below the line.
into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an akṣara is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is \( \frac{1}{2} \) inch. The characters are the Nāgarī of the 12th century A.D. They closely resemble those of the two Mahāśa inscriptions of which facsimiles were given in Sir A. Cunningham's Reports of the Archaeological Survey, Vol. XXI. Plates xxi and xxi. There is no certain case in which the letter ṣa is distinguished from va; cha, dha and va also are very similar to each other; and it may be noted that there are no less than five different forms of the letter dha. It is also sometimes difficult to distinguish between va and ṭa. Very peculiar is an uncounted form of ḥa, which looks exactly like ṭa and occurs not rarely, e.g. in kuladha, l. 93, which might be read as pulādhara. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect Sanskrit, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donoess and of the villages are found a good many Prākrit or hybrid forms. Thus we have Chaubhinja for Chaturbhuj; Vaschhka for Vata; Ratha for Rājaputra; Tikama and Tikaeu for Trivibrana; Vasā for Vasāktha; Mahindivāmin for Mahendrayāmin; Rishikēs for Rishkēś; Sākhapē for Sallakṣhana; Sūndē (Sūmekṣaya), probably for Sūmadatta; Gāghā (Gādākṣaya) and Gāghā (Gādākṣaya); Deśā (Dēdākṣaya) for Dēvaka; Akhana, Ākṣa and Ākṣa (Ākṣa), probably for Ākṣādana; Pāthana, Pālith, and Pālēh (Pālākṣaya) for Prabhādana; and so forth. The spelling of pure Sanskrit words is frequently faulty, e.g. in Parsarī for Prārī; Kauśika for Kauśika; Śāmkṛitya for Śāmkṛitya; vasandharā for vasanādhara; sikhā for sikhā; anavā for anava; Yavurveda for Yavurveda. The doubling of eṇa into ehā is invariably neglected except in a single case, dechhēṛa in line 120. There are also some clerical mistakes, e.g. śrimanmat for śrimat; pitṛghṛtya for pitāmahēna; yōtra for gōtra; abhā for avani.

The inscription begins with an Annalabhū tāke in honour of the Chandrārāya race of princes:—“Victorious is the race of the Chandrārāya princes (sprung from the Moon, the son of Atri), which resembles the moon (because) it gladdens the universe, is revered by all rulers (or worn on his head by Śiva, the lord of the universe), and is brilliant.” Next comes a prose passage which refers to Paramardidēva:—“In this prosperous (race), radiant through the appearance of such heroes as Jayaśakti and Vijayaśakti, who were glorified through their victories over their adversaries, there is victorious the illustrious Paramabhaṭṭāraka Mahārājādhirāja Paramāñjara Paramāñjara, an ardent devotee of Mahēśvara and lord of the famous Kālañjara, who meditated on the feet of (i.e. was the successor of) the illustrious Paramabhaṭṭāraka Mahārājādhirāja Paramāñjara Madana-varmadēva, who meditated on the feet of (i.e. was the successor of) the illustrious P. M. P. Prithvivarmadēva.” The king is further described in a Śārdūlaśikrīṣita verse:—“First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in Brhaspati, and truthful speech in (Yama) the son of (his) austerities.” Then, when

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1 [In Gujarā, Gagā is a familiar abbreviation for Gaurdhānaka, and it is possible that Gāghā and Gāgā may stand for the same word.—G. Bühler.]
2 [Compare Palanpur for Prabhādanopura.—G. Bühler.]
3 The spelling sa for sa is common in a great many other inscriptions of the 6th, 7th and later centuries.
4 [The Śīraśavana, ii. 9, shows that we must rather translate:—“and truthful speech in (Yudhishtīra) the son of Tapās (Dharma).”—R.B.]
by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (king)."

Then (I. 6) begins the chief portion of the grant:—"He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (his) mature judgment, exhorts and commands all the assembled,—Brāhmaṇas and other worthy persons,—(viz.) officials, husbandmen, scribes, messengers, physicians, elders,—down to the Mūdas and Chaṇḍālas, of the following villages:

1. in the district (vīshaya) of Vikoula,—(a) Khaṭaudā-dvādaśaka, and (b) Tāṇa(?)-dvādaśaka, belonging to Bālha, and (c) Hāṭ-āśṭādasaka, and (d) Bēssai-grāma;

2. in the district (vīshaya) of Dudhai,—(a) Pūlikhipi-paṇchēla, and (b) Itāva-paṇchēla;

3. in the district (vīshaya) of Vācavāri,—(a) Asarhara-paṇchēla, and (b) Uladana, and (c) Kakarādaḥa;

4. in Gōkula,—(a) Nasahahatidahā (?), and (b) Patha:—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (belongings), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (āḍāya),—entrance into them being forbidden to the irregular soldiers (āḍaṭa) and the rest, excepting all the following,—the town of Madanapura and the ground belonging thereto, (viz.) Gaḍḍālokula, and the glorious deity Sōmanātha, further the villages of Vācavāri and Dudhai, the property of Lihūsi and Jalhū, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (the property) of the Latins, which is connected with the Ajayasigara (i.e. the tank of Ajaya),—have been given, for the sake of the increase of (Our) own and (Our) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Saṃvat 1233, with (a libation of ) water from (Our) hand purified by stems of kuśa grass, the wish for prosperity having been duly recited,—[these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadeva in the camp of Vārīdurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Saṃvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred tirtha, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,—to Brāhmaṇas emigrated from various agrahāras of the Bhaṭṭas (Bhaṭṭāgrahāra), belonging to various gōtras, having various pravaras and names, and being students of various bādhikās,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (of the donees) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,¹ which are arranged according to their Vēdas, and to which are prefixed the abbreviations dei, i.e. dviśedī; ēr̥ (or ēr̥), i.e. triśedī; chau, i.e. chaturvedī; o or agni, i.e. agniveśtrī; ṗr̥, i.e. ṗr̥triya; paṃ, i.e. paṃpī; ḍt, i.e. ḍīkhita; ṭha, i.e. ṭhakkura; ra or ṭa, i.e. ṭaṣṭaputra.² The shares which each receives, is duly mentioned.

Towards the end of the document (II. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the Mahābhārata:—"Knowing this, you must bring to these

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¹ See the Alphabetic List at the end of this paper.
² Here probably only a title given to a Brāhmaṇa.
(above named persons) the shares (of the crop), enjoyments (bhöga), and everything else. Therefore nobody shall cause any hindrance to these (dones) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (viz.) asanas, shoots of sugar-cane, hemp, mangoes, madhūkas, and so forth, together with their foresis, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (all) other objects found within their boundaries, and together with the external and internal imposts.\(^1\)

And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālini verse:—"The recorder of charitable gifts (dharmandhānas) called Prithvividhara, a member of the Vāstavya race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (pitalahāra) Pālahaṇa."

Our document is thus a confirmation of a former grant by Parnamāridēva's grandfather and immediate predecessor,\(^2\) Madanavarmadēva. Madanavarmman's latest known date is V.S. 1215, and Parnamāridēvā's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Parnamāridēva, [Vikrama]Saṅvat 1223, Vaiśākha śudi 7, Thursday, corresponds, according to Professor Jacobi's Tables, to Thursday, the 27th April, A.D. 1167, the year given being the southern expired year. Our date of Madanavarmadēva, Saṅvat 1219, Māgha badi 15, Thursday, corresponds to the 15th February, A.D. 1169, which was a Thursday, the year being the current year, and the scheme used the amānīa scheme; the solar eclipse, however, according to Professor von Oppolzer's Canon der Finsternisse, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, Vāridurga is probably Barigar in, N. L. 25° 14' and E. L. 80° 6' (Indian Atlas, sheet No. 63 S. E.). Madanapura is of course identical with the modern town of this name (Indian Atlas, sheet No. 70 S. W.). Among the other names I find:—

1. Vikaura—Beekore khurd and kūllas, 4-5 miles S. W. of Madanapura.
2. Khaṭanūḍā—Khutourea, S. E. of Beekore.

\(^1\) [i.e. probably imposts paid by the villagers and strangers or Upars.—G. Bühler.]
\(^2\) According to the pedigree in the Bāṭēvār stone inscription of Paramāridēva (Rā. Ind. Vol. I. p. 207 ff.), Parnamāridēva's father was Vaiṣṇavārma. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

\(^3\) See Ind. Ant. Vol. XVIII. p. 236.
TEXT.

First Plate.

1  चौँ । सकृत । जयभाष्याद्यविश्वास विशेषार्थिरीतः । चन्द्रवेययनन्दनानि वर्षसम्बंध द्वितीयः । तत्र प्रवैभाग्ये विरूपिततः ।

2  जयभाष्याद्यविश्वास विशेषार्थिरीतः भवानीवाचमानी परमभाष्यक्रमावलीवाचमानी राजप्रमदानाराजाचारितानि ॥

3  राजप्रचाराचारितानि कालक्रमं समाप्त विषयी भवानीवाचमानी ॥

4  राजप्रचाराचारितानि कालक्रमं समाप्त विषयी भवानीवाचमानी ॥

5  भण्डारशमं दिवोर्त्तमानी । धिपणे विवेचः तपसः सत्याच तवं सते । दण्डाय-भयावसानं निस्त्राहंशिस्म पुढे ये ।

6  चाये निरमानोऽस्माद्यो धाता गृहानां गणः ॥ स एव दुर्बिण्वेष्टते प्रतापसिद्धसारसमारियुक्तः। कुलवृहस्म वश्याचारियंकुसः

7  परिपालिकाविकाशविवेकनिधिशिक्षात्मकः । विजीविवविव ताववादादमक ।

8  सस्त्रमः पुराणव्यवहारायीप्पेण । तथा इतिप्रथम । बद्धरावर-विवविव इतिठाप्पेण । तथा उल्लभ । कर्मदक । गम्यये नरप्रदयवदशः ।

9  य । प्रामाण्याद्यपदानुपन्नच्यायानां भाषानिष्ठतानुकूलीकायेकूलवृहस्ममहत-राजार्थाद्यकालायनांमार्थानिष्ठयोग्ययोग्यरूपे इमानप्रयति चा-

10  सूति । सप्तविद्विते भवानीपरिवर्तितः । (१) प्रामाण्यहेतु सत्याचाराः सत्यार्थोज्ज्वलः

11  प्रतिविम्बिकाटाचारितवेदना । मदनपुरस्तन । तथैत्यस्वात्तक्षोमा । कर्न बुद्ध । देवधीशमनाय । तथैत्यस्वात्तक्षिप्राचारायुपवार्त-दुलेखः।

1 From ink-impressions supplied by Dr. A. Führer.
2 Read धीरमसतः.
3 Read प्रर्वतांति निवीठः.
4 Read वद्यः.
5 Read भवानीवाचमानी.
6 Expressed by a symbol.
7 Read वसुधारा.
8 Read साधकाः.
9 Read गुरुः.
10 Read भवानीपरिवर्तितः.
12 म् । श्रयसागरसनववायितिस्य श्रवचतुद्याविक्षिप्ता मदनपुरे मूर्ति ।
एतस्य 'वहितान्वाश्रामिः सीतसव[स]सायके । स्वतः १२२१
वैसाखशुद्दिः १०

13 गुरुवारः । पूर्ण महाराजाधिराज्यच्याम्बदनवपुलकानालिन्यतार्कें वारीके-भाषाके-
समावचे स्वतः १२१८ मागवदि १४ गुरुवारः पुश्करीवर्षी

14 वेन विविवत्ताला देवमुखपितुकथिताे भाषाकुलोपारपरचर चराचरानं
भगवतं भवानीपितामहं स्वतुम् हुला राजपुरे दिवाकरे मान

15 तालिपश्रयामनं पुश्करीविवृढ़े । मानामहापरविन्नितप्रथमाे मानामयी-
भै मानामवरायथायथ्यो मानामयी

16 ब्राह्मणम्: कुक्कुलतपूर्तेन कहीदेवीन सतिवाचनपूर्वः वन्दारसमकाले पुष्पे[ेः]
यथायथानामः संकल्पणमुखः समथे शासनीकः प्र-

17 दत्तः । मथे (॥) स्वादेशप्रको ॥ काःपवीजीवी [१०] वैधानिकविचारे ।
विद्या: पद्मकम् । उपमपुर्णीयिः । देव[श]पुरुषिः । केवलस्व
पद्मकम् । गौतमगीतरिः ।

18 बोधमुद्रिः । "गीतमेवः पद्मकम् । मरादागीतरिः । तीकषुप्रचारकाम् ।
घंघिकास्पदमकम् । [सौ]तम[सौ]भवि । [१०] गोविन्दपुर्णिः ।
वासनल पदमशेषः" । "मान

19 बृहस्पति । सीतापुर्णिः । कुलप्रस्तर पद्मकम् । "ब्रह्मकाय्योयुज्जित्वकस्तवन
पद्मसन्तानलिन्यशाङ्गपुर्णिःपदमकम् । "ब्रह्मकाय्योयुज्जित्वकस्तवन

20 अणयानपुर्णिः राजौराजारुक पद्मकम् । काशाविवेयविचारी । "नरसिंहपुर्णिः ।
बाणांस्क पद्मकम् । मरादागीतरिः । तीकषुप्रचारकाम् । लाखकाकश

21 पद्मशेषं । काशपूर्णिः । देवपुष्पिः । पालकाकश पद्मशेषं । मार्गायवी-
चारं । तीकषुप्रचारकाम् । देवककश पद्मशेषं । देवायवी
चारं । "लक्षवीरपुष्प.-

22 विः । सचिवज्ञम पद्मशेषं । गौतमगीतरिः । पापापुर्णिः । रीकषु-
कश पद्मशेषं । शानिकस्वायवीचार। । "लक्षवीरपुर्णिः । वाकस्क
पद्मशेषं । "मानामहापीती।

1 Read बहिष्क्रमः। 2 Read समासाः। 3 Read श्रवसाः। 4 Read सुवाचः। 5 Read मयः। 6 Read श्रवसाः। 7 Read श्रवसाः। 8 Read पूर्णम् ।
9 Read पूर्णम् । throughout the inscription.
10 Read पूर्णम् । throughout the inscription.
11 Read पूर्णम् । throughout the inscription.
12 Read विस्मयम्.
13 Read नायाम्.
14 Read चूँचः.
15 Read पदमस्तः.
16 Read श्रवसाः.
17 Read श्रवसाः.
18 Read श्रवसाः.
19 Read श्रवसाः.
20 Read श्रवसाः.
21 Read श्रवसाः.
22 Read श्रवसाः.
23 Read श्रवसाः.
24 Read श्रवसाः.
23 जवनसंप्रविध गक्षरसंप्रविध कशयसंप्रविध गलसंप्रविध। कालन्दक प्रदायसंप्रविध वालछियसंप्रविध। चालसंप्रविध प्रदायसंप्रविध। म

24 राजसंप्रविध गुस्सोतसंप्रविध हरे प्रदायसंप्रविध भरवाजसंप्रविध। रचसंप्रविध। कशयसंप्रविध। गलसंप्रविध। गोस्वामी

25 चुकस संप्रविध। कशयसंप्रविध। पाल्सकश प्रदायसंप्रविध। कशयसंप्रविध। चालसंप्रविध। वार

26 चालसंप्रविध गच्छकरसंप्रविध घरसंप्रविध। गक्षरसंप्रविध। वक्षितसंप्रविध। जग- घरवाची वालकश प्रदायसंप्रविध। वक्षितसंप्रविध। नारायण- पुष्पची। चेतकश प्रदायसंप्रविध। गीतसंप्रविध

27 दायवची। जगसंप्रविध। जगपुष्पवाची। वालकश प्रदायसंप्रविध। वक्षितसंप्रविध। नारायण- पुष्पची। चेतकश प्रदायसंप्रविध। गीतसंप्रविध

28 गच्छकरसंप्रविध। घरसंप्रविध। प्रदायसंप्रविध। पाल्सकश। वालकश। वक्षितसंप्रविध। नारायण- पुष्पची। चेतकश प्रदायसंप्रविध। गीतसंप्रविध

29 जवनसंप्रविध प्रदायसंप्रविध। गीतसंप्रविध। गक्षरसंप्रविध। चालसंप्रविध। चालसंप्रविध। नागमानी। दायवची। नाही

Second Plate; First Side.

30 जवनसंप्रविध प्रदायसंप्रविध। पराखरसंप्रविध। नारायण- पुष्पची। वालकश प्रदायसंप्रविध। चालसंप्रविध। नागमानी। प्रदायसंप्रविध। बक्षितसंप्रविध

31 ची। दायवची। पाल्जुकश प्रदायसंप्रविध। पराखरसंप्रविध। विबाधरसंप्रविध। वालकश प्रदायसंप्रविध। कशयसंप्रविध। पाल्जुकश प्रदायसंप्रविध। वालकश प्रदायसंप्रविध।
32 कृत्वाचिवित्रि | चतुर्मुचुर्वित्रि | दामीदर्श पदमिकम | मांडवागोऽचित्रि | नामित्रि.
   भास्करपुञ्जनि | गालेकास्त पदार्ज्जम | काम्बेडग्रीत्रि | नारायण-पुञ्जनि.

33 वानमस्य पदार्ज्जम | 'शाक्स्त्वण्डग्रीत्रि | 'किरिपुञ्जनि | जालेकास्त पदार्ज्जम | काम्बेदग्रीत्रि | नारायण-पुञ्जनि.
   चालण्डपुञ्जनि | देहुस्म पदार्ज्जम | काम्बेदग्रीत्रि | देव.

34 नान्दपुञ्जनि | वाङ्गेदस्य पदमकम | काम्बेदग्रीत्रि | मालेकास्त पुञ्जनि.
   देवदस्य पदमकम | 'परासरग्रीत्रि | बीचरपुञ्जनि | रामस्य पदमकम | कौशिक.

35 खाकेमदित्रि | देवज्ञानोऽर् | 'बाल्वकस्त पदमेकम | (एक) | बसिक्कित्रि.
   बीचरपुञ्जनि | रीवीकस्त पदमकम | काम्बेदग्रीत्रि | नाटपुञ्जनि.
   गाजाकरस्त पदमकम | प.

36 रामरग्रीत्रि | नाशिपुञ्जनि | देवकस्त पदार्ज्जम | काम्बेदग्रीत्रि.
   गोकेशुमुच्छति | हरिश्चंद्रः पदार्ज्जम | गीतमग्रीत्रि | कन्सिमसाम-पुञ्जनि | जेतिकास्त पदपूण्ड्रामा.

37 तमग्रीत्रि | वानपुञ्जनि | महिंदसमामिन्त: पदार्ज्जम | कृत्वाचिवित्रि.
   मालाकुरस्त | जीविकास्त पदार्ज्जम | कृत्वाचिवित्रि.
   मालाकुर्मि | पीवीकस्त पदार्ज्जम | चन्द्र.

38 वेयग्रीत्रि | जार्जलपुञ्जनि | मनीरम्यस्य पदार्ज्जम | काम्बेदग्रीत्रि.
   वानम्यस्त | नारायणस्य पदार्ज्जम | 'बुखलग्रीत्रि | बीर-पुञ्जनि.
   देवकास्त पदार्ज्जम | गी-

39 तमग्रीत्रि | कन्सिमसामपुञ्जनि | बाल्वकस्त पदपूण्ड्रामा.
   महिंदसमापुञ्जनि | पानुसः पदपूण्ड्रामा.

40 ख पदपूण्ड्रामामा.
   वानग्रीत्रि | कोकापुञ्जनि | वाङ्गेदस्य पदार्ज्जम | कृत्वाचिवित्रि.
   'विभ्रुपुञ्जनि | रीवीकस्त पदार्ज्जम | कौस-ग्रीत्रि.
   शैलपुञ्जनि | वाङ्गस्य पदार्ज्जम.

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1 Read साक्षम.
2 Read कौशिक.
3 Read चतुर्वित्र.
4 Read चतुर्वित्र.
5 Read चतुर्वित्र.
6 Read चतुर्वित्र.
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18 Read चतुर्वित्र.
19 Read चतुर्वित्र.
20 Read चतुर्वित्र.
21 Read चतुर्वित्र.
22 Read चतुर्वित्र.
41 सं । कालपरचिह | देवम्भुपञ्चवी | 'धार्मिक वर्ण- मुक्ति- पदभूमि' | विशिष्ट- 
गोचरिए | सुमंकला | पदार्थण्ड | पांचलिङ्गीयण्ड | 
महावासिण्ड | सुवर्णस्वर्णिय गदमकमू.

42 सं । पांचलिङ्गीयण्ड | महावासिण्ड | नारायणस्वर्णिय | 
कालपरचिह | वार्षिक पदभूमि | [देवम्भुपञ्चवी] गदमकमू | विशिष्ट- 
गोचरिए | [गा्ज] 

43 काल- पदभूमि | 'वैकायनग्रमीचिह | भवुदंनपञ्चवी | वावर्णस्वर्णिय | 
माहराजगोचरिए | गांधुपञ्चवी | सुमंकला | पदभूमि | 
माहराजगोचरिए | गा्ज 

44 पञ्चवी | वावर्णस्वर्णिय | पदभूमि | माहराजगोचरिए | गांधुपञ्चवी | विशिष्ट- 
गोचरिए | गीतमोरोट्यूण्ड | 'भवुदंनसाहित्यपञ्चवी | देवम्भुपञ्चवी | 
महावासिण्ड | [1] कुः[क्ल] 

45 काल- | गीतमोरोट्यूण्ड | वावर्णस्वर्णिय | माहराजगोचरिए | 'वर- 
गोचरिए | माहवासिण्ड | पदार्थण्ड | गांधुपञ्चवी | तीकु समुद्रस्वर्णिय | 
पांचलिङ्गीयण्ड | पदार्धतामक्षम्य,' [19] तथा 

46 भाषस्वर्णिय | पदार्धतामक्षम्य,' [19] तथा | भाष- | 
देवुदंनस्वर्णिय | 'भववासिण्ड | पदार्धतामक्षम्य,' [19] तथा | भाष- 
देवुदंनस्वर्णिय | [18] क्रमवासिण्ड | पदार्धतामक्षम्य,' [19] तथा | भाष- 
देवुदंनस्वर्णिय | पदार्धतामक्षम्य,

47 देवम्भुपञ्चवी | माहराजगोचरिए | 'परसुरामपञ्चवी | वावर्णस्वर्णिय | 
माहराजगोचरिए | महावासिण्ड | वावर्णस्वर्णिय | उपम्भुहोचरिए | पदभूमि 

48 पञ्चवी | वावर्णस्वर्णिय | पदार्धण्ड | माहराजगोचरिए | 'महावासिण्ड | पदार्धण्ड | कालपरचिह | भोगादर्शपञ्चवी | 'रिविन्ध | पदार्धण्ड | 
उपम्भुहोचरिए | 'रिविन्ध 

49 पञ्चवी | विशिष्टमोरोट्यूण्ड | माहराजगोचरिए | 'गीतमोरोट्यूण्ड | वावर्णस्वर्णिय | पदार्धण्ड | कालपरचिह | 'गीतमोरोट्यूण्ड | महावासिण्ड | पदार्धण्ड | 

1 अलिद लगूं है अलिद। 
2 रेड चाणक्य। 
3 रेड चाणक्य। 
4 रेड चाणक्य। 
5 रेड चाणक्य। 
6 रेड चाणक्य। 
7 रेड चाणक्य। 
8 रेड चाणक्य। 
9 रेड चाणक्य। 
10 रेड चाणक्य। 
11 रेड चाणक्य। 
12 रेड चाणक्य। 
13 रेड चाणक्य। 
14 रेड चाणक्य। 
15 रेड चाणक्य। 
16 रेड चाणक्य।
50 यागीविधि। विश्वरुपुच्छि। पीयुक्षः पदार्ड्मः। भार्म्वगीविधि।
महीपर्युच्छि। तीकवधयः पदार्ड्मः। जाशिक्षागीविधि। विश्वरुपुच्छि। खाशुकः।

51 खयः पदार्ड्मः। महादाहागीविधि। कपिलेश्वरपुच्छि। प्रभाकरसः पदार्ड्मः। भार्म्वगीविधि। सीरीपुच्छि। लाहड्डसः पदार्ड्मः।
दार्बेकुंगोपवहुदेवपुच्छः।

52 पोहनवशः पदेमकमः। वौषागीविधि। वायोपुच्छि। कैशवसः पदेमकमः।
'नीतमोत्सः'। 'सुभकरपुच्छि। भास्करसः पदेमकमः। दार्भु पुच्छि। जाल्पुच्छि।

53 सिकेश्वरः पदेमकमः। चन्द्रवेयागीविधि। सीम्देवपुच्छि। मालोवशः
पदेमकमः। वौषागीविधि। बसुरपुच्छि। वीठुकसः पदेमकमः।
भार्म्वगीविधि। 'मायिलपु'।

54 बचः। लामोवशः पदेमकमः। काक्षप्रणीविधि। 'सुभाकरपुच्छि। राजू
कक्षः पदेमकमः। वसिष्ठगीविधि। पाणिनपुच्छि। गण्धरवसः
पदेमकमः। 'वेकायवेदवशः।

55 पालपुच्छि। चण्टिपालसः पदेमकमः। वसिष्ठगीविधि। गोविन्दपुच्छि।
'विश्वनाथसः पदेमकमः। काक्षप्रणीविधि। चाल्पुच्छि। विजय
वीषाधसः पदेमकमः। 'दरासः।

56 गोविन्दविधि। 'विद्यामन्त्रपुच्छि। वालोवशः पदार्ड्मः। काक्षप्रणीविधि।
देवभक्तपुच्छिः। वांवशः। पदार्ड्मः। काक्षप्रणीविधि। नारायणपुच्छि।
जगधरसः पदार्ड्मः। भा।

57 मायीविधि। गंगुपुच्छि। 'गोविन्दपुच्छिः। 1८'गोतमगीविधि।
'मनुसुद्दनपुच्छि। देवकक्षः पदार्ड्मः। 'वीषाधछिः।
'रिप्रिपुच्छिः। पुष्पोतसः पदार्ड्मः। 'बनिष्ठोगी।

58 चचः। नारायणपुच्छि। दिवाकरसः पदार्ड्मः। 'विलिनगीविधि। राम-
देवपुच्छि। वांवदेवसः पदार्ड्मः। कुक्षगीविधि। वासाधरपुच्छि।
पालोवशः पदार्ड्मः। 'कष्यावे।

1 Read सीतगीविधि। 6 Read शर्मकार। 11 Read शतमु्मक।
2 Read भार्म्वगीविधि। 7 Read वेकायवेदसः।
3 Read चाल्पुच्छि। 8 Read पदेमकमः। 12 Read बनिष्ठो।
4 Read भैषाम्यसः। 9 Read परमृक्षः। 13 Read जगधरसः।
5 Read विद्यामन्त्रपुच्छि। 10 Read विजयवीषाधसः। 14 Read चचः।
16 The akṣaṇa of विश्व looks like p̥kaṇa.
17 Read पदार्ड्मः।
59 गर्गीराज | जाह्नपुराण | मनुसुदरणक | पदरांम | काम्ब्रिकचिर | परमरसरपुराण | भक्तिव्रोह | गक्षारपुराण | मनुसुदरणक | पदरांम [9] चचि-

60 गार्घेराज | केशवपुराण | रिलिनिक | पदरांम | गणिकाकार्य | चंद्राविष्क | विवाहस्त्र | पदरांम | काम्परगा | गुणावधि-

Second Plate; Second Side.

61 काम | महाजनजीवन | गार्गीराज | ताकोमर | पद्रेकम | प्रतीताराज्ञि | रा | जाह्नपुराण | मनुसुदरणक | कीमक- नामवलीयालपुराण | वामदेवस्य प-

62 नाथसम | काम्परगा | नरसिंहपुराण | केशवपुराण | अध्यादेश | वामदवेशसम | रा | नाथसम | काम्परगा | जानदपुर | पण | देवराय | पद्रेकम | महाजनजीवन | गार्गीराज | ज-

63 गार्गीराज | पद्रेकम | महाजनजीवन | गार्गीराज | ताकोमर | पद्रेकम | कीमकचिर | चंद्राविष्क | विवाहस्त्र | पदरांम | काम्परगा | गुणावधि | जम-

64 नाथसम | ताकोमर | पद्रेकम | महाजनजीवन | पालसाहब | चारहरसव | कीमकचिर | पीयपुराण | बसवरस | पद्रेकम | "परसरसरानुसरार | सीमद-

65 नाथसम | पीयपुराण | पद्रेकम | महाजनजीवन | सुपंपराण | कीमकचिर | मीतामगी | सुपंपराण | विवाहस्त्र | पद्रेकम | महाजनजीवन | पुरस्यो-

66 सदसम | गार्गीराज | पद्रेकम | चंद्राचेतिक | साधनदपुर | विवाहस्त्र | पद्रेकम | चंद्राचेतिक | साधनदपुर | "देवराय | पदरांम | "देवरायजीवन |
67 सेनापितिच्छणयपलपुचिका महाराजस् पदमकम् । ध्वजयपलपुचिका महाराजस् पदमकम् । वल्लभपुचिका पारस्कियवृद्धिर्।

68 के: पदमकम् । वल्लभपुचिका । रामभोगपुचिका । मालवरस्य पदमकम् ।
कस्यपुचिका । जालंजपुचिका । सिद्धरक्ष । वल्लभपुचिका ।

ganapatya पुचिका ।

69 खण्डकस्य पदययम् । परारस्कियवृद्धिर् । मालवरस्य पदमकम् ।
परारस्कियवृद्धि । महलपुचिका । कीणकस्य पदमकम् ।

70 वल्लभपुचिका । लालिसपुचिका । परारस्कियवृद्धि । वरीणवयस्य पदमकम् ।
कमलासपुचिका । गोर्ग्यपुचिका । महलपुचिका ।

71 खण्डकस्य पदमकम् । मनादिक्षकस्य पदमकम् । वल्लभपुचिका ।

72 ज्ञानपुचिका । कीणकस्य पदमकम् । वल्लभपुचिका ।

73 क्षणपुचिका । खण्डकस्य पदमकम् ।

74 क्षणपुचिका । सूरीसपुचिका । लालिसपुचिका । वल्लभपुचिका ।

75 भर्तराजनीविंशिम् । देवभुतिकाः । चंद्रपुचिका । पीणस्य पदमकम् ।

\[1\] Read महाराजस।
\[2\] Read महाराजस।
\[3\] Read देवम।
\[4\] The स्थिर of पुचिका looks like पिका।
\[5\] Read नरवर।
\[6\] Read कस्यपुचिका ।
\[7\] Read वल्लभपुचिका।
\[8\] Read परारस्कियवृद्धि।
\[9\] Read पारस्कियवृद्धि।
\[10\] Read वल्लभपुचिका।
\[11\] Read वल्लभपुचिका।
\[12\] Read वल्लभपुचिका।
\[13\] Read वल्लभपुचिका।
\[14\] Read वल्लभपुचिका।
\[15\] Read परारस्कियवृद्धि।
\[16\] Read परारस्कियवृद्धि।
\[17\] Read परारस्कियवृद्धि।
76 गौतमयेश्वर | विवृतिकृत | पपेक्ष पदार्थम् | धर्मांचार्ये.
77 वसिद्ध | बालकेश्वर | नारायण पदार्थम् | परसोगी | बन्धम्
78 श्रीवरुपदी | महाकाश | गाणिकेश्वर | नारायणपुष्प | जागुरूकेश्वर
79 वरुपदिक | श्रीरामकृपाक | नारायण पदार्थम् | बालकेश्वर | नारायणपुष्प | गणयुक्त
80 पुष्पदिक | दामरकेश्वर | पदार्थम् | विषयकेश्वर | पदार्थम् | पश्चात
81 रुपदिक | मालाधरकेश्वर | पदार्थम् | परसोगी | पदार्थम् | विषयकेश्वर | मालाधरकेश्वर | पदार्थम् | पश्चात
82 चमोतीक | श्रीविश्वनाथ पदार्थम् | वस्थापिक विषयकेश्वर | श्रीविश्वनाथ | मालाधरकेश्वर | पदार्थम् | वस्थापिक विषयकेश्वर | मालाधरकेश्वर | पदार्थम् | वस्थापिक विषयकेश्वर | मालाधरकेश्वर | पदार्थम् | परसोगी | पदार्थम् | पश्चात
83 खस पदार्थम् | विषयकेश्वर | सामग्री पदार्थम् | परसोगी | पदार्थम् | पश्चात
84 श्रीकेश्वर | परसोगी पदार्थम् | श्रीकेश्वर | पदार्थम् | परसोगी | पदार्थम् | पश्चात

1 बालकेश्वर.
2 नारायण पुष्प.
3 जागुरूकेश्वर.
4 बालकेश्वर.
5 महाकाश.
6 बालकेश्वर.
7 नारायण पुष्प.
8 गणयुक्त.
9 वरुपदी.
10 महाकाश.
11 गणयुक्त.
12 वरुपदि.
13 श्रीवरुपदी.
14 वसिद्ध.
15 बालकेश्वर.
16 बालकेश्वर.
17 बालकेश्वर.
18 गणयुक्त.
19 मालाधरकेश्वर.
20 मालाधरकेश्वर.
21 मालाधरकेश्वर.
22 मालाधरकेश्वर.
23 मालाधरकेश्वर.
24 पुष्पदिक.
25 पुष्पदिक.
26 पुष्पदिक.
27 पुष्पदिक.
28 पुष्पदिक.
29 पुष्पदिक.
30 परसोगी.
31 परसोगी.
32 परसोगी.
33 परसोगी.
34 परसोगी.
85 मीत्यागीचिं तीकमपुर्वीं धरणीवरस्म पदार्थम्॥ वीलुपुरयं केमवस्म पदार्थम्॥ मीत्यागीचिं [14] पाल्पुर[०] अल्लेरक्षव पदार्थम् । भार्दाजगीचिं । सुमंकरः

86 पुत्रविं ॥ [१०] देवित्यागरस्म पदार्थम् ॥ काश्यपगीचिं ॥ [१०] धरणीवरस्म पदार्थम्॥ नारायणस्म पदार्थम्॥ मीत्यागीचिं। नारायणपुरयं। विवाहवरस्म पदार्थम्। भार्दाजगीचिं गीतिपुरयं । लाहस्स्व पदार्थम्॥

87 मीत्यागीचिं देवित्यागरस्म पुरयं । जालुक्षव पदार्थम् ॥ साक्षमगीचिं । महेश्वरपुरयं(१)चिं ॥ [१०] गायुर्मक्षव पदार्थम् ॥ भर्दाजगीचिं । माधवपुरयं । लाहस्स्व पदार्थम् । परसुरामगीचिं हर्दयं । देवः

88 नामपुरयं । जीतनामस्म पदार्थम् । काश्यपगीचिं । वकपुरयं । महेश्वरस्म पदार्थम् । काश्यपगीचिं । नागशंखपुरयं । विवाहवरस्म पदार्थम् । मीत्यागीयं

89 चिं ॥ रिपुपुरयं । दामरस्म पदार्थम् ॥ काश्याचायपुरयं । सोन्दपुरयं । रासस्म पदार्थम् । साक्षमगीचिं । [१०] मालावरपुरयं । वायुक्षव पदार्थम् । वीपः

90 नामपुरयं ॥ [१४] सुभादयपुरयं । देवित्यागरस्म पदार्थम् । साक्षमगीचिं । भार्दाजगीचिं । माल्यपुरयं । साक्षमगीचिं । भार्दाजगीचिं । साल्हपुरयं । साल्हपुरयं

91 सः । काश्यपगीचिं । वीर्यपुरयं । यामवरस्म पदार्थम् । भर्दाजगीचिं । माहुपुरयं । रीलुक्षव पदार्थम् । [१०] सुभादयगीचिं । गोपपुरयं । योयक्षव पुरयं

92 दार्थम् । काश्यपगीचिं । केमवपुरयं । राल्लेरक्षव पदार्थम् । भर्दाजगीचिं । माहुपुरयं । देवित्यागरस्म पदार्थम् । मानीवागीचिं । [१२] गः पुरयं ।

[Read मीत्याग.]
[Read मीत्याग.]
[Read पाल्पुरयं.]
[Read मीत्याग.]
[Read माधवपुरयं.]
[Read परसुराम.]
[Read माधवपुरयं.]
[Read माधवपुरयं.]
[Read माधवपुरयं.]
[Read मालावरपुरयं.]

13 The lower portion of the last four aksharas is gone. The two first may be Gδγ, Gαγδ, or Gδγ; the anusvāra may be an accidental dot.
Third Plate.

| 93 | [ची] कुलधर | ची | लाब्राशण[ची] | अयासन्द | तथा भाद-शान्द | तथा पुत्रमाधव | 'विष्णुविगीव्यची | लास्यपुत्रदि | सीमेबर | 'परासगीवची | गीविन्द- |
| 94 | पुल्ली | दंभिगोविचि | सीमेपुत्रदि | वासुदेव | तथा भाद-वालष्ण | दंभिगोविचि | गीपणपुवमायणं | दंभिगोविचि | गलपुविचि | चानंद |
| 95 | गोतमगीविचि | सीमेपुत्रदि | विवागर | भरहाङगीविचि | गालाधर-पुत्रि | देवघर | गंगोगोविचि | पीयनपुविचि | कृषि | 'वंपुवळगोविचि | सीमिपु

| 96 | कसाले | उपार्ष्णपुविचि | श्रीपार्ष्णपुविचि | सावले | कामपुगोविचि | बीभुपुत्रि | मालाघर | गोतमगीविचि | देवघरपुत्रि | सतांनद | शांसक्षागीविचि | कुभार- |

| 97 | रामपुविचि | देज | गोतमगीविचि | सावलपुविचि | वाज | मीनस-गीविचि | 'कन्नपुविचि | सांतन 107 | भरहाङगीविचि | 'हरादिद्विपुविचि | कुडण | कृषिगोविच(1) |

| 98 | हि | उत्सर्रदित्वपुविचि | सामु | भरहाङगीविचि | देवघरपुविचि | रेघि 108 | कामपुगोविचि | लास्यपुविचि | मालाघर | 'गोतम-गीविचि | लाब्राशणपुवज्ञेदामः [18] |

| 99 | वांगोगोविचि | सीमेपुविचि | गालाधर | कामपुगोविचि | गालाधरपुविचि | हरिघर | सावलपुगोविचि | हंसरकपुविचि [18] | सीमेव | वांगोगोविचि | रावघरपुविचि | रिरिष-13 |

| 100 | केश | तथा भादु | गायघर | गंगोगोविचि | रामपुविचि | गदाघर | भरहाङगोविचि | 'कन्नपुविचि | गामि | शांसक्षागीविचि | गोविचि | कामपुगोविचि | यादि-16 |

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1 The first aks̱ara looks like ṛd; possibly to be read ṛḏ. The aks̱ara ḷ is badly formed and looks like ṗ. With this name begins a separate list, comprising the names of 82 persons.

8 Read प्रान्दर. 9 Read विष्णु. The aks̱ara ḷ is badly formed and looks like ṗ.

9 Read परामर. 10 Perhaps राक्षस. 11 Read गीपण.

7 Read सावल. 12 Read मीनस. 13 Read सतान.

10 Perhaps संत. 14 Perhaps शांसक्षागी.

15 [Compare the modern रब्धि. — G. Bühler.] 16 Read गोविचि.

17 Read रामपुविचि. 18 See page 162, note 3. 19 Read गीविदीव.
101 व्रतकार्यं । एषं । ॥शामश्यामवर्धनाम । मालकुपरवर्धनाम [५°] ॥ गोविन्द ।
ब्राह्मणस्वामिनाम । जगशीलस्वामिनाम । धरणीगुरु । ॥पुरासरस्वामिनाम ।
कण्ठस्वामिनाम । हृदौ । काञ्चनस्वामिनाम । शक्तासिंह- ।
102 पुष्पवर्धन । अष्टमौन । ॥पुरासरस्वामिनाम । बाणपुत्रवर्धनाम । गांगु । काञ्चन- ।
याग्निवर्धनाम । लेखपुत्रवर्धनाम । देवगणे । ॥शामश्यामवर्धनाम ।
धरणीधरपुत्रवर्धनाम । तीर्थम । भरहाजगीतिवर्धनाम [८°] ।
103 धरणीधरपुत्रवर्धनाम । पद्मासिंह । मीनस्वामिकं । सोधनपुयाम ।
लालाद । मीनस्वामिकं । रांगलस्वामिनाम । नारायण । कण्ठावेश- ।
गोचिर । निर्मलस्वामिनाम । वेदू ।
104 कण्ठावेश्वर । गदायघरपुयाम । सदारण । कण्ठावेश्वर । चरिपुपं ।
थंदे । जातकमालस्वामिनाम । सूपठपुत्रवर्धनाम । राजेऽ । 'वैयक्तिकमालस्वामिनाम ।
देवनामपुरवर्धन । कोणिनाम ।
105 'वैयक्तिकमालस्वामिनाम । देवसरस्वामिनाम । उदयनाम । 'वैयक्तिकमालस्वामिनाम ।
देवसरस्वामिनाम । शङ्कर । 'वैयक्तिकमालस्वामिनाम । दिनकरपुयाम ।
विश्वास । भरहाजगीतिवर्धनाम[७°]पं । म- ।
106 नुपुपं । कनादिक । ॥शामश्यामवर्धनाम । वाकपुपं । लेखव । वसे- ।
गीतिवर्धनाम । मा०पुपं । पुढे । गम्भीरगुप्त । चामुड़- ।
पुष्पवर्धनाम । तीर्थम । भरहाजगीति ।
107 बृह । ब्राह्मणपुयाम । राजू । कण्ठावेश्वर । वाकराजपुयाम ।
खांसू । मीनस्वामिकं । कण्ठावेश्वर । सौन । 'गम्भीरगुप्त ।
मालपुपं । युकुलादिक । भरहाजगीति ।
108 प । लक्षोद्वरपुयाम[७°]पं । थंदे । भरहाजगीतिवर्धनपुयामसाद्ध । भर- ।
हाजगीतिवर्धनाम । विदाघरपुपं । वाकू । वसीकर्षनेवार । जागरित- ।
मुखसीरकालण । (एका०) वसीकर्षनेवार- ।
109 श्राधपुपं । राम । गीतमालस्वामिनाम । दासीदरपुपं । मालू । जीव- ।
नायगीतिवर्धनाम । जयदरपुपं । राज । गीतमालस्वामिनाम । लक्ष- ।
धरपुपं । युकुलादिक । कण्ठप- ।
110 गोचरी । सहस्रपुपं । लाले । कण्ठावेश्वर । गोलपुपं ।
भद्रकार । वसीकर्षनेवार । "दासीदरपुपं । बल । "क- ।
पाणिर्मालस्वामिनाम । 'जयसीरकालण । जाग- ।

1 Read ब्रह्मण.  
2 Read पाणिर्माल.  
3 Read ब्रक्ष्मि.  
4 Read कण्ठ.  
5 Read कण्ठावेश्वर.  
6 Read कण्ठावेश्वर.  
7 Read कण्ठावेश्वर.  
8 Read कण्ठावेश्वर.  
9 " गिरि.  
10 The ए in कण्ठ looks like ए ।
१११ याच | गीतमोग्याच | माधवपुणकृत | उपमयुगोळ(१) नगरमहमुकटरतन | भर्ताजमोग्याच | भालणपुणकृत | तान्त्र | भर्ताजमोग्याच | गंगाधरपुणकृत | चस-ıklı
११२ घर | भाज्यमोग्याच | जयद्रपुच्छ | भर्ताजमोग्याच | काश्यपमोग्याच | पुच्छ | शामदेव | भर्ताजमोग्याच | प्रभूंच | वंशनीमोग्याच | चंचलपुणकृत | कुलाण | म-\
११३ रहजनराजसुचिपरिचय | राजमोग्याच | भर्ताजमोग्याच | काश्यपमोग्याच | देवधर | अथवा राज्यण ८२ एवं 'समासिले पदेनिवारिहारद्रास्तीपि' पद ८३ कालप==
११४ मीचण [१०] मोग्विदपुणकृत | डेसक | 'श' हाल्ल्याच | बढ्हपुणकृत | भामदेव | गीतमोग्याच | रा[७] पुणकृत | कुके | भर्ताजमोग्याच | केंद्रमुपणकृत [१०] विधाधर [१०]
११५ (व) [१०] देवोसदी | वाणिज्यपुणकृत | नागर्गण | गीतमोग्याच | गायधरपुणकृत | वाणिज्यपुणकृत | अथवा राज्यण ६ एवं समासिले 'पदेनिवारिहारद्रास्तीपि' पद ६ 'परासरमोग्याच | महा-
११६ मीट्याच | नागर्गण | 'परासरमोग्याच | वीलणपुणकृत | जयमण' |
क्षेत्रायिन्याच विद्यार्धिनमुपणकृत | 'परासरमोग्याच | वीलणपुणकृत' एवं अधिक | एवं दृढ़क-\
११७ तित्तिर दलाल भविष्यविग्नोगादिकं सर्वमयां | समुपनेत्रवाम" तदेति-
न्यायसाधारिकं समविद्यार्थालालिनिशिवायराच्योकुलानपरिरिपि सीमांक नायेन्तवसलिंगम," स्नातकाश्रियावरायण्या भुक्तानात 'क-\
११९ चवतै | कङ्गकरान दानभागिनेव कङ्गकरान न केवलेला विवधर कतक- या' 'बच च राजराजपुणकाच | संस्थ समाभावं 'परिष्करीरी-\
वयस्मिन्यास्प्रायनमा-

1 Read भर्ताजमोग्याचणराचण.
2 Read देसक.
3 Read गंगाधरपुणकृत.
4 Read परासरमोग्याच.
5 Read गीतमोग्याच.
6 Read समासिले पदेनिवारिहारद्रास्तीपि.
7 Read माधवपुणकृत.
8 Read वीलणपुणकृत.
9 Read शामदेव.
10 Read जयद्रपुच्छ.
11 Read भर्ताजमोग्याच.
12 Read काश्यपमोग्याच.
13 Read बढ्हपुणकृत.
14 तीत्तिर दलाल भविष्यविग्नोगादिकं सर्वमयां | समुपनेत्रवाम" तदेति-
न्यायसाधारिकं समविद्यार्थालालिनिशिवायराच्योकुलानपरिरिपि सीमांक नायेन्तवसलिंगम," स्नातकाश्रियावरायण्या भुक्तानात 'क-\
15 Read 'परासरमोग्याच | वीलणपुणकृत'.
16 Read अथवा रा[७] वाणिज्यपुणकृत.
17 Read गायधरपुणकृत.
18 Read 'परासरमोग्याच | वीलणपुणकृत' एवं अधिक | एवं दृढ़क-\
19 Read नागर्गण.
20 Read राज्यण ६.
APPENDIX.

A. — List of Names of Gòtras.

Atri, II. 59, 68, 79 (twice).
Babhraya, I. 23.
Bandhula, II. 38, 95, 112.
Baudháyan, I. 80.
Bharadvája, II. 18, 20, 23, 24, 45, 51, 61, 62
(twice), 63 (twice), 64, 65, 71, 73, 75, 76
(twice), 77, 79, 91, 92, 95, 97, 98, 100,
102, 105, 106, 107, 108 (twice), 111 (twice),
112 (twice), 113, 114. Bharadvája, II. 85,
86.
Bhargava, II. 21, 29, 43 (twice), 44, 46, 47,
48, 50, 51, 53, 56, 78, 92, 112.
Chandratreya, II. 37, 53, 66 (twice).
Darbhí, I. 94 (three times).
Dadhycha, II. 51, 52.
Dharmodya, II. 52, 53, 57.
Garga, II. 95, 100, 106, 107. Gargiya, II. 47,
59.

Gautama, II. 17, 18, 22, 27, 29, 36 (twice), 38,
39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84,
87, 96, 109 (twice), 111, 114, 115.
Götama, II. 11, 25, 95.
Játakartra, I. 104.
Jyantakar, II. 89, 109.
Kasyapa, II. 17, 21, 23, 24, 25, 31, 32, 33
(twice), 34, 35, 38, 41, 42, 49, 94, 54, 55,
56 (twice), 60, 62, 63, 68, 74, 75, 82, 83,
84, 86, 88 (twice), 91, 92, 96, 98, 99, 100,
101, 104 (twice), 107, 109, 110, 112, 113.
Kâtyâya, I. 102.
Kausînya, II. 34, 80, 81.
Kausika, II. 30, 61, 67, 73, 82, 83, 85 (twice),
104, 105 (three times).
Kautsi, I. 27, 40, 64, 97.
Krishnapréya, II. 20, 21, 25, 28, 32, 37 (twice),
40, 58, 89, 103, 110, 116.

1 Read खरे व.
2 Read मृि.
3 Read बहयणि.
4 Read मृि.
5 Read देश.
6 Read पालोप्तः.
7 Read गदया.
8 Read हृि.
9 Read मृि.
10 Read पालोप्तः.
11 Read देश.
12 Read गदया.
13 Read बहयणि.
14 Read देश.
15 Read हृि.
Kutsa, l. 44, 58.
Laugakshi, l. 91.
Māhula, l. 70.
Māṇḍavya, l. 32.
Maudgalya, ll. 73, 85, 88, 107.
Mauta, ll. 86, 97, 103 (twice).
Paṇini, l. 41, 42.
Parāsara, ll. 28, 30, 31, 34, 35, 55, 64, 69 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93, 101, 102, 115, 116 (twice).
Sāṅkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102, 106, 114.

Śaṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90 (twice), 96, 100.
Sauśravasa, l. 27.
Sāvargha, l. 99.
Trīkāyaṇa, ll. 19 (twice), 43, 54, 66, 67.
Upamanyu, ll. 17, 47, 48, 76, 96, 111.
Vasē, l. 106.
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No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

By E. W. West, Ph.D.; England.

A pamphlet, by the late Dr. A. C. Burnell, M.C.S., On some Pahlavi Inscriptions in South India, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the Allgemeine Zeitung of 29th January 1874, and by myself in the London Academy of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the Indica Antiquary for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on St. Thomas's Mount, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the Velliyapalli Church at Kottayam in Travancore, from which it appeared probable that the Pahlavi inscription at Kottayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the Academy:

'The Mount Cross was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards; all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the Elephanta cave,
and by an ornamental semicircular arch overhead, springing from the capitals of the columns. Outside these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in a single line down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned towards the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned away from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, it can be read from the same point of view as the longer portion which appears as an upper line with the shorter line below it.

1 The smaller Kotâyam Cross differs in ornamentation, and stands upon a higher pedestal, whose foliage is curved downwards, instead of upwards; the bird hovers above the Cross, but the sunk panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the same church, in addition to the Pahlavi, has also an old Syriac inscription under the sunk panel, and the arch is semicircular.

The Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, taken from a photograph of the Mount Cross; they were therefore at liberty to suggest a few amendments of the letters to suit their views of the meaning of the inscription. But now that we have before us three original versions of the Pahlavi inscription, in the shape of two inked estampages of each of two originals and one of the third, we are compelled to adhere strictly to these five impressions wherever they all agree, and to confine our speculations to the several possible readings of the Pahlavi words whose forms are thus so well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line around three sides of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at Kotâyam into a shape like an hour-glass, or the cipher S, laid upon its side; but this can hardly be read as any combination of Pahlavi letters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This mode of reading is therefore the most probable, and it also best suits the apparent meaning of the sentence.

The inscription is not altogether free from uncertainty, but the most probable reading of the version at the Mount is as follows:

**TEXT.**

1 Mûn ham-ich Meahlkhâ-i usakhshây-i madam-affâ-ich khâr bâktto
2 sûr-zây mûn bun dardo demî.

**TRANSLATION.**

"(He) whom the suffering of the selfsame Messiah, the forgiving and upraising, (Ahr) saved, (i.e.) offering 2 the plea whose origin (was) the agony of this."

1 [Oot the accompanying Plate, the letter A marks the inscription on St. Thomas's Mount; B1 and B2 the Pahlavi and Syriac inscriptions round the larger Cross at Kotâyam; and C the inscription round the smaller Kotâyam Cross.—R.H.]
2 The following special peculiarities in transliterating Pahlavi require attention:—None of the uncircumflexed vowels are expressed in the text except initial a and final a. Italics are used when the letter is expressed by one of a different sound, or is part of a contraction; thus s is written like p, t like t, final d like me, and s is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.
3 Literally 'bringing forth.'
The variations of the Kottayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in avakhshdy appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into avakhshdy-ich, 'both forgiving.' The last letter of madam-afrds-ich is also doubled in both versions at Kottayam, so as to alter the reading into madam-afrds-ichich, 'and even upraising.' It may not be possible to quote such a duplication of ich or ich from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former ich is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kottayam. If this character be really a group of letters, it may be guessed to represent the preposition bvn, 'within,' in which b is written like d. The meaning of bvn sur-sdy might be 'inwardly' (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as amen, or ĕmen, assuming that the curve in the last downstroke was a defect. But the syllable mūr or man occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading ĕmen almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is ău, and the whole compound can be read ham-ău, 'even the same,' which is a common Pahlavi word. The word sur-sdy, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word bvn, 'origin, beginning,' is always written bvn in Pahlavi, so far as is known, and may perhaps be so spelt in the case of the larger Cross at Kottayam.

Under the larger Cross at Kottayam there is also an old Syrian inscription, which Professor Wellhausen of Göttingen identifies as the first part of Galatians, vi. 14:—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

לְּיַ רְבּ הַ נּוֹרָא לְּךָ רַאשָׁבָר אַלּ אַ בִּקְרָא דָם אַ בּוֹקֶ הַ דַּיָּרִי יָשָׁע מְשַׁדָּאָם

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with Gal. vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters šh (in Meshkhd) and t or d (in bathı̂ to and davds), and in the mode of connecting š and d with a following m in ham-ıch and madam, this connection being with the lower part of the m, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of šh occurs in JRAS. Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the connection with m in No. 52. All the peculiarities can be found in the Kapheri Pahlavi inscription1 of 10th October and 24th November 1009, and 30th October 1021; and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,2 which has been attributed to the ninth century.

Kil-Muṭṭugur is a village in the Gujjiyātam tāluka of the North Arcot district, about 2½ miles north of the Virūchhipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkuṭur (A.) or Mukkuṭṭur (B. and C.)—the modern Kil-Muṭṭugur. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

**A.—INSCRIPTION OF NARASIMHAVARMAN.**

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab. Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (ḥaṁsu). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.

The alphabet is Tamil, with the exception of the Grantha word ṣr̥, with which the inscription opens. The characters are decidedly archaic. The letter ṣ has the same form as in the Kaṭākṣātī plates. The letter ṣ resembles the corresponding letter of the same plates in eight cases; but in two instances, where ṣ or ṣr̥ are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vaṭṭeḻuttu characters. Thus the letter ṣ approaches more nearly to the Vaṭṭeḻuttu than to the Tamil ṣ. The initial ṣ reminds of the same letter in the Cochin plates. The letters ṣ, ṣr̥ and ṣ, and the secondary forms of ṣ and ṣ closely resemble the corresponding letters of the plates of Jaṭilavarman.

The inscription is dated in the 18th year of the reign of the king, the victorious Narasiṁhavarman. The same name occurs among the Pallava kings of Kāśi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel, and the goose (ḥaṁsu) is said to have been the device on the banner of the mythical Gaṅga king Konkaṇi. As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasiṁhavarman belonged to the Western Gaṅgas.

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1 A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.
2 *South-Indian Inscriptions*, Vol. II. No. 73.
3 *South-Indian Inscriptions*, Vol. II. No. 73.
4 In padiṇṭṭudvā, l. 2, and maṅgaṇam, l. 5.
5 In padiṇṭṭudvā, l. 2, and ṣaṅgaṇam, l. 7.
6 Above, Vol. III. No. 11.
9 See *South-Indian Inscriptions*, Vol. II. p. 357, note 5.

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2 a
The inscription records the gift of some land and of a house at Mukkuḍur to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (1. 7) and in the first person singular (1. 8), but not named. Most probably the king himself is meant to have been the donor.

**TEXT.**

1 Śrī [\*]  
2 yāṇḍu  
3 Ṛpam iṃ  
4 kkuḍur  
5 Ṛvandara-Śattaiyaṇākku  
6 śeydāngra  
7 du  
8 Ṛdu  
9 [ra]lai

**TRANSLATION.**

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasingavarman,—having immersed in water (poured over one) hand one (coin) made of [6] paṇam, we gave to Vārandra-Śattaiyagār, a worshipper of Śāṃmāṭura (Kārttikeya), as a brahmādāya, his dry land and wet land and the house in which he resided (at) Mukkuḍur. The feet of those who protect this (gift), shall be on my head. Do not forget charity!

**B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.**

The second rough stone slab, which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run across along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word Śrī (1. 1). The type is the same as in the Tirukkājakkuṉram inscription of Parantaka I.\[^{10}\]

The inscription is dated in the 29th year of the reign of Parakāśarivarman, the conqueror of Madhira (Madhura), i.e. of the Chōla king Parantaka I., who ruled from about A.D. 900 to 940.\[^{11}\] It records the death of a warrior, who was killed after he had recovered some cattle which the Perumāṇadigai had seized at Mukkuḍur. By ‘the Perumāṇadigai’ we have probably to understand one of the kings of the Western Gaṅga family, who are known to have borne the title Perumāṇadī.\[^{12}\]

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\[^{1}\] From inked estampages, prepared in 1896.  \[^{2}\] Read viṣaya (i.e. viṣaya).

\[^{3}\] Read maṇiyan, and compare *Ind. Ant.* Vol. XXII. p. 63 f.  \[^{4}\] This symbol is perhaps an archaic form of the figure '6.'

\[^{5}\] This is probably an abbreviation for paṇam. A similar one is still in use; compare South-Indian Inscriptions, Vol. I. Nos. 53 and 55.  \[^{6}\] See *ibid.* note 5.

\[^{7}\] Regarding this custom see above, Vol. III. p. 255, note 3.  \[^{8}\] See above, p. 140, note 4.

\[^{9}\] A photograph of this slab is reproduced on the upper half of the Plate facing this page.  \[^{10}\] Above, Vol. III. No. 38, B.


\[^{10}\] See Dr. Fleet’s *Kanarese Dynasties*, 2nd edition, p. 303 ff.  I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.
TEXT.
1 śr[1] [*] Madirai ko- 7 [ko]Ja mi[t]-
2 ṇa kō=Pparakēsaripag- 8 [tu=p]paṭṭ[ā]-
3 'marr=iỹānd=irubatto- 9 [u] Vadu[n]-
4 nba[d]āvadu Perumāna- 10 [v]āraṇ
dīgaḷaṇ=Mukku- 11 [Va]radan=T[ā]-
6 [t]ṭūr toṛu=k- 12 [u]daṇ [II*]

TRANSLATION.
Prosperity! In the twenty-ninth year (of the reign) of king Parakēsarivarman who conquered Madirai,—when cattle were lifted* (at) Mukkuṭṭur by the Perumānaḍigal,—Vadu[n]āraṇ [Va]radan T[ā]daṇ, having recovered (them), fell.

C.—INSRIPTION OF THE 32ND YEAR OF PARANTAKA I.
A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.
The alphabet is Tamil, with the exception of the Grantha syllables śr [l. 1] and [a]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkāḷukkuṭṭam inscription of Parantaka I. In these two documents, however, the letters s, ś and rāi appear in their modern forms, with centre loops instead of angles as in the present inscription.
The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭur.

TEXT.
1 Śr 7 Mukkuṭṭur Ku-
2 Madirai 8 māra-[Na]ndai Pula-
3 ṇa kō=Ppar- 9 [la]ppaṇ pu-
4 kēśariva[n]marku y[ā]- 10 [i] kutti-
5 ṇu muppattu-[r]a[n]- 11 na karainā-
6 dāvadu [*] Vaḍa-ka[ra]i 12 ṇa [II*]

TRANSLATION.
Prosperity! In the thirty-second year (of the reign) of king Parakēsarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumār-[Na]ndai Pula[la]ppaṇ of Mukkuṭṭur, (a village) on the northern bank (of the Pāḷagu river).

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1 Read mark=iỹadnā.
2 The expression toṛu=kkom, "to lift cattle," is used also in the two Ambār inscriptions, No. 23 below.
3 Above, Vol. III. No. 38, B.
No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. Hultsch, Ph.D.

Ambūr is a town of 10,000 inhabitants in the Vēlūr tāluka of the North Arcot district, and a station on the Madras Railway. The temple of Nāgēśvara in the town contains an inscription of Kulōṭṭunga-Chōla; one of the Hoysala king Vira-Vallāla; and one of the Vījayanagara king Rājaśēkhara, the son of Mallikārjuna (dated Śaka-Saṅvat 1390 expired, Sarvadhārān). In the Kāṅgarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two chauris, which appear to signify his being received into Svarga on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalaṅkattuvārāyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kil-Muṭṭugār inscription of the 32nd year of Pārāntaka I. The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nulamba had organized against Āmaiyyur. By 'the Nulamba' we have probably to understand one of the Pallava rulers of Nulambapāḍi. Āmaiyyur, i.e. 'the tortoise village,' is an old form of the name Ambūr. Just as the village of Udaiyendrām, it is said to have been situated in Mēl-Aṣaiyār-nādu, a subdivision of the district of Paṭuvūr-kōṭṭam.

As stated before, the son and the nephew of a certain Akalaṅkattuvārāyar fell in the affair. The name Akalaṅkattuvārāyar corresponds to the Sanskrit Akalaṅkata-Vuvārāja. He was the chief of the Kōḍur of Perunagar-Agarām (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gangarayār. The date of the two inscriptions is the 26th year of the reign of the king, the victorious Nripatsūga-Vikramavarmān.'

A king named Nripatsūga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars. This Nripatsūga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bāhur near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatsūga-varmān. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Paṇḍit, on which the following extracts are

2 Above, No. 23. C.
3 Above, p. 82, note 4.
4 See South-Indian Inscriptions, Vol. II. p. 382.
5 Compare the Kōḍurū plates (South-Indian Inscriptions, Vol. II. No. 78), where svardāna in the Tamil portion (text line 106) corresponds to gyevarda in the Sanskrit portion (text line 106).
6 These are perhaps identical with the Kōḍurūdār, a caste of fishermen.
7 Lists of Antiquities, Vol. II. p. 90 f.
based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree:—Brahma, Angiras, Bhrispati, Shanyu, Bharadvaja, Droga, Astrahtama and Pallava. From Pallava's family were born Vimala, Konkani and other kings (v. 7). After Vimala etc. had gone to heaven, Dantivarman, a devout worshipper of Vishnu, became king (vv. 8 and 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Shakh, was born in the Rashtrakutas family (v. 13). Their son was Nripatungsadeva (v. 15). At the request of his minister, he granted three villages to a college (vidyadharma) at Bahu. The Tamil portion is dated in the eighth year of the reign of koh vijaya-Nripatungsavarman, and contains further particulars about the villages granted. In the usual capitation benevolentia of future kings (v. 31), the donor is styled 'king Nripatungsavarman, the worshipper of the lotus-feet of Vishnu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nripatunga descent from Pallava, the mythical ancestor of the Pallavas of Kanchi. Besides, the Bahu plates mention among Nripatungsavarman's remote ancestors Konkani. This name seems to be a reminiscence of Koncani, who is believed to have been the ancestor of the Western Ganges kings. According to the same plates, Nripatungsavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kanchi, of whom we possess epigraphical records. Dantivarman, however, is, like Nripatunga, a name peculiar to the Rashtrakutas. In verse 13 of the Bahu plates we learn that this dynasty became actually connected with Nandivarman, who married Shakh, a princess of the Rashtrakutas family.

Two unpublished stone inscriptions of koh vijaya-Nripatungsavarman-Vikramavarman are found in the Tanjore and Trichinopoly districts. As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chola king Parantaka I., the Rashtrakuta king Krishna III. and the Chola king Rajaraja, and as the type of Nripatungsavarman's stone inscriptions is decidedly more archaic than Rajaraja's, it is necessary to place the reign of Nripatungsavarman before Parantaka I. A century earlier, in A.D. 804, the Rashtrakuta king Govinda III. claims to have conquered Dantiga, the ruler of Kanchi. This Dantiga is perhaps identical with Nripatungsavarman's grandfather Dantivarman. Nripatunga is known to have been the surname of three Rashtrakutas kings, the earliest of whom was Amoghavarsha (A.D. 814-15 and 876-78). As the Bahu plates state that the Pallava king Nripatungsavarman was the son of Nandivarman by a Rashtrakuta princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Shakh, the mother of the Pallava king Nripatungsavarman, was the daughter of the Rashtrakuta king Nripatunga-Amoghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rashtrakuta king Govinda III., with Dantivarman, the grandfather of the Pallava king Nripatungsavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nripatungsavarman's father and grandfather, Nandivarman and Dantivarman. The latter

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4 See ibid. p. 360.
5 See ibid. pp. 344 f. and 363 f.
6 Dantivarman I. and II. are the first and sixth kings of the Table facing p. 34 of Vol. III. above.
7 These are: an inscription of the 21st year in the Vinahtandasvaram temple at Kanjiru in the Tanjore district (No. 17 of 1893), and one of the 22nd year in the Saptarishivasvaram temple at Lalguoli in the Trichinopoly district (No. 84 of 1892)
9 This identification was already suggested by Professor Julien Vinson on p. 496 of a paper of his, which I have quoted in South-Indian Inscriptions, Vol. II. p. 342.
10 No. 5 on the Table facing p. 34 of Vol. III. above.
has left a record in the Vaikanṭha-Perumal temple at Kāḷchi. The former may be identical with kō viśāya-Nandi-Vikramavarma. Two other kings to whose names the two Tamil words kō viśāya are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are kō viśāya-Kampa-Vikramavarma or Kampa Varman and kō viśāya-Narasimhavarman. The Kīl-Muṭṭugur inscription of the latter bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nripatūṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of Kōṅkāṇi, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāḷchi came to an end with Nandivarman, the opponent of the Western Chālukya king Vikramāditya II.; that Narasimhavarman, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, Dantivarman and Nandivarman, were the contemporaries of the Rāṣṭrakūṭa kings Gōvinda III. and Amōghavarsha I.; and that Nandivarman’s son, Nripatūṅga Varman or Nripatūṅga-Vikramavarma, who ruled over North Arcoṭ, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.

Finally an identification of Pirudi-Gaṅgāraiyar, who is mentioned as a contemporary of Nripatūṅga-Vikramavarma in the two subjoined inscriptions, may be attempted. The Udayendiram plates of Hastimalla state that the Western Gaṅga king Prithivipati I. fought with the Rāṣṭrakūṭa king Amōghavarsha I. If I am correct in supposing the latter to have been a contemporary of Nripatūṅga-Vikramavarma, the Pirudi-Gaṅgāraiyar of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king Prithivipati I.

A.—First Stone.

TEXT.

1 Śri Kō viśāya-[Niru*]-
2 [pa]toṛga-Vikiramalpa[ru*]-
3 [ma][r*][kκu]
4 du Paḍuvūr-kkōṭṭattu-
5 l-Aḍaiy[ā]*ru-nāṭtu
6 mēl Nujambaṇa paḍaiy
7 vandu toru-kkola Piru-
8 di-Gaṅgāraiyar ṣṛvagar Perun-
9 [ga]r-Agarai-Kkoṇḍa-kkāvīḍi Aṣṭakākat-
10 tuvaṛaśya [ma]gaṇa śaṇaṇa tālāra vil[nd[u] paṭṭān10 [II*]

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatūṅga-Vikramavarma,—when the army of the Nujamba attacked Amāiyūr, (a village)

1 South-Indian Inscriptions, Vol. II. p. 344, note 3.
3 Other instances in which the word viśāya is prefixed to the name of a king, are the Pallava princes viśāya-Standavarman and viśāya-Buddhavarman (Ind. Ant. Vol. IX. p. 101) and the Vēṅgōl king viśāya-Nandivarman (above, p. 143, note 1).
4 Two inscriptions of this king at Ukkal in the North Arcoṭ district will be published as Nos. 5 and 8 of South-Indian Inscriptions, Vol. III.
5 See above, page 177.
6 South-Indian Inscriptions, Vol. II. p. 381.
7 From inked stamps, prepared in 1896.
8 See above, page 183.
9 The first two lines of this inscription are engraved on erasures. The writer has left a blank space between ri and ṣaṇa in the first line, and between ū and āga in the second line.
10 This word is written below the line.
in Mēl-Adaiyaru-nādu, (a subdivision) of Paṇuvūr-kōṭṭam, in order to lift cattle,—
Śaṅk, the son of Akalāṅkuttuvārāyār, (who was) the chief of the Koṇḍar of Perunagar-
Agaram (and) a servant of Pirudi-Gaṅgarsāyār, not relaxing (in fight), fell and died.

B.—Second Stone.

TEXT.

1 Kō
2 patōnga-Vikkiramapa-
3 ruma[k]ku
4 tātrāvadu
5 r-kkōṭṭattu
6 ādiy[a]ru-nāṭṭu
7 mēl Nuḷambaṇ[gp][ā]
8 vandu toru-kko[la]
9 ṇgaraṇa śevan[gar]
10 ṇgaraṇa marugan Ma[k][n]

TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-
Vikramavarman,—when the army of the Nuḷamba attacked Āmaiyūr, (a village) in Mēl-
Adaiyaru-nādu, (a subdivision) of Paṇuvūr-kōṭṭam, in order to lift cattle,—Kalirāma, a
hunter (Vēdan) . . . . . . (and) a nephew of Akalāṅkuttuvārāyār,
(who was) a servant of Pirudi-Gaṅgarsāyār, [fell].

No. 24.—NADAGAM PLATES OF VAJRRAHASTA;
Saka-Samvat 979.

By G. V. Ramamurti; Parakimedi.

These plates were discovered about two years ago at Naḍagām, a village in the Narasara-
napeta tālūka of the Gaṅjām district, by one Sanku Appanna, a cultivator, while he was
working in the field. It is believed by the villagers that the plates belonged to some Jaṅgamas,
a sect of Saivas, who had been living in this locality until fifty years ago. Last year I
received information of the discovery of these plates, and got them into my hands a few months
ago. I sent them through Mr. Weir, the Collector of Gaṅjām, to Dr. Hultsch, who has
permitted me to edit them in this Journal. The owner is reported to be willing to have the
plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the
inner side; the next three plates bear writing on both faces; the last plate is left blank on both
sides and serves only for the protection of the writing on the back of the fourth plate. Each
plate measures about 8½ by 4” and has a hole to the proper right, through which a ring
passes. This ring is about 1” thick and about 4½” in diameter. It had not yet been cut when the
plates were sent to Dr. Hultsch. Its two ends are soldered into the lower portion of a
thick circular seal, on which is fixed an image of a bull couchant, 1¾” long and 1” high,
with the figures of a conch-shell and a chauri to its proper right, the figures of a sword and an

1 According to the Tamil dictionaries, kēraḍī usually means ‘a minister’ or ‘an accountant.’
elephant-goad to the left, a crescent in front, and what looks like a drum at the back. Almost all these figures are seen on the seals of other plates issued by the Ganga kings, who were worshippers of Shiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows:—

57 ....... री | मानामानी द-
58 शानायक||वः | समयशास्त्र्यनयेश्वरव || स-
59 नामानवसरामीव ||

The alphabet employed belongs to the old Nagari type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalinam, some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are:—(1) Final a is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an anusvara with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated e in the last line (57) is probably due to the carelessness of the engraver. The anusvara is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the i symbol on a consonant from the symbol, and also the a from the symbol. (3) a is distinguished from l by the absence of the top line on the former; but ra, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with l; see rana in line 12 and la just above it in line 11. (4) The forms of aya in line 10; of aha in line 9, gha in line 38, and gha in line 35; of akka in line 7 and kayda in line 34; of flesh in line 42 are to be noted. (5) aha, which occurs five times (ll. 7, 13, 17 and 23), and akka (l. 8) are denoted by the nasal mark placed after the signs for a and a. I cannot say whether this is due to the peculiarity of the pronunciation of the time.

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the v sign for b throughout, as also the doubling of a consonant after r (the exception to it being rta in ll. 21 and 23), and the use of the nasals a and a (the only exceptions being found in ll. 34, 49 and 56, where kh, g and j are preceded by an anusvara). S (palatal) is used for s (dental) in a (l. 3) and a (l. 44); s (dental) is used for s (palatal) in Saturu (l. 24) and māhāsvara (l. 45); and s for sh in "pattakēśa-dālmpani (l. 42).

1 Unlike the seal of the Parākṣeṭra plates of Vajrapāṇi's time (above, Vol. III. p. 220), this seal bears no legend.
2 About 20 miles from Parākṣeṭra in the Gāḍāṇ district; see the last three paragraphs of this introduction.
3 Sanskrit Pāṇiśita of this part of the country may be heard to pronounce jas as ās. Compare above, Vol. III. p. 227.
The letter v is doubled before y in naevyadhaya-chay (l. 38), while j is used for jy before v in samuvelu (ll. 8 and 26).

This inscription records a grant of land to one Paṅgu-Sāmayā (i.e. Sāmayā?) (l. 56) by Vajrahasta, a prince of the Gāṇga family, who is styled Paramamāhiṣvara, Paramabhoṭṭāra, Mahārājādhirāja and Trikalagābhiratī (ll. 45-46). The charter was issued from Kaliṅganagara (l. 44) and addressed to an assembly of his subjects (janapada), headed by his ministers (ll. 46-47). The grant was made in the Śaka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phālguṇa, corresponding to the 4th March A.D. 1058 (ll. 53-54). The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of Gōvinda-
vādaśī, an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindus to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (vīhaya) of Ērāda and constituted into a separate district, which was named the Vēḷpūra-vīhaya after its chief village, Vēḷpūra. Nothing is recorded of the donor except the names of his parents, Sṛkāṇṭha-Nāyaka and Vēravi, his grandfather Ayitana, and the latter's native place, Chhilli (or Dhilli?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donor and the king. Sāmayā is there spoken of as “my son-in-law, the Danānayaka S[ā]mayā.” The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of Kōlurānti.

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): the Śaka year 980 (expired), while the sun was in Vṛshabha, (the moon) in the Rōhini-nakṣatra, in the Dhanur-lagna, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, Bahudhānya, is not given even here. The lunar month is not mentioned, though the lunar tithi is given. This date, like that of the installation of Anantavarma-Chōḍagān, is important as it gives us a certain, reliable landmark in the chronology of the Gāṇgas; and it is besides the earliest known date of this dynasty. The Parlkāmāṭi plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III. p. 220) are not dated, but are referred, on palaeographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the Gāṇga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of Gōkarnasvāmin, on the top of Mount Mahāndrā. Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one Guṇamahāppa (l. 12), whose son Vajrahasta I. is here spoken of as having consolidated the Kaliṅga kingdom by uniting the five parts into which it had been

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1 See the last paragraphs of this introduction for my identification of Kaliṅganagara.
2 Kamēppalli Chalamayya Śistrī Gāru, a learned astronomer of Lokalām in the Gājām district, kindly calculated for me the English equivalents of the Śaka dates mentioned in this inscription.
3 The same learned astronomer pointed out to me the importance of this day. The following Śaka was quoted by him: 
कामेपपली चलमायाय शस्त्रे गारु। 
सोमवक्ते त्राविनो से त्राविनीत्यो 
गोविरिष्णुनारा नामिने नामिने 
शेषपति शेषपति शेषपति।

4 [The Ērada-vīhaya is mentioned in an inscription at Śrihūrīm (No. 324 of 1896).—E. H.]
5 [Mr. H. Krishna Sastri suggests that, as kōla is a synonym of vordha, Kīluvaṭanta may be the same as 
Pardhavarta, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at 
Mukhalingam (Nos. 185, 196 and 210 of 1896).—E. H.]
7 Lines 1 to 13 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of 
formerly divided under the rule of five independent kings (verse 1). Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, Aniyakabhima (l. 23). Verses 10 and 11 of this inscription, extolling Vajrahasta III., the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman’s grants, dated Śaka-Saṁvat 1040. It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Naḍagām plates may be conveniently exhibited in the following genealogical table:

**TABLE I.**

<table>
<thead>
<tr>
<th>1. Guṇamahārava.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Vajrahasta I. (44 yrs.)</td>
</tr>
<tr>
<td>3. Guṇḍama I. (9 yrs.)</td>
</tr>
<tr>
<td>4. Kāmarṇava I. (35 yrs.)</td>
</tr>
<tr>
<td>5. Vinayaditya (3 yrs.)</td>
</tr>
<tr>
<td>6. Vajrahasta II. (43 yrs)</td>
</tr>
<tr>
<td>7. Kāmarṇava II. (11 yrs.)</td>
</tr>
<tr>
<td>8. Guṇḍama II. (3 yrs.)</td>
</tr>
<tr>
<td>9. Madhu-Kāmarṇava III. (19 yrs.)</td>
</tr>
<tr>
<td>By another wife—</td>
</tr>
<tr>
<td>10. Vajrahasta III.</td>
</tr>
<tr>
<td>Crowned 3rd May A.D. 1088.</td>
</tr>
</tbody>
</table>

---

1 Anantavarman’s grant of Śaka-Saṁvat 1040 states that the eldest of these five brothers, "Kāmarṇava (I.)," gave over his own territory (Gaṅavādī) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahāendra. Having there worshipped the god Gākṛpavāmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king’s conversion to Śaivism?), having descended from the summit of the mountain Mahāendra, and being accompanied, like Yudhishthira, by his four younger brothers, Kāmarṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kaliṅga countries. Having decorated his younger brother Dākṛpava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇarāva (I.) the Ambaraṇi-vishaya; to Mārṣeinha, the Sōda-maṇḍala; and to Vajrahasta (I.), the Kāptaka-vartanī;” see *Ind. Ant.,* Vol. XVIII, p. 170 f. After Kāmarṇava I., his brother Dākṛpava is said to have ruled the kingdom, and he is said to have been succeeded by his son. It is to be supposed that, according to the present grant, the provinces Ambaṅa, Sōda and Kāptaka-vartanī continued to be governed by the descendants of Kāmarṇava’s brothers till they were conquered by Vajrahasta, the son of Guṇamahārava? Ambaraṇi and Sōda, two villages in the Parākimeṇḍī Zamindārī, may be identified with the chief towns of two of the provinces named above.

THE GANGAS OF KALINGA.

(TABLE II.)

Virasinhha.

1. Kāmārṇava I. (36 yrs.)
2. Dānārṇava. (40 yrs.)
3. Kāmārṇava II. (60 yrs.)
4. Bānārṇava. (5 yrs.)
5. Vajrahasta II. (16 yrs.)
6. Kāmārṇava III. (19 yrs.)
7. Gūḍārṇava II. (27 yrs.)
8. Jītāṅkuśa. (15 yrs.)
9. Kaligālāṅkuśa. (18 yrs.)
10. Gūḍama I. (7 yrs.)
11. Kāmārṇava IV. (25 yrs.)
12. Vinayādītya. (9 yrs.)
13. Vajrahasta IV. (25 yrs.)
14. Kāmārṇava V. (1 yr.)
15. Gūḍama II. (9 yrs.)
16. Madhu-Kāmārṇava VI. (19 yrs.)
17. Vajrahasta V. (80 yrs.)
18. Rājarāja. (8 yrs.)

By another wife—

In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Saka years 1003, 1040 and 1057, and contain genealogical lists of the Gāngas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṁvat 1040 professes to trace the genealogy of the Gāṅgas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāḷiṅga-vaśa I., who is said to have taken the Kāḷiṅga (i.e. the country of Kāḷiṅga) from Bāḷācyāma, the then ruler,—if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṁvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava—Guṇārṇava II. of Table II.—had a son named Vajrahastra, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahastra," and the thirteenth king "the fourth Vajrahastra." Table II. gives the names of two kings, Jitākṣāa and Kaligalākṣa (his brother's son), who are said to have preceded Guṇḍama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇḍama I. and that of (his brother) Kāḷiṅgarava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahastra V. the son of Madhu-Kāḷiṅgarava VI., while the present grant states that Vajrahastra "was born from Kāḷiṅgarava, the eldest son of Vajrahastra." Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bāḷācyāma in the Narasannapēṭa tālukā, near the village where the inscription was discovered. In the Chicecole tālukā is a village named Boppaḍām at a distance of about 15 miles from Bāḷācyāma. I cannot say at present whether Vāḍām and Vappoḍām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gāṅgas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gāŋjam district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kāḷiṅga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍī Zamindāri of the Gāŋjam district, at a distance of about 20 miles from Parlākimeḍī, its chief town, there is a place of pilgrimage named Mukhalingam\(^1\) on the left

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\(^1\) In Anantavarman's grants of Śaka-Saṁvat 1003 and 1057 it is doubtful which of the two Kāḷiṅgaravas is meant to be the father of Vajrahastra.

\(^2\) The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1889-90, p. 68 ff.
bank of the Vamśadhāra. Here are three temples dedicated to Śiva under the names Madhukēśvara, Bhimēśvara and Sōmēśvara:1 The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named Nagarakaṭakam, which belongs to the Narasannapeta tāluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the Indian Antiquary. Most of the inscriptions here record grants made in favour of the gods Madhukēśvara and Aniyaṅkabhimēśvara by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of Anantavarman-Chōḍagaṅgadēva. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: Kāliṅga-divani-nagarē śrīman-Madhukēśvarāya Sarvēya and Kāliṅga-dēka-nagarē śrīman-Madhukēśvarāya dēdēya in Sanskrit verse; Nagarānusma Madhukēśara-dēvaraku and Nagarānusma viṭ śrī-Madhukēśara-dēvaraku in Telugu inscriptions. This shows that the town where the temples stand, was called Nagar or Kāliṅga-(dēka-)nagara, i.e. "the Nagar of the Kāliṅga (country)."2 There is a Kēṭhramdāttāntya, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: Gōvinda-kānana, Jayantapura, Madhukēśara and Mukhalingam. Śiva is said to have made himself manifest in the trunk of a madhāka tree; hence the name Madhukēśara. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Saṁvat 1040, published by Dr. Fleet (Ind. Ant. Vol. XVIII. p. 170 f.), records two facts which bear on this question: (1) Kāmārṇava I., the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (rājādānti) the town named Jantāvūram (l. 49 f.). This is perhaps a mistake for Jayantapuram, which is mentioned in the Kēṭhramdāttāntya. (2) Kāmārṇava II., the nephew of Kāmārṇava I., had a town named Nagar, "in which he built a lofty temple for an emblem of the god Iśa in the tiṅga form, to which he had given the name of Madhukēśa, because it was produced from a madhāka tree.3 As stated above, this temple still exists at Mukhalingam. In the inscription which I am now editing, Vajrahasta II. receives the surname Aniyaṅkabhima (l. 22). It is most probable that the idol in the second temple, above referred to, took its name Aniyaṅkabhimēśvara from this king, who established it, or for whose religious merit it was established by others.

It appears that the name Mukhalingam is a corruption of Mohalingam, which is the Oriya (or Prākrit) form of Madhū[ka]-tiṅga. The Telugu Brāhmaṇas, to whom the Oriya form was unintelligible, explained it in the Kēṭhramdāttāntya as a compound of mukha and tiṅga, i.e. "a tiṅga with a face." From an examination of the above facts, I am inclined to believe that the site now covered by the villages Mukhalingam and Nagarakaṭakam (literally, 'a royal residence in Nagar') and by the ruins between them represents the ancient capital of Kāliṅga.4

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1 Sōmēśvara's temple may have been built by Sōmaya, the person in whose favour the present grant was made, provided that Sōmaya is a mistake for Sōmaya.
2 A few weeks ago I found in the Madhukēśara temple a stone inscription of Anantavarmanadēva, which records a grant issued 'from Kāliṅganagaram.' The occurrence of this name at Mukhalingam itself confirms my identification.
3 This is suggested to me by Mr. S. Bāṁaya, B.A., of Parākāmedu.
4 I do not here enter into a discussion of the question whether Kaliṅganagaram was founded by Kāmārṇava II. or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I. and II. given above, and the Gāṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.
Of the many monumental works with which the devotion of several powerful Ganga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalinganagara.

**TEXT.**

*First Plate.*

1. चैन्नम् खृष्टि [१८] चोमताभिषिक्तम्भवनविनमतनयविनयद्यदानान्दा।
2. विकसितावीश्चोषोद्धैर्यिर्दिशेषरब्रह्मविचारान्न।
3. माघेरोजारा' विमलविचाराचापुष्करशिल्प्रशालित।
4. कलिकालखमशयम्भ्र्य महामहूर्दाचलमिखरम्
5. निषिद्धक सवराचरुरो: स्वालसुवननिधारः
6. कसुतकरास्य श्रीयकूलभायमेंर्यातोरे। गोकृत्थैशाः।
7. न: प्रसादादिसमासादितिकश्रीत्रक्षकेशबमहायवयवलच।
8. बहुमाप्तवर्यमतवक्तमसमस्मुनमस्मतसाघातवथायसा।
9. हिमासनेकम्[म्]रमःसमपुथाचंविजयलचीरसाः।

*Second Plate; First Side.*

10. "निमित्तीतुजसुन्दरमोक्षितानां चिकित्सदनेहोरुन ग[१४]।
11. घामायमलासिद्धिविष्णोरिव" विक्रमाकालाभास।
12. [क्ष]स्वस्थ गुणमार्गवविचाराचारवस। पुनः: "पूर्व भूमिसभं।
13. विवशुंच या पशुभिः पथस्थ शुका भूरिपराकम।
14. जवानाशिष्मैस्व अव प्रत्ययम् [१४] वायकाल विजयम् ।
15. द्वार॥ द्वाराधिकुतुतमाराजसाधुदोर्चरित।
16. सध्यासारिसा॥ [१४] तस्म तनवो गुणमोधा॥ वर्णावमप-।
17. श्रयत महोद्॥ तदतुज: कामासारिसः पप्पिसमतस्तदका।
18. नू॥ तथातुजो चिन्याविद्यमः[१४] समासिस्तः॥ तत्: कामाश्वालाः॥

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1 From the original plates.
2 Denoted by a symbol.
3 Read बन्धुभा। न is denoted here by an asterisk with a stroke below it. as also in II. 14, 17, 20, 36 and 48.
4 Read चानकाप्रायितः.
5 Read महामहूर्दाचलमिखरम्.
6 Read चानकाप्रायितः.
7 Read कलिकालखमशयम्.
8 Read महामहूर्दाचलमिखरम्.
9 Read निषिद्धकसवराचरुरो। निषिद्धकसवराचरुरो।
10 Read निषिद्धकसवराचरुरो। निषिद्धकसवराचरुरो।
11 The engraver first wrote रि for द्वार and then erased the रि.
12 Read श्यामाराजी।
13 Read द्वाराधिकुतुतमाराजसाधुदोर्चरित।
14 Read गुणमार्गपति।
15 Read गुणमार्गपति।
16 Read गुणमार्गपति।
Second Plate; Second Side.

19 नमोत्कर्षंभूष्य. योगराजमार्गितः रावणोत्पलो वचस्थारोणीः

20 पति.॥ [29] 'प्रभुवदन्दस्यायं श्रमायणायं नावायणायं श्रमायणायं

21 बर्त्तमः। समदायसममुखी वच्चवास्थानाममपि ॥ [1] सः

22 मातानिविधिमनये चतुर्वीतिस्य तथा ॥ [3] सुत: पार्थः

23 गारुखर्तमत्रायण्यां महाभुकृत्य ॥ [3] सद्रस्य शास्त्रायणायं शास्त्रायणायं

24 तदगतः। यज्ञ ग्रहणमात्रायाय समवायायं समवायायं

25 मणिः। [1] मातात्। कामाण्यं गृहस्मृयं कामाण्यं


27 निधरोणः। यदा गृहस्थं मदतः [1] सकलसमन्यायं

Third Plate; First Side.

28 फल वर्णसे धारीवल्लभवं वमनविनव्यातारं विकृतिसे.

29 तो देशमतुर्यसं भवुकाम। [1] श्रीवर्णः श्रृः॥ यवति। चावनीः

30 महाभुक्तमात्रायणायं श्रमायणायं ॥ [6] धर्म वचस्थारोणायं

31 सुविधायथा गतिः। [6] कामाण्यं गृहस्मृयं कामाण्यं

32 'समवायायं समवायायं'। [1] समवायायं समवायायं

33 पति। प्योगिनिधिसमवायायं। [1] यः समजे। [1] विनयमतं

34 द्वारा। योगवास्थ श्राव्य। तन्यः। [6] विकृतिनिविधिसंगमं नावति

35 'समवायायं समवायायं'। राज्यिन्यं समजे। [1] धर्मस्रोतिः श्रीम

36 तय: सुर्यवर्दः तीर्थिः। [1] वर्ण वशाल्पर्विः राज्यितम्

1 Read प्रथोपति। 2 Read प्रथोपति। 3 Read धर्मस्रोतिः। 4 Read समायस्रोतिः। 5 Read समायस्रोतिः। 6 Read धर्मस्रोतिः। 7 Read धर्मस्रोतिः। 8 Read प्रथोपति। 9 Read प्रथोपति। 10 Read प्रथोपति। 11 Read प्रथोपति। 12 Read प्रथोपति। 13 Read प्रथोपति। 14 Read प्रथोपति। 15 Read प्रथोपति। 16 Read प्रथोपति। 17 Read प्रथोपति। 18 Read प्रथोपति। 19 Read प्रथोपति। 20 Read प्रथोपति। 21 Read प्रथोपति।
Third Plate; Second Side.

37 यामिपिकः ॥ [८०] नायेन यत समाचारितं नितिनेम् भावं-
38 ज रचितं श्रेष्ठतः प्रतापं [१०] संवाभवयः नराधम समाव-
39 षङ्ग शाखयা भुवि भवया विभुममयः ॥ [८०] याति ग[१०] कुषलों-
40 समाग्ग यस्या "दिझकवाने शामयातातमिमने" य- ।
41 स्वभुव🚀(;)पश्चादसम्यादवाम ॥ [१०] यिधः [१०] प्रभारभावायप- ।
42 ठीकः कुषक्षीणेपक्षक्षालिम्याति ॥ पुनः पनान ॥ दरि-
43 तामाध्यातमाः वाराणाधाः ॥ [१०] भनतरात्म गुलिनों यथा वचोमुखाभ-
44 जयिः ॥ [१०] भाषयों धीररसाध्यानुवधेशै वैराजत: ॥ी॥ [१०] कलि-
45 तप्नगराधरमिहायकरभाराधारसनाचाराधिवार- ॥१० ।

Fourth Plate; First Side.

46 अशिक्षाधिपतिकोहीसम्भवस्तेव [१०] कुषली समसामाला। ॥
47 [१०] प्रथमश्रमश्चाक्षाम समाधापयति [१०] विविधनम ॥ सत- ।
48 म । एरद्वियये ॥ वैश्वेकरामम ॥ कुष्याज ॥ [१०] वजुडाम । वजुमार ।
49 बर्षिणी । ॥ [वेषिमया] ॥ कीतुर । पौड़क वादाम ॥ मूर्तिमानाम
कन्त- ।
50 रम देवरसक्रियेद । गुरवर [१०] पतन ॥ दानभ घरन ॥
51 (॥) वैश्वारसिसामक्षिकला ॥ चतुःशीवः ॥ सत- ।
52 लखाल संब्यङ्गाविविश्वन ॥ भावनादिचित्रितिसमकाले यव-
53 भावानविश्वान: नुत्त्यः वैश्वारिणनिबिद्वाक- ।
54 (१) [१०] फ[१०] कुनामालये (ि) हादश्रामादिवाराः । [शिय]शिनविद्वारः।

1 Read यिधिमिकाः ।
2 Read रन्पति सहीः ।
3 Read भावितिधिमिकाः ।
4 Read पल्लवाः ।
5 Read पनान ।
6 Read वर्षिणी ।
7 Read प्याराणा ।
8 Read सुखालयी ।
9 Read मध्यार्ध ।
10 Read वर्षिणी ।
11 Read भृष्णाः ।
12 Read वर्षिणी ।
13 Read दिर्याहम ।
14 Read तप्नगराधरमिह ।
15 Read बर्षिणी ।
Épigraphia Indica.

Fourth Plate; Second Side.

55 चित्रिताविश्व पुष्च (i) चौकंठालयकं \ Tatha\nभार्यहेदनी (ii) तयं।
56 \ संज्ञा/\n[रे] \ पंगसरामध्य 1.मांथणांने कला (i) \ वेल्युरविल्वः
57 प्रदत्तम् (ii) कोकुलसजितिविदेशी [सुभिगर\n[रे]\nमिती] \ प्रदत्तम् (iii)।

Translation.

(Line 1.) Oম. Hail! The son of the Mahārāja Guṇamahārnava, who took possession of the circle of the earth by (his) valour, as Viṣṇu by (his) stride, (and) who adorned the race of the Gṛṇgas, who were prosperous; who were sacred through (the possession of) gems (like) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the Ātreya gotra; who had the stains of the impurities of the Kali age washed away by pure thoughts and deeds (as by) holy waters; who had the glory of universal sovereignty illumined by (their) royal insignia, viz., the unique conch-shell, the drum, the five mahāsabdas, the white parasol, the golden chauri and the excellent bull-crest, which were acquired by the favour of the worshipful Gōkarnasavāgin, who is established on the top of the high mountain Mahendras, who is the lord of the animate and the inanimate (creation), who is the sole architect in the construction of all the worlds, (and) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (and) who were the lords of the country of the Three Kalingas,—

(Verse 1.) The glorious Vajrāhasta, whose conduct was very noble (and) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (parts) and enjoyed by five kings,—after having singly (and) in person defeated hosts of enemies by the prowess of (his) arms (and thus) united it (viz. the earth).

(L. 16.) His son, king Guṇḍama, ruled the earth for three years; his younger brother, king Kāmārṇava, for thirty-five years; (and) his younger brother, Vinayāditya, for three years.

(V. 2f.) Then, king Vajrāhasta, born of Kāmārṇava, who shone (as), the celestial tree on the earth, possessing bright lustre, (and) who, being the foremost of liberal men (and) unequalled (by any), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the fat flowing (from them),—this glorious king Aniyanabhima, the crest-jewel of the Gṛṇga race, enjoyed the earth for thirty-five years, being praised by kings.

(V. 4.) His eldest son, the prosperous (and) eminent king Kāmārṇava, who equalled Śantau (and) conquered the multitude of (his) enemies on all sides, became eminent, and ruled the earth for half a year.

(V. 5.) Then, his younger brother, named Guṇḍama, who resembled Cupid, who was a treasure-house of virtues, (and) who was blameless, joyfully protected the whole circle of this earth for three years, having subdued all the enemies by (his) great splendour.

(V. 6.) Then, his brother by a different mother (i.e. his step-brother), king Madhukaṃrṇava, ruled this earth for nineteen years.

1 Read नाम । 2 Read वेल्युरविल्व। 3 Read नाम। 4 Read नाम। 5 This word refers to Vajrāhasta in verse 1 below.
(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (and) whose apostles and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādevi, who was born in the Vaidumbar family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śaka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),—

(i.e. 990),— the sun being in Vṛishabha, (the moon) in the constellation of Rāhuś, in the auspicious Jagnya of Dhanus, in the bright fortnight, on Sunday combined with the third tithi.

(V. 9.) While this (lord) of great prowess is protecting the earth in the path of justice in order that (men) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (capable of) removing the sins (of others), (and) rich.

(V. 10.) While the fame of this best (king) of the Gāṅga race, which is as stainless as the light of the moon (and) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are dashing again and again the foreheads of the elephants in the (eight) points of the compass with thick layers of red-lead paste.¹

(V. 11.) Through love of this virtuous (king), Śrī and Sarasvatī thrive without rivalry, residing in his bosom and mouth (respectively).

(L. 44.) From Kalināganagara,—the devout worshipper of Mahēśvara, the Paramabhaṭṭaraka, the Mahārājādhirāja, the lord of the Three Kalīnas, the glorious Vajrahasādēva, being in good health, issues (the following) order, having called together all the subjects, headed by the ministers:—

(L. 47.) "Be it known to you that the following twelve villages in the district (vishaya) of Ērada, (viz.) the village of Vālpura, Trummukā, Vappudām, Vallurama, Arnagoda...[premsimbā], Kōnūrana, Poduru, Vādām, Mūriṅgām, Kanamaramapa, Dēvaraschikidama (and) Gudrapī, having been (called together and) named the district (vishaya) of Vālpura,—(this) district of Vālpura, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (this) copper-plate charter (tāmra-tāsana), in the Śaka year of Aja (nine), the mountains (seven) and the treasures (nine),—(i.e. 979),— in the bright fortnight of Phalguna, on the twelfth tithi, a Sunday, for as long as the sun and the earth endure, for the increase of the religious merit and fame of (my) mother and father (and) of myself,— to Pāngu-Sāmaya, born by his wife Vēdavī to Śrīkanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhili].

(L. 57.) "(Also) the village of [Nugila] in the district (vishaya) of Kōluvara[nt] was granted."

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No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. Kießborn, Ph.D., LL.D., C.I.E.; Göttingen.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,² some ten years ago, by one Pindi Nammayya of Uppanagudem, a hamlet of Amalapuram in the Golagonda taluka of the Vizagapatam district, while excavating earth at the Atikavanı tank in the Chikkulla agrahāra of the Tuni division of the Gōdāvari

¹ The red paint had to be frequently renewed because it was continually obliterated by the king's white fame.

² I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.
district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultsch at his request.

These are five copper-plates, each of which measures about 1 foot broad by 2 1/2” high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about ½” thick and 3” in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures 1½” in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raising the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about ¼”. The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Godāvari plates of the Rāja Prithivvimūla, published with a photo-lithograph in the Journal As. As. Sc. Vol. XVI. p. 116 ff. They include signs of the final w, at the end of lines 23, 29 and 30, of the final j, in line 26, and of the numerical symbols for 5, 8, and 10, also in line 28. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākrit words, as in line 23 where we have gāvra for gāvrama, and in line 26 which gives the words pakka (properly pakkha) and gīma (properly gīma) for pāka and gishma. That the writer's vernacular was Telugu, is proved by the ending of the word saṅcāvarahadya for saṅcāvaradā in line 26. Of Sanskrit words not found in the dictionaries our text offers bhavavarna, 1. 4, yudhya (?), 1. 5, and pradhrādyā, 1. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final visarga is generally omitted, that final ṣ is doubled before a vowel in Vishnukundina = ekadasi, 1. 2, and that the word Tryambaka is spelt Tryambhaka in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a Mahārāja Vikramendra-varman [II.], who was the eldest son of the Mahārāja Indrabhāṭṭaraka-varman, grandson of Vikramendra-varman [I.], and great-grandson of the Mahārāja Madhavavarman, of the family of the Vishnukundinas. From his residence at Jendulūra, Vikramendra-varman, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 6th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of Rōgonram, which was south-east of the village of Rāvirēva on the bank of the Krishnabennā, i.e. the river Krishnā, in the Natarpāṭi district, to (the) Śomasūryaranaṭha (temple) of Tryambaka (Śiva). Nothing further is said about the donor himself; of his ancestors, Madhavavarman is stated to have celebrated many sacrifices; 3 Vikramendra-varman [I.] (through his mother) was connected with the Vākṣtas; and Indrabhāṭṭaraka-varman is eulogized for his warlike exploits.

The name Vishnukundin has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

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1 Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter m, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chausasak plates of the Vākṣtas Mahārāja Pravaraṇa III.; Gupta Insr. Plate xxxiv.
2 See p. 197, note 2.
3 This word is often met with in inscriptions.
4 Final m is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find sem instead of final m, e.g. ibid. p. 132, l. 19, and Ind. Ant. Vol. XVIII. p. 145, l. 22.
5 See the description of the Vākṣtas Mahārāja Pravaraṇa I., above, Vol. III. p. 260, which is very tame compared with what we have here. Madhavavarman is stated to have celebrated even paramahāsītas or human sacrifices.
writer's vernacular was Telugu and that the donor worshipped the lord of Śriparvata, which I take to be the sacred Śringślīṇa in the Karṇaḷ district, I believe that the word survives in Vιṇnukoṇḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśāla and 50 miles south of the river Kṛishṇā, and that this Vιṇnukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Vιṇnukoṇḍins. I also would identify the donor's father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to uproot whom, as we learn from lines 17-20 of the Gōdāvāri plates of the Rāja Pṛthivivṃśa, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhīrājya, mounted on his own elephant Suprāṭika.

The place Ĝendulṛā from which the donor's order was issued, is identified by Mr. Ramayya with the modern Denḍaluṛu, the Dendaluru of the map, a village on the ruins of the city of Vēŋḷi, about 5 miles north-east of Ėḷūru (Ellore) in the Ellore tāluk of the Gōdāvāri district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākṛta (or Vākṛta) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palaeography of the inscription that would militate against it.

TEXT.*

First Plate.

1 Ōṁ śvaṣṭi [!] Vιjaya-Ĵendulṛā-vāsakād-bhaṣagavataḥ Śriparvata-
2 svāmi-pādānuṇḍhyāto Vιṇṇukoṇḍināṃm-ekādā-āśvamēḥ-āvahṛiti-ā.

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* Compare Mr. Sewell's Lists of Antiquities, Vol. I. p. 67. I believe that either Vιṇṇukoṇḍa, 'the sky-hill,' is a corruption of Vιṇṇukoṇḍa or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word Vιṇṇukoṇḍa as 'the hill of bearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

† Jour. Bo. As. Soc. Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Pṛthivivṃśa's inscription with the Eastern Chālukya of that name, the younger brother of Jayaśimha I, has already stated that Kumuda is properly the elephant of the south-west or south, and Suprāṭika the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other chaturdanta elephants, and that chaturdanta is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

* See Mr. Sewell's Lists of Antiquities, Vol. I. pp. 34 and 36.

* Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hiradāgallī plates of the Pallava Śivakandavarman, Ep. Ind. Vol. I. p. 5; the Dēnvare plates of the Kadamba Mrīḍāvarman, Ind. Ant. Vol. VII. p. 37; the Halēl plates of the reign of the Kadamba Rāvarman, ibid. Vol. VI. p. 23; and the Dudi plates of the Viṭṭākṣa Pravaraśe I., above, Vol. III. p. 250) the last, that of the Viṭṭākṣa Pravaraśe I., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Naukak plates of the Gujārat Chālukya Palabēḷērīka of [Chēlli-]Śamvat 400; A.D. 738, Pienas Oriental Congress, Asian Section, p. 230; the Anṭrōḷ-Chāhōḷi plates of the Rāṣṭrākūṭa king Kakkā of Gujārat of Śaka-Śamvat 679 A.D. 757, Jour. Bo. As. Soc. Vol. XVI. p. 106; the Allē plates of Śilālīṭā [VII.] Dhrēbathās of Valabhi-Śamvat 447; A.D. 766-67, Gupta Inscrip. p. 173; and the Bengaḷ As. Soc.'s plate of the Mahārāja Viṇṇakapala of [Harsha-]Śamvat 188 A.D. 794 (?) Ind. Ant. Vol. XV. p. 140.

* From impressions supplied by Dr. Hultzsch.

* Expressed by a symbol.

† Read kundindum.

* Read dvabhārīta-d.; the word dvabhārīta is frequently written dvabhārita in inscriptions; compare, e.g., Ind. Ant. Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.
Second Plate; First Side.

3 vadhauta-jagadika(tka)maśhasya kratu-sahasra-yājina[h*] sarvavāmadh-āvāpta-
4 sarvabhūtā-svārājīvasya bahusuvraṇa-paṇḍarikapurushāmōda-

Second Plate; Second Side.

5 vājapeyā-yūdhya(?)-ahārāṣṭra-prādhīrājya-pr [a*] jāpaty-ā-
6 dy-anēka-vividha-prithu-guru-vara-sātasaahasra-yājina[h*] kratuvānushtubhā-
7 ṛādhisvātih-pratisvātih-pramāsātvātih-vātik-sa[ka]-jagā-
8 maṇḍala-vimala-guru-pr(pri)t hu-kṣātipati[4*] makuṣamani-ga[ua]-

Second Plate; Second Side.

9 [n]ikar-āvanata-pādayugalasya Mādhavavarmma[ha*] pranaptā
10 Viṣṇukundī-Vākṣa-viśeṣa-dvaya-ālmkrīta-jamnāna śrī-Vikramendravarmm-
11 na[h*] priya-naptā spa(spahu)ran-niśita-nistriśa-prabh-āvabhāvī(si)t-āśeṣha-
12 jaganmaṇḍa-lādhis̄ṭi(ahṭhī)taṣaṃ bhr[ā]bhaṅgakara-viṇirāvāta-samagra-dāyadasya anēka-chā-

Third Plate; First Side.

13 turdrdanta-samara-saṅghaṭa-dviraḍa-gaṇa-viḍāpa-viṣyayasya yathāvidhi-
14 viriṣiyāpita-gaṅhitik-āvāpta-punyā-samchayasya satata-bh[u]mi-gō-
15 kanyā-hiranyā-pradāna-pratilabdhabh-puṇya-jvīt-ōpabhōgasya pa-
16 rama[mā*]heśvarasya mahā[rā*]jaya śrī-Indrabhaṭṭarakavarmm[ma*] priya-

Third Plate; Second Side.

17 [jayē]ahṭi-putrō garis̄ṭha(ahṭhah) śaśiṣaya ēva sakala-nṛjapagun-ālakrīta-
18 sya[?] samyag-adh[ā*]rōpita-sakala-rāyabhāra[h*] paramamāhaśvarō
19 mahārāj[a*] śrī[śrī]mān-Vikramendravarmmā[?] ēva-ōjūpayati [1*] Naṭ[rī]*paṭyām
Kri-
20 shnabe[nnā*]ha-taṭe Rāvirēva-gr[ā*]masya dakaśiṇā-pūrīsvayam dīsi Rēgo

Fourth Plate; First Side.

21 nra[nāma grām[ā*]] sakala-jaga[tka]traya-nāṭhasya śiśuṣāsi-kar-āvadā-
22 ta-śubhakritrīta-jatamakṣṭhasya bhagavata-Triyabhama(mba)kasys bhavati
23 Sōmagirēvarănāṭhayā[1*] dattaṁ(ttaḥ) [1*] Rājā[2*] vachanād-gaṛavēṣ-ōjū[n] k[ā]-
24 rāyiti [1*] Kaśchid-ēnam-pālāyati sō Rudra-lōkē dēva-ganā[na*][1*]

1 Yādāya is no word, and yādāya or yādāya would yield no satisfactory meaning.
2 Before raka one misses a word like yasia or kraka.
3 Read a-dākhishtā-pratishtā-, or only na-pratishtā-.
4 Originally kaḥṣiptī and māpi was engraved.
5 Read "daṣay-ādēkā-.
6 Read tr-Indrā-.
7 This aekha may have been struck out in the original; read "krīṣṭa sanyag-.
8 Read "varma-samāsaam-."
9 This is what seems to have been originally engraved; but the aekha in brackets looks as if it had been altered. In Ind. Ant. Vol. IX, p. 108, l. 7, the name of the river is spelt Krīṣṇānēgāḍa, and this probably is intended here. See also above, Vol. III, p. 95.
10 Originally "ṣṭīva" was engraved.
11 Read Sōmagirēvaranāṭthāaka.
12 The Sanskrit words which the writer is thinking of, apparently are rājā,v vachasaya gauranāpajīvām kṛṣṇāntuha (for kṛṣṇāntuha or kṛṣṇāntu); compare above, Vol. III, p. 262, l. 22, kṛṣṇānta for kṛṣṇānt. The commencement of the next sentence would properly be yēḥ kaśchid-ēnam pālāyati sa.
13 This correction may not have been made in the original already.
Fourth Plate; Second Side.

25 kōti-sa(śa)ta-sahasrāṇa
svarggina1 sukha[īn] mōdati [l] Vi[ja]-
26 yarāja-sahvasissambulā 10 māsa-pakkhaṁ 8 gihmā 5 [l]
27 Bahubhir-yasvandhā ādatt[ā] bahubhīś-chānunālītā [l]
yasya
28 yāyā yadā bhūmiṇi(mis-) tasya tasya tadā phalam [l]

Fifth Plate.

29 Svā-datt[ā]ṁi para-datt[ā]ṁi vā yō harēti(ta) vasundharāṁ [l]
30 shashṭāni varsha-sahasrāṇi narakā pachyatē dhruvam [l]
31 Gāvē bhumi tathā bhāryāya akramya hara mā nāyā [l]
32 sāvayanti rājānāṁ brahmahatyā cha lipyati [l]

TRANSLATION.

(Line 1.) Ōm! Hail! From his residence, the victorious Lendulūra, he who meditates on the feet of the holy lord of Śrīparvata (and belongs to the family) of the Vishnuṇaṇḍa, the great-grandson of the Mahārāja Maḍhavavarmana who washed off the stains of the world by his ablutions after eleven avamādha sacrifices, who celebrated thousands of sacrifices, who by a sarvaṃādha sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand bāhuvaścanā, paṇḍuśvara, purvamādha, vajrapya, yādha (?), śoḍhaśa, vājaseya, prādhaśrya, prajāpatya and various other large and important excellent sacrifices, who by the celebration of excellent sacrifices attained to firmly established supremacy, and whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorious Vikramaṇḍavarmana whose birth was embellished by the two families of the Vishnuṇaṇḍins and Vākṣas, the dear eldest son of the devoted worshipper of Mahēśvara (Śiva), the Mahārāja, the glorious Indrabhadāravarmana, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troops of elephants encountered in battle numerous four-tusked elephants, who acquired a store of merit

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1 The sense intended is that of svarggīṇa sukham-aṃbhānasatī.
2 I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. vāraṇāma, 'the years,' in line 6 of the Anambāṇā inscription of the Mahāprabhuśvarā Badrādeva of the Kākaliya dynasty of Saka-Saṅvat 1558, Ind. Ant. Vol. XI. p. 12. Since then I have myself found saṃvatārānāma in line 27 of the Telugu inscription of Śhāṃśvarā of Saka-Saṅvat 1130 (for 1181), above, Vol. III. p. 316; varṣabhāṣa above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Saka-Saṅvat 1586 (?), Ep. Curs. Vol. I. p. 19, No. 12; and varṣabhāṣa in another copper-plate inscription of Saka-Saṅvat 1155 (?), ibid. p. 104, No. 86.—In what follows the word saṃva is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be svamātārā 10 grāham-pakkhas [divasā] 5; compare above, Vol. III. p. 264, l. 26.
3 Metre: Śloka (Anuṣṭubh) ; and of the following verse.
4 I have not found this verse elsewhere, and am unable to give the correct text of it.
5 Compare with this the commencement of the copper-plate inscription of the Mahārāja Vijayanandavarman, Ind. Ant. Vol. V. p. 178, l. 1, vījaya-Vlākṣapurdhvā-hāyasmah-Śhīrvakṣasāṃ-dvāra-dvāra-dvāra.
6 The Genitive case Pīśhunandins cannot well depend on the word maḥārāja in line 10, but is apparently meant to express that the prince who will be spoken of in the sequel, all belong to the family of the Vishnuṇaṇḍins,—a usage of the Genitive which I formerly doubted. We may compare the Genitive Kadambadūnā in line 4 of the Dēvagāri plates of the Mahārāja Mitṛavarmana, and in line 5 of the Hali plates of the king Rāvivarman, Ind. Ant. Vol. VII. p. 55, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Haltsch, above, Vol. III. p. 319, also the Genitive Maitrikāḍīṃ of those plates.
7 The compound, so translated here, cannot be properly dissolved.
by emptying\(^1\) water-jars (at donations made) according to preceptor, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,\(^3\)—

the devout worshipper of Mahēśvara (Śiva), the Mahārāja, the glorious Vikramādityavarman, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands:—

(L. 19.) The village named Ṛṣaṅgarāṣṭi, in Nat[ā]ṛ? paṭṭi on the bank of the Krishnavenā, in a south-eastern direction of the village of Rāvirava, has been given to the Sūmagirīśvaranātha (temple), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king’s word you should execute (this) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra’s world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVA.

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

This inscription\(^8\) is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the Gaṅgājām district. It is not known when and where they were originally found. The size of the plates is about 7\(\frac{1}{4}\)” broad by 3\(\frac{1}{4}\)”, high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between \(\frac{1}{8}\)” and \(\frac{1}{16}\)”. The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.\(^4\). They include a final form of t, which is five times employed in lines 16 and 17.\(^5\) The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which is due to the influence of the Māgadhī Prākrit.\(^6\) Thus, ś is six times employed instead of s (as in śūndāśaṭṭi for śumāḍāśati, l. 11) and twice instead of sh (in viśāḍ for viśāṭha, l. 8, and puruṣas for puruṣāṭha, l. 33); sh twice for ś (as in śatki for sakti, l. 3) and three times for s (as in sūtaḥ for sutaḥ, l. 8); and s three times for ś (as in kṣatāka for kṣaṭāka, l. 1) and once for śh (in manusya for manusṭya, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

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\(^{1}\) I find no authority for this translating visāryādpita, but cannot suggest any other meaning for the original passage.

\(^{2}\) Compare, e.g., the Nāsik inscription of Ushnavadāta, who gave wives to eight Brāhmaṇas at the holy śrīthā of Prabāhaka; Archæol. Survey of Western India, Vol. IV. p. 99.

\(^{3}\) It has been noticed in Mr. Sewell’s Lists of Antiquities, Vol. II. p. 32, No. 214.

\(^{4}\) This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

\(^{5}\) The sign of śrīra is not used in the text.

\(^{6}\) Compare my remarks on the India Office plate of Vijayarājadāva, above, Vol. III. p. 312.
The inscription is one of Mahindravarmadeva's son, the devout worshipper of Mahēśvara (Śiva), the Mahārājaḍāhirāja Paramēśvaro Paramabhātāra, the ornament of the spotless family of the Gaṅgas, the lord of the excellent city of Kōlāhala, the Mahārāja Prithivivarmadeva, who had obtained a store of merit by worshipping the lotus-feet of the holy lord Gōkarpēśvara, dwelling on the summit of mount Mahēndra, and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all Kaliṅga. From his residence at Śvetā (Śvetā) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the Ja[nō]ra vīrāya to the bhātāputra Śubhaṅkara, (a Brāhmaṇa) of the Vatsa gōtra, who was a student of the Vājrasāzā Vēda, belonged to the Kānya tākāl, and had the fivefold pravara Bhāravula, Chāvuna, Āpurva, Āruva and Jāmadagna,—in such a manner that the donee under this deed was entitled to the yearly receipt of four palas in silver. The inscription was written by the saṅghavirāha, or minister of peace and war, Sāmanta, engraved by the brahier Sāmanta-Svayambhu, and furnished with a seal (? lāsāhita) by the chief queen.

The inscription is not dated. On palaeographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of Kōlāhala has been identified by Mr. Rice with the modern Kōlar, in the east of Mysores.

TEXT.

First Plate.

1 Oṁ8 śvasti ([[*]]) Śvetkā-ādhiḥbhrānātaḥ-bhagavataḥ sacharāchā[ra*]-gurō 10 | sakalāsāsā(śa)ka-[śa]khara[?]sya[11] |[sth]-i-
14śatākṣaya-prakara-saṅrachī(vijī) | sakala-Kaliṅg-ādhiḥrājī(ṣyaḥ) pa-

1 This is a hereditary title; see p. 200, note 1.
2 It will be seen that some of these phrases are borrowed from the inscriptions of the earlier Gaṅga kings; compare e.g. above, Vol. III. p. 221.
3 Literally 'the son of a learned Brāhmaṇa,' formed on the analogy of rājāputra, and used here and in other inscriptions from Orissa as a title of respect.
4 Some of the more uncommon terms in the formal part of the grant occur in the Kaṭak plates of Mahābhavaragupta and Mahāśivagupta, and in the Būguda (Gaṅjam district) plates of Mādhavaravarman; see the notes on p. 200 f.
5 See the same term above, Vol. III. p. 42, note 3.
7 From impressions supplied by Dr. Hultzsch.
8 Expressed by a symbol.
9 From these akṣaras are clear in the impressions and cannot be read differently.
10 Read -gurō; all the signs of punctuation up to the middle of line 11 are superfluous.
11 In the place of the akṣaras in brackets four akṣaras seem to have been originally engraved, the first three of which perhaps were śrākara, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epigraph corresponds to the term śrākakā-chādāmāṇiḥ of cognate inscriptions.
12 Read -hētōr; of the two words kāraṇa and kēta one is superfluous.
13 The akṣara d-Gō is denoted in the original by the sign for dg, preceded by the sign for i, and followed by that of d. The god here named Gōkarpēśarabhaṭāra is usually called Īkarpēśara.
14 Read -śatō. Compare aevāpta for aevapta in the immediately preceding compound. In an unpublished copper-plate inscription from the Gaṅjam district I find similarly bhātāvaṃ for bhātāvarṇam, and rāsāva for rāṣāvya.
15 Originally pây was engraved.
200

EPIGRAPHIA INDICA. [Vol. IV.

5 ramamahēśvaro  mātāpiṭri-pādānunāḥhyāśto
 paramesvaro (śva)raḥ (ra)-paramahāva-</p>

6 tā[raka]  Gangāmahalakulatilaka  śrīkośalupaprataṇakasyah-kavalya

7 varṇyaghośha  mahārāja(ja)-śrīprthivivarmmadēva[?] kuśali  śrī-

Mahendra

8 rvmmadēva-shuhār  Ja[n]o Pi[ran]-vīśā  yathākāl-ādhyāṣṭāṇi

māhāśāmanta  śrīsha

9 manta  rājanaka-rājanaputra(tra)  kumārāmātya-tupari-7dañjanāyaka  vishyapatī  grāmapati

10 anyās-cha  chāṭa-bhāṣa-vallabhajātiya  janapadānā  rāṭrakuta-

kuṭu-

11 mvaṭi  sāmavājikaḥ  yathārhi(chaṁ)  mānayaḥ  vō(bō)dhayaḥ  s(a)śa(ma)śiha(sa)ti  Vidita-

Second Plate; First Side.


13 aṣālastrālārya  chhatasvāmpalakṣitaḥ  bhaṭṭaputra-Śu-

14 bha[ṣa]  kārāya  Vājaścā-čarauya  Kauva-śākhyā  Vachchā-gōtrāya

15 śitya  tēśhām-adihīvas-tēśhām  paṇchhārīshaya-pravarō  bhavati  Bhārgavaḥ

Chya-

16 van-Āṇpovā  n-Aurva-Jāmagnēti  Jadagnivat  d-Urva-

17 t  d-Āpunuñavat  Chyvanavat  Bhṛgivat  ta-pravarāya  ih-ēva

18 viśhuka  s-auṁrāṇya  matapitrīr-atmanās-cha  pany-āpivirdhayā

19 yathā  saliladhārā-parasaraṁ  chandrarāk-asthitā.

1 For the two next epithets I am unable to suggest any suitable emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kōlāhala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial a and for ha are similar in this inscription, the Kōlāhala of the text most probably is a mistake for Kōlāhala. On Kōlāhala see Ind. Ant. Vol. XVIII, p. 167, and on the hereditary title of the Gaṅgas Kōlā-[a] or Kaśāida or Kauvala] puravarāśa [e.g. ibid. Vol. VI. pp. 102, 103, and Vol. XVIII.

2 To Kōgaravāmin the Gaṅgas owed the kettledrum (bhārī); ibid. Vol. XVIII. pp. 163, 173 (also 311 and 312).

3 Originally kāṇvahāya- was engraved.

4 Read -ṣaḥ; the compound so ending should properly have been placed before mahādṛjuddhirṣa in line 5.

5 Read -śaktiḥ; the compound so ending has clearly been engraved in the place of another word which has been effaced.

6 Read -āmayinio.

7 Read-kumārāmātya-rāpati.

8 Read -pattā-canyāṇa-cha.

9 Read 'jātanapada-yaktakriyā-kasūmāniśa śamandikā.' śamandika occurs in line 27 of the Katak plates of Mahāśinghra (Yayati), Jour. Beng. As. Soc. Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have rājavallaka for the cauli Każha of the present inscription.

10 Read bharatāṃ ītad-vishaya-sambaddha-ī; about the proper reading of the rest of the line I am doubtful. Here again, the whole passage from grāma up to Vājaścā-cha in line 14 is engraved over another passage that has been effaced.

11 The signs of punctuation up to the end of line 19 are superfluous.

12 Read -pantāya-kurukṣaṅ-śpalakśātō.


14 Read Kēṛva-.

15 Read Vāma-.


17 Read -sankṛṣṭayānām.

18 Read -paratāravānām.
No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÜTTINGEN.

A.—Trivandrum inscription of the time of Gōda-Mārtanda.

This inscription is on the north wall of the Krishnasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

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A note explaining the inscription follows:

1 Read **samakālaṇḥ sakarikṛtya**. Compare above, Vol. III. p. 45, l. 40.
2 Read **dēyāṇiḥ**.
3 The sentence should end with **=madhiḥ**; **yataḥ** connects the preceding with what follows and means 'such being the case.'
4 * Metro: *Śbaka* (Annaśruthi); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.
5 * Metro: *Pushpita-grā.
6 Read **Lijkštīn-cha**.
7 Read **Uktravā-cha**.
8 Read **Ladhštīn-cha**.
9 * Read **Nyēs-dēsharam-adhik-dēsharam** ed **yataḥ-sūram**. The copper-plate referred to above, p. 200, at the end of note 16, has **nyēs-dēsharam**.
10 No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his Some Early Sovereigns of Travancore, pp. 69 and 23 (Ind. Ant. Vol. XXIV. p. 279) according to his account the shrine, at which the inscription is, is called the Gōda Śri Kṛishṇa temple.
the words svasti śrīḥ. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Ādityarāma, the umbrella-bearer of the lord of Gōlamba, Gōḍa-Mārtanda, gave a silver drum to the god of the temple of the station of cowherds at Śyānandura.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭelutta alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:1

6 karkaṣṭaka vvi-
7 yājñatil tana-ūṇiṇuru tiruvāṇandapurattu
8 sabbhayṇu

"In the month of Dhanus, when Jupiter was in (the sign) Karkaṣṭaka,—the assembly of Tiruvāṇandapuram and . . . . having been pleased to meet together,—Ādicheharāmaŋ (i.e. Ādityarāma) gave to (the god) Tiruvāṇambudi-pillai (i.e. 'the boy of the sacred village of shepherds') a silver drum."2 The date, therefore, is simply the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkaṣṭaka,3 which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.4 On paleographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gōlamba no doubt is Kōlamba,4 and Śyānandura apparently is Trivandrum or a part of it.5

TEXT.6

1. Svasti śrīḥ [||*]
2. ya-kamaladjīśō
gōḍa-mārtanda-gōlamba
3. bāḍhiśa-chchха [t*] trāvāḥi dhanaśi cha
kṛita-naivēṭya-
m-uttumga-jīvē [*] śṛmān-ādityarāmān-sa hi rajata-kṛita-
5. u-dinīśan-mandara-ahhau-dinīś-ahānmahd-dyūti-su-
6. bham-adihsan-mānaya ātmā kḥamāyāh ||

TRANSLATION.

Hail! Fortune!

In (the month of) Dhanus, when Jupiter was high, the illustrious Ādityarāma, the soul of endurance,6 worthy of respect, the umbrella-bearer of the lord of Gōlamba, Gōḍa-Mārtanda,

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1 The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkaṣṭaka.'

2 The remainder of the inscription records gifts of money and paddy to the same temple.

3 Mr. Sundaram has taken the word Mārtanda in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1182-30, while Jupiter's mean place was in the sign Karkaṣṭaka from the 3rd January to the 29th December A.D. 1184.

4 The spellings Gōlamba and Gōḍa for Kōlamba and Kāda (see Ind. Ant. Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding gōṇṭha.

5 [The form Tiruvāṇandapuram, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (Ind. Ant. Vol. XXIV. p. 305), suggests that Śyānandura is a corruption of Śyānand-dr. The two words tiru and śrī or śi are interchangeable in Tamil local names; compare, e.g., Tiruvārur and Śrīyār or Śiyārur, South-Ind. Inscri. Vol. II. p. 257, note 6,—E.H.J.

6 From an impression supplied by Dr. Hultsch.

7 Metre: Sragdarā.

8 This cha is superseded; for the following kṛita-naivēṭyah one would have expected kṛita-naivēṭya.

9 The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.
after making offerings of satables, dedicated to the lotus-eyed (god) of the unique temple of the station of cowherds at Syānandūra a drum made of silver, resembling (mount) Mandara, shining with the lustre of the whole collection of the foam of the sea.

B.— Trivandrum inscription of Sarvānganātha; [Śaka-]Saṁvat 1296.

This inscription1 also is on the north wall of the Krishnapravāmin shrine in the Padmanābhasvāmin temple at Trivandrum, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1 1/4" broad by 7 1/4" high, and contains a single Sanskrit verse, preceded by the words svasti śrīḥ. Its object is, to record the construction, at the town of Syānandūra, of certain buildings for the worship of the (cowherds') god Krishna, by a prince (vīra) Sarvānganātha, in the [Śaka] year 1296, when Jupiter was in the sign Simha. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign Simha from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign Simha. The town Syānandūra has been mentioned already in the inscription A.

**TEXT.**

1 Svasti śrīḥḥ [p] [l]" Simha-sthō cha Bṛhaspa-
2 tau samakarōd-ābdō cha Chōja priyō
dūlī-aḥ cha sudāpikā-grīham-ahō
4 Krishnālāyam maṇḍapam bhaktya chāiva ya-
5 śrīttham apy atitarāṁ dharmārvtham apy ādarā
ten
6 Syānandūra-purē sukṛtti-sahitas Sarvāṅ-
7 ganāthō vīraḥ ||

**TRANSLATION.**

Hail! Fortune!

When Jupiter stood in (the sign) Simha, in the year (denoted by the chronogram) Chōja priyō (i.e. 1296), the prince Sarvānganātha, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of Syānandūra a cow-house, a house of beautiful lamps, (and) Ah! an abode of Krishna, an open hall.

C.— Varkkalai inscription of Mārtaṇḍa; the Kollam year 655.

This inscription is on the base of the maṇḍapa in front of the Janārādanaśvāmin shrine at Varkkalai, a place of pilgrimage about 24 miles north of Trivandrum.2 It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7"² long by 4" high, preceded, on the same level, by the words svasti śrīḥ, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

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1 No. 279 of the Government Epigraphist's collection for 1895.
2 From an impression supplied by Dr. Hultsch.
3 No. 267 of the Government Epigraphist's collection for the year 1895.
4 See Mr. Sundaram Pillai's Some Early Sovereigns of Travancore, p. 55 (Ind. Ant. Vol. XXIV. p. 330).
were there, they are quite effaced. The inscription records that, in the Kōlamba year 655, in the middle of the month of Vṛṣīka, on Brahma’s (i.e. a second) tithi, a Thursday, when the nakṣatra was Mṛgāsīrāha, during the Simhā lagna, the king Mārtāṇḍa had the god Hari (Vīṣṇu), who resides at the glorious Vayka, bathed by Brāhmaṇas.

The date, being of the month of Vṛṣīka or Vṛṣabha, would be expected to fall, and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛṣabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is Thursday, the 11th May; for on this day, which was the 15th of the month of Vṛṣabha, the second tithi of the bright half ended 22 h. 26 m., and the moon was in the nakṣatra Mṛgāsīrāha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43°37’, the Simhā lagna lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480.—Vayka perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

**TEXT.**

Svasti śrīḥ [II*]

1 Kōlambē mamata-eti vatsara ite māse Vṛṣīka-arddhā Gūrōr-vvārē bhē Mṛgāsīrāhakē Vīdhi-tithau Simhē cha lagnē subhē [I*]

2 śrīṇām samyag-akārayad-dvija-varaśi-śrī-Vayka-dhāmnō Harē śrī-śauryyy-ādi-gun-ānvitasas-matimān Mārtāṇḍa-dhātrīpatiḥ [II*]

**TRANSLATION.**

Hail! Fortune!

In the Kōlamba year denoted by (the chronogram) mamata (i.e. 655), when the month had advanced to the middle of (the sign) Vṛṣīka, on a Thursday, when the nakṣatra was Mṛgāsīrāha, on Brahma’s tithi, and during the auspicious Simhā lagna, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (the god) Hari who resides at the glorious Vayka.

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No. 23.—NILGUND INSCRIPTION OF TAILA II.;

**SAKA-SAMVAT 904.**

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

This inscription is on the east of the north gate of the village of Nilgund in the Gadag tāluka of the Dhārwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a nāga, with the sun and moon above,

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1 See Ind. Ant. Vol. XXV. p. 53.

2 From impressions supplied by Dr. Bultsch.


4 Compare Inscriptions Sasanidas du Cambodge, p. 68, verse 26, simha-arddhagha chandramoh. In our inscription, what had advanced to the middle of the sign Vṛṣīka, was really the sun.
and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about 1". The characters are Old-Kanarese; they include the sign of the upādhaṁya in bhāvaṁya-pradāna, l. 28. Excepting the Kanarese biruda nṛamrodrāgaṇḍa in line 16, the name ērvishānu in line 22, and the Kanarese Genitive Kaṇṇābhaṇa in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have tēna . . . ērvishānu instead of tēna . . . ērvishānu, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of ri instead of the vowel ri in devśkṛitaṁ, l. 1, svśkṛitaṁ, l. 9, -kṛitaṁ, l. 29, and grihaṁ, l. 24, and to the doubling of the first part of the conjunct ey in kartitaṁyā, l. 7, and iti evyākhyāte, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamallā, whom we know to have restored the Chālukya sovereignty in the year Śrīmukha = Śaka-Saṅvat 985 expired.1 After eulogizing that king, it mentions a general or feudatory of his, named Kāṇṇapa (or Kannaapa), who ruled the two Three-hundreds and the Kogāli and other districts of the Banaḷa province; and tells us that, on his death, Kāṇṇa was succeeded by his younger brother Sōbhana. Since this Sōbhana apparently is the Sōbhana-rasa, who is mentioned in a Gadag inscription2 of Śaka-Saṅvat 924 as a feudatory of Tailapa’s successor Satyāśraya II, it is clear that the two Three-hundreds of the present inscription are the Belvola Three-hundred and the Puligere Three-hundred, which, with some other districts, are assigned to Sōbhana-rasa in that other inscription.3 Kogāli, the name of another district governed by Kāṇṇa and after him by Sōbhana, Dr. Fleet suspects to be a mistake for Kaṇṇālā, which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saṅvat 904 expired, corresponding to the year Chitrabhānu, Sōbhana gave to a certain Vishṇu-bhaṇṭa of the Viśvāmīttra gōtra a field, measuring 30 mānaṁs and situated in the village of Nīṛgūṇḍa, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajābha (?), who also gave a house near the northern boundary of the village of Chīṅchhila (or Chīṅchhali), for the purpose of providing food for twelve Brahmaṇas. Lines 22-30 express the wish that the alms-house founded by ērvishānu, i.e. Vishṇubhaṇṭa, at the sacred place Chīṅchhila (apparently Chīṅchhila or Chīṅchhali) may last for ever; and the inscription ends with the writer’s name and a word of suspicious import.

The date of Sōbhana’s donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nīṛgūṇḍa. Of the localities mentioned, Nīṛgūṇḍa is the village of Nīṛgūṇḍa where the inscription still is, and Chīṅchhila or Chīṅchhali is the village Chinchooloo of the maps, about a mile and a half south-west of Nīṛgūṇḍa.

2 See Dr. Fleet’s Dynasties, p. 43; Jn. Ant. Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.
3 Compare also Jn. Ant. Vol. XII. p. 271, where Pernāndi-Maṇasa-gūḍaṁvāra is stated to have governed ‘the two (Three-hundreds, &c.) the Puligere Three-hundred and the Belvola Three-hundred, which, together, make six-hundred.’ I owe this reference to Dr. Fleet.
1 ॐ svasti । Jayaty-avishkri(aekri)taṁ Vishpūr=vvārāham kashōbhit-
   āraṃya[m] [1[*]
2 Dakṣhip-ōnna-ta-daṁṣṭṛ-āgra-viśrānta-bhuvanā[m] vapāḥ ।(I) Svasti [1[*]
   Samastabhuṇaṃ[āj]-
3 śraya-śrīprthivvallaṁba-mahārājādhirāja-paramāśvara-
4 paramabhaṭṭarakaḥ Kṣatyaśrayaḥ[āj]
5 Sāyanaśrayaḥ[āj] Yojanaśrayaḥ[āj]
6 satyašrayaḥ[āj]
7 vṛttayaḥ Yasya[āj]
8 mā[ṛ] kva cha vatsit-ṛiti vṛṣakulās-chintayanti [1[*]
9 paṇḍya-ōṭaka-yān mahipatayā yō- nā ch-śaṁbōḍhi-sīmā kahmā rāmā svākri(kri)tā yō hasati niṣpa-guṇair=
div-tr[i]jātām Kṣaya-ādi-mahī.
12 Kṣamapah[13] kāpadevaṃgini-
dvī-iṭh[1] nā mānā-sam-
14 grā-pāpavājayaśrīvāvaś-dhavaḥ[1] Tat-samaḥ kō[p] bhupālo na bh-
15 Gadyān[1] Tena samanna-sāhava-pradarśana-prasanna-Tālpadāv-
16 prasad-[a*] sañjita-neramodegaṇḍa[14.g] giridurgagamala-sāmanatcāhū
17 dāman-kaṇkapāk-rādy-anvarttha-nāmnā[16 svasti Sa[sa]kanripa-saṃ-
18 vatsaraḥu chaturadhika-navaśatēṣu-gatēṣu Chitrabhāṇu-saṃ-
19 vatsarē Bhaḍrapada-māśē suṛyya-grahane sati[16] Viśrāmi-
20 trantāprīṃ Vaiṣṇubhaṭṭāya sa[t]-tra-pravartan-ārthaṁ Nirgguna-[aṃ]sa-
21 [r]gāmāma rāja-māṇēṇā dāndāṇa[17 trin[m-sa]m-nivarttana-khētraṁ da-
dāpan prakāshāya śobhanēna dattam-ekadā puna-

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1 From an impression supplied by Dr. Faseet.
2 Expressed by a symbol.
3 From [śikā].
4 Read "ṭiṭṭaka".
5 Metro: Śloka (Aṣuṣṭubh).
6 Metro: Śloka (Aṣuṣṭubh).
7 Metro: Śravīdhaṅkā.
8 Read Śloka; this correction may have been made already in the original.
9 Metro: Śloka (Aṣuṣṭubh); and of the three following verses.
10 Read "vartṭaṅaḥ".
11 I am not quite sure whether the original has Kanaṇaḥ or Kanaṇaḥ.
12 Originally "śiṣyāṇa" was engraved.
13 The words kēm-ōpi gūṇaṁ are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'
14 This word occurs above, p. 65, l. 7; here the reading of the third akṣara (m) is quite certain.
15 These signs of punctuation are superfluous.
16 Read "taṇman".
17 Read "taṇman".
18 This (or possibly Viṭṭa) is what seems to be actually engraved. Considering the construction of the preceding sentence, āṇa ... dattaṃ for āṇa ... dattaṃ, and the fact that in this sentence we have dattam, I am almost certain that Viṭṭa-baḥdyāyaṇi contains the instrumental case of the name of a woman, perhaps the wife of Śobhana, followed by ōpi. That name may have been Viṭṭa-baḥbhā, and, if this was the case, the proper reading would be Viṭṭa-baḥdyāyaṇi, and dattam for dattam.
TRANSLATION.

Om. Hail!

(Line 1.) Victorious is the boar-incarnation of Vishnu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.10

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the Mahārājādhirāja Paramētavara Paramahāttēraka, the frontal ornament of the family of Satyāräya, the ornament of the Chālukyas, the glorious Āhavamalladeva:—

Who, after obtaining the Fortune of the glorious Rāṣṭrakūṭa kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;1—

Verse: On hearing that name of whom,12 which he acquired by the extirpation of all the armies of hostile kings, the Chāda and Andhra rulers and the Pāṇḍya and Utkala kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding Nala and the other primeval kings;—

(L. 10.) Śīkṣas: By the favour of that emperor Tailapadeva, the famous Kannapa13—great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest—ruled the two Three-hundreds (and) the land of Kōgaḷi and other (districts) of (the) Banavāsil (province).14

When he passed away, his younger brother Śōbhana in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.15

1 The meaning which I believe to be intended would be properly expressed by the words punar-s觅mangā diyaśa iti dattam.
2 The name intended perhaps is Chāichehali-. 3 Read grāmasya-śiṭṭhara-.
4 Metre: Śālīnd. 5 Read -śeṭṭh =.
5 Metre: Śīkṣa (Annhubbh).—The construction is quite ungrammatical; one would have expected dvijōna sīrmatā ... Eriyathuṇā kriṣṭaṃ. One also misses, before pādāpām-āpajṭrīṇaḥ and compounded with it, the name of the person whose dependant Eriyathuṇa was.
6 Read tisṭṭhatē and -tērakam.
7 The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.
8 See the same verse above, Vol. III. p. 310.
9 The literal meaning of course is, that, as there were no other kings, Ahavamalla’s royal umbrella of state was the only one in existence.
10 Pīṭh. the name Āhavamalla, ‘the wrestler in battle.’
11 Or, perhaps, Kannapa.
12 See above, p. 205.
(L. 15.) Prose: He, who by the favour of Tailapadeva, pleased with the prowess shown by him in war, received the titles of ‘neramadegaṇḍa, the wrestler of mountain strongholds, the crest-jewel of fandatories, the camp’s rampart’ and other titles equally appropriate,—Hail! When nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Viṣṇubhaṭṭa of the Viśvāmitra gotra, for the purpose of establishing an alms-house, a field which by the king’s measuring-rod measured thirty nicarśanas, within the village of Nirgunda.1 Afterwards Vádajabba on her part, thinking that she would give again what had once been given by Śōbha, after washing the feet of Viṣṇubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Čīnchila,2 for the purpose of feeding twelve Brāhmaṇas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you! Thus Rámahhadra again and again entreats all the great princes who will rule here in the future.

May3 the alms-house, which by the holy twice-born Eṛuvishnū, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Čināccha, endure as long as the moon and the stars!

The writing of Kuṇḍāja. Bliss!

No. 29.—BANSHKERA PLATE OF HARSHA.

By G. Bühler, Ph.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanauj and Thānosar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhera,4 about 25 miles from Shāhjahanpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahanpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōnpat seal, published by Dr. Fleet in his Gupta Inscriptions, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,5 but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha’s later document. The medial vowels ā, ī, ī, ō, ō, ō, ō, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrāpataṇ prasasti.6 The upadhmānīya and the āhāmānīya, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in 7guptādayakaṇ-kritā (l. 6). The āhāmānīya has the simplified cursive form which occurs in the Jhālrāpataṇ

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1 I am unable to suggest a different translation of the words Nirgunda-intargada, which properly would mean ‘in the inner village of Nirgunda.’ There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.
2 See p. 207, note 7.
3 Or, it may be, Čināchali.
4 See the Indian Atlas, sheet No. 68, where Banskhera is found in N. L. 27° 47' 30" and E. L. 79° 38'.
prāṣṭi and in the Śāradā, and consists of a loop below the top-stroke of the ka. The upadhaṁśīya is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate of Śrī-Harsha-Śaṃvat 188 and in later inscriptions. It stands above the pa, but on the level of the top-line of the letters. Similarly the superscribed ra, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aṣṭasāhasī prāṣṭi. But Professor Kielhorn has found it also in the Kuḍār-kot prāṣṭi, and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgari manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all mātrikās without vowel-signs perfectly level in order to gain room for the ornamental medial ā, ī, ṭ, etc. The superscribed ra of these inscriptions consists regularly of a wedge; but in varṇadūrma (l. 3 of the Banskherā plate) it is represented by a full ra, attached to the right of the lower sa. Strictly speaking, the group is equivalent to uṣra, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrṇār and Śiddāpura versions of the Asoka edicts. With Vināyakapāla's above-mentioned plate agrees also one of the Banskherā forms of na, e.g. in prāṣṭarāṭeva (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a ga, for which Dr. Fleet has mistaken it in the word "nau" (l. 1 of the Vināyakapāla plate), rendering it in his transcript by "go". The virdma in Samevat (l. 16) stands to the right of the final t, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the virdma, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters." The vowel i in the dhī of maḥā-rājadhīrāja consists of more than a dozen separate strokes, and the preceding ā of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Devanāgarī figure of the decimal system. The Devanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single daṇḍa in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same divadā compound. At the beginning of the technical portion of the grant, the neglect of the sandhi in the words "Hārshaḥ Ahīśhottārā" (l. 7) does duty for the sign of interpunctuation.

The language of the Banşkherā plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Pālritic form pramāṭra for pramāṭrī (ll. 8 and 14) and the bad compound sarveṣa-parīkṣa-parīkṣhā (l. 9). The orthography is regulated by the pedantic system of the

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4. C. see my Indian Studies, No. III. p. 77 f.  
Pandita, which requires the doubling of consonants, immediately preceded or followed by ra, the assimilation of the visarga to following sibilants, the use of the jihvamdiya and upadhmaniya, and the assimilation of final m to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of ba for va, are found in "sansaddha" (l. 7) and in "samvat" (l. 16). The letter ba is of course not used on the plate, but everywhere represented by va.

The genealogical portion of the Banskhera plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The dones are two Brahmanas of the Bhadravaja gatra, Balachandra, a Rigvedin, and Bhadravamin, a Samavedin. The village granted, Markatasagara, lay in the bhukti of Ahichchhattara (Rarnagar) and in the western pathaka of the Angadiya viskaya. Among the officials mentioned at the end of the document, that of the keeper of the records (mahakshapataldhikaranadhiro), Bhana or Bhanyu, is new. The datta, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Isvara instead of Gurjara. The date, Samvat (i.e., Sri-Harsha-Samvat) 23, Kartika bedi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.  

1. चीः ख्रिस्व महानिष्किष्कजयमायार्जुरश्रीवंभनकीया महाराजश्रीनि- 

2. आत्रवीरिमद्द्रोहेनिः कृतार्जुरार्जुरश्रीनिः पुष्करातिवादनेन 

3. नताकराणि वर्षीयमयानवासप्रस्तुतच । एकचक्रव । द्व जयामयालिङ्कर- 

4. लुचित्वाचकायम् । प्रतानविन्दुरितकमायनमास्यम् । परियहोतचन्द्रसूर्यप्रस्तु 

5. तिराविपुराययाचर्ताय स्वयममायमयालयम् । कीयमयामयानम् । परमसीगत- 

6. द्वारिज द्व बौद्धुद्यायव्यत् वेन क्षणमयार्जुनसुस्करवनं सरसंविता: । तवाहीत विजय वदुचालस्य प्रजानां प्रायं प्रायोगिकतपत्रतिमित्वस्य बावारी च ।

1 From an inked stamp page and two ink-impressions, supplied by Dr. Führer.
2 Possibly श्र, expressed by the usual symbol.
3 Looks like द्वारिज.
4 "द्विश", not "शिश", is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.
5 Read ियम.
7 [तुजस्] द्यातादुन्यात्। परमसमाजानीरि महेश्वर द्व सवंसालातुकम्यि परम—
भदरकपाद्राजापिराजयमणि: परिपंचशुभक्षणहयोपमपिनधिमपथक्
स[स]माठितसा।

8 गरे [क] सुपत्तायकसामान्यम्यकराजघनिविधयसमताराजराजस्वार्यकुरा
मालोपरितिनियमपलिश्चादेवतादेवितिविशालान्यङ्क समाजाय[ति
विषिद]—

9 [स्त] यथायुपरिनिषिद्धमस्यमवेराज्ञेरकालकुमारास्वायत्वायसिद्ध
सुपरिशिष्टपरितिरि विषय[हू]लुतिपिक्ष्। पुराणपौराणगवंद्रान्तितसका—

10 [क्ष] नो भूमिक्ष्ट्विन्यायेन महा पितु। परमभदरकपाद्राजापिराजयीप्रभा—
कर्मावधानवेष्म मातुरजहराजाम्हादेवीप्रेमीश्वरीदास्म्यतदेवा ज्ञेयभावापर—
भदरकार—

11 महाराजापिराजीप्रभा वेष्म देवाधारानां गुरूवीमीस्विविध्वे महात्मंसमस्मि
च्छरंद्विसस्वीम्भरिम्बेनाकण्डः भद्रकार्म्यां प्रतिप्रसंग्रष्यायस्वारलेन
प्रतिपा—

12 दिती विदिला भविष्यामभुमम्यकः। प्रतिविशिष्यापदीप्रायायक्षायणिदेवते
वद्यामसुसंततुभागान्नभागोक्षरिम्यादिप्रयः एत्योर्वपोनियास्वीप
स्वाम[व] क—

13 राणीमिरपि च। प्रमालकुलक्रमसुदारकारविन्देन्द्रा दानमिदम्यबुधनीकि
नियोऽ ख्यातान्तकालिकवनुदारविलयः दानं फलं परं घर्। परि
पालाग्नुं। कर्मचारी म—

14 नसा वाचा कार्यं प्राणिमिदिहां। कुश्विन्तसमास्वार्तकार्य्यांनमुनतम
[१८] दूतकीच महाप्रमादारम्भासामस्यात्मक्ष्मयमुग्। महापतपर्विपक
रणिक्षतम्भासामस्याम्यम—

15 स्त्राज्ञामन् समाजायांदुकातिविधि ५
16 त्र्यंवेदित्यित सम्बृ २० २
17 कार्त्ति वर्द १ [२०]
18 ख्यातीम मम महाराजापिराजयीप्रभम [२०]

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1 The m and d of "सबाह" are not certain, likewise the second k of "महेश्वर".
2 The word "पुराण" is also in the text of the Madhuban plate and has been left out by mistake in my transcript.
3 Read प्राणिमिदिहि.
4 Perhaps "महामार्दिया".
No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL

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

The Jatinga-Rāmesvara hill is near Śiddāpurā, in the Mōjakālmurū tālūka of the Chitālroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastrī and were transmitted to me by Dr. Hultsch.

A.—Inscription of Vīshnuvardhana-Vījayādītya; A.D. 1084.

This record is on a slab near the Śāryanākāraṇa shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral ṣ is very clearly distinguished from the dental s, by a marked turning up and over of the right-hand end of the lower part of the letter. The virāma is denoted by the sign for the vowel u,—in selečīṭiṃun, line 11.—The language is Kanarese.1 And the whole record is in prose.—As regards orthography, there are several cases in which the letters ṣ and s are wrongly interchanged; but the only point that calls for special notice, is the curious use of kh, by mistake for k, in Chalukhya, line 4, and Trailokhya, line 5.

The inscription is a record of Vīshnuvardhana-Vījayādītya, who was styled Āhavamalla-aṅkakāra, i.e. the warrior or champion3 of Āhavamalla,—one of the sons of the Western Chālukya king Trailokya-Āhavamalla-Sōmesvara I. It is a Śaiva inscription. And it records that, while, at Kāmpī,—which is evidently the modern Kampili, on the Taugabhadrā, in the Hospet tālūka of the Bellary district,—he was reigning over (or, more

1 I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittell’s Kannada-English Dictionary, and abandon the use of the term “Old-Kanarese.” The words para-kṛṣṇa (ll. 17, 18), madima (ll. 18, 19), and para-polā and para-varā (l. 24), are unintelligible. So also, momadum etc. in lines 27-29, where the text is rather doubtful.

2 As used in this and similar birup∃, aṅka seems,—as the Kanarese affix akṣa is used,—to be intended to be applied in its meaning of a military show, or sham-fight; war, battle. But aṅka may also represent the Sanskrit aṅkakṣa, an arithmetician; and there may be some such implication as that by which the prefix of the name of the Eastern Chālukya king Gupaka-Vījayādīta III. is explained by the statement (see Ind. Ant. Vol. XX. p. 102) that he was “a thorough arithmetician (aṅkakṣaḥ aṅkaḥ).”

3 The terms used to denote the relationship of Vīshnuvardhana-Vījayādītya to Sōmesvara I. are, maha here, and senda in his Dāvagare inscription (Pāli, Sanskrit, and Old-Canarese Inscriptions, No. 136; Mysore Inscriptions, p. 19).—Elsewhere, and at a time when I knew of only the Dāvagare record, I questioned the literal application of them in this case (see Ind. Ant. Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chālukya records; that Bilhaṇṇa does not refer to him in the Vikramāditya-rājanāma; that the title Fesą-mandali-tvārā or “lord of the province of Yavī” (applied to him in the Dāvagare record), and the epithets svaralokādīra and samsantaralokādīra, “asylum of all mankind,” appeared to make it plain that, on one side at least, he was of Eastern Chālukya descent; that such expression as “born to” Sōmesvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which show that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms maha and senda should be accepted literally. The title Fesą-mandali-tvārā, however, which can hardly have any connection with the Nālambarāṇa province, may mean that Vīshnuvardhana-Vījayādītya’s mother was an Eastern Chālukya princess.
properly, was governing) the Nołambavadi thirty-two-thousand province, he granted some land at a village named Kirıya-Dakivaudvangi, of the Dakivaudvangi seventy in the Kanivyaka] three-hundred, for the benefit of the god Siva under the name of Ramesvara of the Bālgōti tīthī, which must be the ancient name of the site on which the shrine of Jatinga-Ramesvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaśiśka (April-May) of the Krōdhiṃ satvatsara, Śaka-Samvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1064. On this day, the full-moon tīthī ended, by Prof. Kera Lakshman Chhatre’s Tables, at about 33 ghaitis, 18 padas, = 13 hrs. 18 min., after mean sunrise (for Bombay) And von Oppolzer’s Canon der Finsterniss shows (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sōmēśvara I. And Vishnusvadhana-Vījayāditya was, therefore, administering the Nołambavadi province as one of his father’s viceroys.

TEXT.9

1 Om3 Svasti Śa(sa)mastabhuvanaśrayaṁ
2 dṛiprithviḥvallabham mahār[a]jādihi-
3 rājān paramēsvaram paramabhaṭt[ā]rakṣaṁ
4 Satyavrāyaś-Kuṭa-tiṣṭakāṁ Chālukhya-
5 bhūraṇaṁ śri(śri),Traiṭākhyya(kya)malla-chakravartti-
6 ya magaṁ samastalokārṣayaṁ sama-
7 sta-budha-jan-ārasyaṁ = A h a v a m a l l a n - a [ m ] -
8 kakā[ā]ram śri(śri)-Vishnuvardhmana-mahār[ā]-
9 jam Vījayādityaṁ Nołambavadi-
10 mn(mū)vattir-chehh [ā] śīra[m a n - a] uttam-re
11 Ka[ṁ]piḷiya nelevōḍinonu sukha-
12 din-aros-gyuynt-u(t)re [10] Śaka-varaham
13 [g]ēṇeyva Krōdhiṃ-satvatsara Vai-
14 [dā]khada punppamo Sōmavāra
15 [c]aar[n]dra-grahaṇa-parbba(rvva)-nimittaṃ Balgō-
17 [nai]vēvyak[k]jam kaṃḍa-śaṭika[k]am pa guar-
18 keṣaṃ-bōṭbhoḷagāḍa su[sū]jeyargam ma[8]
19 ma-tapōbhan[a][r]igge14 vidyādānak[k]jam15 Devendra-

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1 See the Table of the Western Chālukya dynasty, above, Vol. III. p. 230.
2 * From the ink-impression.
3 * Represented by a plain symbol.
4 * Read śripatkhād.
5 * Read Chālukyā-dhūrapaṇam.
6 * Read dēvarg[e].
7 * Read bhūraṇaṃ.
8 * Read mahārāja-Vījayādityaṃ.
9 In the first syllable of this word, there are two or three marks of damage above the ā, which might, consequently, be read either with or without the anusvāra. But there can hardly be any doubt that the place is the modern well-known Kampaḷi, and that, therefore, the anusvāra is to be accepted.
10 The krōḍ was commenced without having room enough for the r; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another aksara between the gū and the krōḍ.
11 Read Rāmesvara.
12 * Read kaṇḍa-śaṭikākṣam.
13 The su was omitted, and then was inserted below the pūda, between the lines. There are cross-marks above the dārgya and beside the sa, to mark the omission and the suppliel of it.
14 The da was omitted, and then was inserted at the end of line 21. There are cross-marks, above the dyās and beside the dd, to mark the omission and the suppliel of it.
While the asylum of all mankind (line 6), the warrior (or champion) of Āhavamalla-(Sōmayāsvara I.), the glorious Vishñuvardhana-mahārāja-Vijayāditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the Mahārājādēvā, the Paramārā, the Paramahāttaśevara, the forehead-ornament (or glory) of the family of Satyārya, the ornament of the Chālukya, the glorious emperor Traillōkya-ame (Sōmayāsvara I.) (l. 5),—governing the Nolambavādi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kāmpili:—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśākha of the Krōdhin samvatsara, which was the Śaka year 866 (ll. 12-15), (he gave) fifty māttras, which shall continue as a sarviṇamānta-grant as long as the moon and sun may endure, of the fields of (the village of) Kīriyā-Deśikaḍāvāngi (ll. 23, 24) in the Deśikaḍāvāngi seventy (ll. 22, 23), a town which is in the Kānpyaka three-hundred (l. 21), with libations of water, to Dēvenāpaṇḍita (ll. 19, 20), for the god Rāmēvara of the Balgōti īrtha, for oblations, for the repair of, for the dancing-girls belonging to ..., and for the imparting of education to the ..., ascetics.

B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jāṭīga-Rāmēvara.—The writing covers a space of about 2' 6" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral ğ and the dental d. The virāca is denoted by its own proper sign,—in dēvar, line 7, kottar, line 12, and Balgōtiyal, lines 13, 14. The size of the letters ranges from about 3" to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

The inscription is a record of Jayasimha III.,—here named in full Traillōkya-ame, Nolamba-Pallava-Perināti-Jayasimhadēva, and styled Anāna-singa or the lion of his elder brother,' and described as a pramānādēvā or most devout worshipper of the god Mahēvara (Śiva),—one of the sons of the Western Chālukya king Traillōkya-ame-Āhavamalla-Sōmayāsvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavādi, he was reigning over, or, more properly, was governing (probably the Nolambavādi

1 Read ̥dārā-purvavakṣa đaṭī.  
2 Read mūnāraś.  
3 The ruma was commenced at the end of line 26,—thus giving the appearance, at first sight, of another akṣara after the dha. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.
thirty-two-thousand), he granted a village named Bannekal, in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōti tīrtha.

The details of the date on which the grant was made, are — Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikrit saṁvatsara, Śaka-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tīthī began at about 28 ghanta, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tīthīs.

The date falls within the period of the reign of Sōmēśvara II. And Jayasimha III. was, therefore, holding authority as one of his oldest brother's viceroys. The record gives him, indeed, two of the paramount titles,— Mahārājādhirāja and Paramēśvara,— as well as the paramount epithet Āṣṭarājāyogyakarīśvarā; but the same is done in another record, of his father's time, at Dērū in the Bijāpur District, and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage; and this rather suggests that his mother, Bāchaladēvi,— the mother of also Sōmēśvara II. and Vikramāditya VI.,— was a Pallava princess.

TEXT.*


ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the most devout worshipper of the (god) Mahēśvara, the lion of his elder brother, the glorious Trailōkya-malla-Nōjaṁ-ba-Pallava-Permādi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (I. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavādi (I. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikrit saṁvatsara which was the Śaka year 993 (II. 8, 9), he gave (the village of) Bannekal (I. 11), a town which was included in the Kaniyakal three-hundred (I. 10), as a saṁvatsara-grant, with libations of water, to Amṛitarāsi(ī) (II. 11, 12), for the god Rāmēśvara of the Balgōti tīrtha (I. 9).

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1 Sir Walter Elliot's Cornētesa-Dēsa Inscriptions, Vol. I. p. 178; verified from an ink-impression.
2 So, also, the Dērū record,— mahā-Pallava-anvaya.
3 From the ink-impression.
4 Represented by a plain symbol.
5 Read mahim-ōday; or, perhaps, mahim-ōyam-ōday.
6 Read Phālguna.
No. 31.—DATES OF CHOLA KINGS.

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

(Continued from page 73.)

When my account of the ten Chóla dates, published above, pp. 66-73, had already been printed, Dr. Hültzsch sent me for examination the texts and translations of the following fresh Chóla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Rájaḍhirája; and the four other dates (Nos. 16-19) are of the reign of the king Kúlōttunag-Chója III.

A.—RAJADHIRAJA.

11.—Inscription on a stone behind the Sómasévara temple at Mínđigal in the Kólár district.¹

1 Svasti śr̥l [||*] Saka-varishta 97[0]nēya Sābbajitu-saṁvad-
2 taaradal śr̥mat-Vira-Páṇḍiyana taleynn Śr̥rama-
3 na sāleyu[śh*] koṇḍa kōv-Īrājakāśaripadma-āna uṇḍiyā ār̥l-Śr̥jadhi-
4 ājādevargge yāṇḍu muvatantēya.

"In the year Sarvajit (which corresponded to) the Śaka year 97[0], (and) in the thirtieth year (of the reign) of king Rája[kṣa]sarivarman, ātās the lord, the glorious Rájaḍhirájadēva, who took the head of the glorious Vira-Páṇḍya and the palace of the Chēra king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Rájaḍhirája's reign must, at any rate partly, have coincided with Śaka-Saṁvata 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṁvata 965 expired; the 27th year in the date No. 13 to Śaka-Saṁvata 966 expired; the 29th year in the date No. 14 to Śaka-Saṁvata 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṁvata 971 expired.

12.—Inscription in the Vaidyanātha temple at Tirumalavādi in the Trichinopoly district.²

1 || Svasti śr̥l [||*] Tíngal-ēr̥ . . . . . . . . . . .
8 Jaya[kṣa]koṇḍa-Śójan-ennum madi-kēlu kōv-Īrājakāśaripadma-āna uṇḍiyār ār̥l-Śr̥jadhirājadēva-
10 . . . . imyāṭtai³ Mina-naṁgaru Budan-kil[a]nai perga U-
11 ttr̥attā-nāṅgu īrā.

"In the [3]6th year (of the reign) of the wise king Rájakṣāsarivarman surnamed Jaya[kṣa]koṇḍa-Chója, ātās the lord, the glorious Rájaḍhirājadēva,—at night on the day of Uttar[-Phalguni], which corresponded to a Wednesday in the month of Mina in this year."

¹ No. 279 of the Government Epigraphist's collection for the year 1895.
² Read śr̥mat-Vira-.
³ No. 78 of the Government Epigraphist's collection for the year 1895.
⁴ Read luo-ṭṭai Mina-naṁgaru.
No. 31] DATES OF CHOLA KINGS. 217

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhīrāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 966 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 966 expired the month of Mina lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the naksatra Utara-Phaiguni on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nīllvancēvara temple at Tiruppaṅgilī in the Trichinopoly district. 1

1 || Svasti ārī || Tiṅga=dr

17


19 [yār ārī]-Rājādhīrājādvarkaṁ yāṇḍu [2]7vadu

21

22 navamiyam Budan-kilamayam perga M[ūla]ṭṭi-ṭāl.

"In the [2]7th year (of the reign) of Jayaṅkoṇḍa-Chōla, the king whose great fame was rising, Rājākēsaḷivarman, alias the lord, the glorious Rājādhīrājādeva,—on the day of Mūla, which corresponded to a Wednesday and to the ninth tiṭhi of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhīrāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 966 expired the month of Kumbha lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th tiṭhi of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 15th February A.D. 1045, when the moon was in the naksatra Mūla (by the equal-space system) for 13h. 5m. after mean sunrise.

14.—Inscription in the Rājāgopala-Perumāl temple at Maṉimaṅgalam in the Chingleput district. 2

1 || Svasti ārī || Tiṅga=dr

7

Jayaṅkoṇḍa-Śeḷaḷu-yaṛa-perum-pugaḷ = kkōv-Arajaḵēsarivaṁsar- śaṅa udaiyār ārī-Rājādhīrājādvarkaṁ yāṇḍu 29[a]vadu

[Dha]nu-nāyaṛu pūrva-pakṣhata dvitigayum Budan-kilamayum perga Tiru-

8 vōṇatti-nāl.

"In the 26th year (of the reign) of Jayaṅkoṇḍa-Chōla, the king whose great fame was rising, Rājākēsaḷivarman, alias the lord, the glorious Rājādhīrājādeva,—on the day of Śravaṇa, which corresponded to a Wednesday and to the second tiṭhi of the first fortnight of the month of Dhanus."

This date, of the 26th year of Rājādhīrāja's reign, would be expected to fall in Śaka-Saṃvat 966 expired. In Śaka-Saṃvat 966 expired the month of Dhanus lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the naksatra Śravaṇa on a Wednesday, viz. on Wednesday, the 3rd December A.D.

1 No. 90 of the Government Epigraphist's collection for the year 1892.
2 No. 8 of the Government Epigraphist's collection for the year 1892.
3 Read "ɪrdyā".
1046, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the tithi which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second tithi of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṅvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third tithi of the bright half.

15.— Inscription in the Vaidyanātha temple at Tirumâladvâdi, 1

\[\text{Ja[ya]jâkoṇḍa-Śējan u-}\]
\[\text{yâ[r] kō Rāja[k]jēśariva[nma]rāṇa u[d]ai-}\]
\[\text{ār-Rājâdhirâjadēvarkkka}\]
\[\text{yā[n]du}\]
\[\text{[3]vadu}\]
\[\text{Viyála-kkîl[a] m[a]i pezra Tiruvâpatti-nân-}\]
\[\text{ru.}\]

"In the [32nd year (of the reign) of Jayaṅkoṇḍa-Chôla, the king whose great fame was rising, Rājakâśarivarman, alias the lord, the glorious Rājâdhirâjadêva,—on the day of Śrâvana, which corresponded to a Thursday in the month of Vriśchika in this year."

This date, if really of the 32nd year of Râjâdhirâja's reign, would in the first instance be expected to fall in Śaka-Saṅvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṅvat 970 and 972 expired. In Śaka-Saṅvat 971 expired the month of Vriśchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the nakhaṭra Śrâvana on Friday, the 3rd November A.D. 1049, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṅvat 970 expired the month of Vriśchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the nakhaṭra Śrâvana on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṅvat 972 expired the month of Vriśchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the nakhaṭra Śrâvana on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhânta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Râjâdhirâja's reign, 2 the date would be expected to fall in Śaka-Saṅvat 961 expired, and for that year it would be correct. For in Śaka-Saṅvat 961 expired the month of Vriśchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the nakhaṭra Śrâvana on Thursday, the 22nd November A.D. 1039, by the Brahma-siddhânta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1046 fell in the 26th year of Râjâdhirâja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Râjâdhirâja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

1 No. 51 of the Government Epigraphist's collection for the year 1895.
2 Of the preceding lines of this inscription no impressions were prepared.
3 [As the first figure of the date is indistinct, the reading "22" is not absolutely impossible.— E.H.]
2. In the year Piṅgala (which corresponded) to the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) of the glorious Kuḷottūṇga-Chōḷadēva who took Madurai and Iḷam and was pleased to cut off the crowned head of the Pāṇḍya,—[on the day of] Rēvati and a Friday which was the fifteenth solar day of the month of Viśchikha."

The Jovian year Piṅgala, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year Viśchikha-saiṅkrānti took place, by the Ārya-siddhānta 11th. 10m., and by the Śārya-siddhānta 13th. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Viśchikha of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Viśchikha corresponds—certainly by the Śārya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 31st November A.D. 1197 which was a Friday, and on which the moon was in the nakṣatra Rēvati for 13h. 47m. after mean sunrise.—According to the wording of the date this day, Friday, the 31st November A.D. 1197, would have fallen in the 19th year of Kuḷottūṇga-Chōḷa’s reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king’s reign.

17. In the year of king Parākēśarivarman, alias the emperor of the three worlds, the glorious Kuḷottūṇga-Chōḷadēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,—on the day of Puṣhya, which corresponded to a Tuesday and to the fifth tīthi of the second fortnight of the month of Viśchikha."

This date, like No. 16, falls in the month of Viśchikha, and is, as No. 16 professes to be, of the 19th year of the king’s reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Viśchikha of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th tīthi of the dark half ended shortly

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1 No. 197 of the Government Epigraphist’s collection for the year 1894.
2 Read ppaṅgṛ-āśīñ-dvāyatiṁ-gāṅgāhān.
3 No. 66 of the Government Epigraphist’s collection for the year 1892.
after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Saṅvat 1118 expired. In that year the month of Vṛṣchikha lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th titiḥ of the dark half ended 14h. 10m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the nakṣatra Pushya, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.—Inscription in the Vaidyanātha temple at Tirumalavāḍi.¹

1 Svasti śrī [II*] Puyal vā[y*]ttnu . . . . . . .
7 . . . . k̐̄=Pparakāṣaripāṇmmarāṇā Ti[ri]buvaṭhachakkarrav[a]ttiga
Maduraiyum [I]ḷamum Ka-
8 ruvārum Pāṇḍiyāṇ muḍi-ttālaiyun=koṇḍu virar abishekamum Vijayā-
[a]bhishekamum paṇṇ[i]̄=a[r] uliga śrī-Tīribuvaṭhadrē-
9 vaṇku yāṇḍu 34āvadu Kaṇni-nāyāru pārva-pakhattu daśamiyum
Tīngat-kīḷamaiyum pēṟa Tiruvōṭuṭtē nāl.

"In the 34th year (of the reign) of king Parakāṣarivarman, alias the emperor of the three worlds, the glorious Tīribuvaṭhadrēva, who took Madurai, Ḣḷam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,—on the day of Śravana, which corresponded to a Monday and to the tenth titiḥ of the first fortnight of the month of Kanyā."

As the preceding date No. 17, of the 19th year of the king’s reign, apparently fell in Śaka-Saṅvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṅvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṅvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th titiḥ of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the nakṣatra Śravana, by the equal-system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.—Inscription in the Rājaṉeḷḷa-Peṟumāḷ temple at Maṉiṁāṅgalam.²

1 Svasti śrī [I*] Tīribuvaṭhachakkarravāṭtiga[[] Maduraiyum Ḣḷamum
Pāṇḍiyāṇ muḍi-ttālaiyun=koṇḍu sarāliya śrī[1]-Kulōṭṭunga-Śo[ṇ]daṭēva vaṇku ya-
2 nū 12āvadu Dhamu-nāyāru aparā-pakhattu navamiyum Tīngat-
kīḷamaiyum pēṟa Śittirai-nāl.

"In the 13th year (of the reign) of the emperor of the three worlds, the glorious Kulōṭṭunga-Chōḷadēva, who was pleased to take Madurai, Ḣḷam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a Monday and to the ninth titiḥ of the second fortnight of the month of Dhanus."

The two preceding dates show that this date, which is of the 12th year of the king’s reign, in the first instance may be expected to fall in Śaka-Saṅvat 1111 expired. In that year the month of Dhanus lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the nakṣatra Chitrā, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

¹ No. 74 of the Government Epigraphist’s collection for the year 1896.
² Read viṣṇu-āṭṭāra.
³ No. 8 of the Government Epigraphist’s collection for the year 1892.
of the original date, there can be no doubt; but it must be pointed out that the śīhī quoted in the date, the 9th śīhī of the dark half, when calculated by our tables, had ended 31 minutes before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulottunga-Chōla III. commenced some time between the 5th December A.D. 1177 and the 10th September A.D. 1178 (both days inclusive).

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No. 32.—SHOLINGHUR ROCK-INScripTION OF PARANTAKA I.

BY E. HULTZSCH, Ph.D.

Sholingur is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bānīvaram. The present Tamil name of the town, Śoḷaṉgipuram, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work Guruparamparamparamprabhādeva uses the Sanskrit form Chōlaśinhaspura. A modern temple of Śiva in the town bears the name Chōlapurīvāra, which yields another Sanskrit designation of the place, vis. Chōlapura. A neighbouring hill bears a temple of Ānjaneya, which contains a Telugu inscription of Rāmadēva of Penugūḍa, dated Śaka-Saṅvat 1542, the Rādha Saṅvatāvara. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the Nālīyiraprabandha, the Guruparamparamprabhādeva, and the Viṣṇuvacanadarika (verses 259 to 297). The names by which these works designate the hill, are Kadignai in Tamil and Ghaṭikākhalai in Sanskrit. The only two inscriptions of the temple belong to the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara, from which it appears that the term Ghaṭikākhalai was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Śudukatamalai on account of its proximity to the burning-ground (śudha-kāda) of Sholingur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

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1 Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Aryanāsadānta 288° 37' 25", by the Śrīyanāsadānta 289° 5' 6", and by the Brahma-sadānta 289° 47' 58".
3 This name is perhaps a survival from the time of the Bāṇa dynasty.
4 See my First Report on Sanskrit Manuscripts, p. 62, f.
5 Wilson's Macéan Collection, p. 154, mentions the Ghaṭikākhalakāmadābhaya, a legendary account of this hill in the Sanskrit language. Vaiḍūrya Vaiṣṇavatākara invokes "Nyisimha, the husband of Amsatālakavrī, who resides on Ghaṭikākāli," at the beginning of his commentary on the Turakasamāṇa, and Deodāiyakāra invokes "Ghaṭikākhalakāmadābhendra" as the beginning of his Chandamardana; see Nos. 975 and 1523 in my Second Report on Sanskrit Manuscripts.
6 A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contains the name of the king, has been cut away.
inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayēndiram plates of Hastimalla. It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayēndiram plates of Hastimalla as Parakāśarivarman, a surname of the Chōja king Parāntaka I, who ruled from about A.D. 900 to 940.

The Sanskrit portion opens with an invocation of Viṣṇu (v. 1). The next verse celebrates Āditya (L.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Viḍa-vārya. He granted the revenue from (a field called) Vamśavāra in favour of a tank named Chōjavārīdhī (v. 4). This Parāntaka (I.) had conferred the title 'lord of the Bānas' (Bāṇadhipa) on Prithivipati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallāla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual captatio benevolentia (v. 9), in which Hastimalla is called Viḍa-Chōja. The last verse (10) states that these verses were composed by the Vaiķhānasa Kumāra of the Kāśyapa gōtaṇa.

The second Tamil portion records that Hastimalla, surnamed Viḍa-Chōja, the king of Parivai and vassal of the Chōja king, executed the royal grant by assigning the paddy-field named Mūṅgilvārī (to the tank).

In the concluding Sanskrit portion, the inscription is styled an eulogy (pratāsta).

The Gaṅga-Bāṇa king Prithivipati II. surnamed Hastimalla is already known from one of the Udayēndiram grants. Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayēndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parāntaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayēndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading rājaḥāsana, while the Udayēndiram plates read rājaśāsana, instead of which I had conjectured rājāḥāsana before I knew of the existence of the Sholinghur inscription. A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayalaya, the grandfather of Parāntaka I., while his father Āditya I. is referred to in both. As in the Udayēndiram plates, the Gaṅga-Bāṇa king Prithivipati II. appears here as vassal and executive officer (ādānta, v. 8) of Parāntaka I. His surname 'king of the people of Parivai' (Parivaiyar king, ll. 20) corresponds to 'lord of Parivipuri' in the Udayēndiram plates (v. 24). I am

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1 South-Indian Inscriptions, Vol. II. No. 76.
2 As the earliest known instance in which Parakāśarivarman receives the epithet Madurai konda, i.e. 'the conqueror of Madhuch,' an inscription of his 10th year (No. 119 of 1898), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.
3 See above, p. 178, note 12.
5 ibid. No. 76. The following may now be added to my remarks on the situation of the village granted (ibid. p. 383). Among the boundaries of Kaḷiikkōṭṭhu (p. 389) we find in the east a channel which feeds the Viṣṇumahāngalātri, i.e. 'the tank of the inhabitants of Viṣṇumahāgalām.' This village still exists and has given its name to a Railway station between Vēṇiyamūbdhi and Anubdr.
6 See ibid. p. 384, note 16.
unable to identify Paśiviprā or Paśivai, which appears to have been the residence of Prthivipati II, and Vallalā, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads nṛparādi-kīla Viśa-Chōḷaṇa, while the Udayāndiram plates (v. 25) have sa Parāntaka ekavira. Hence one might be tempted to conclude that Viśa-Chōḷaṇa was a surname of Parāntaka I. But in the Tamil portion (I. 20) Viśa-Chōḷaṇa is again used as a title of Hastimallā. This fact is important, as it enables us to identify two persons mentioned in another Udayāndiram grant (above, Vol. III. No. 14), of which only the second and the fifth plates are preserved. The nṛpēcava Viśa-Chōḷaṇa and his sovereign Parakāsarivarman, with whose permission this grant was made, are no doubt identical with the nṛparādi Viśa-Chōḷaṇa (i.e. Hastimallā) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakāsarivarman. Further it becomes now probable that the Viśa-Chōḷaṇa who is mentioned in the Vēḷur inscription of Kaṅgaradēva (above, No. 9), is also identical with Prthivipati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāṣṭraṅgūṭa king Kṛṣṇa III. From later inscriptions we know of two other chiefs who bore the name Viśa-Chōḷaṇa. The first of them was a vasaḷ of the great Chōḷa king Rāṣṭrāṅgūṭa, and the second was the father of a certain Viśa-Champa.

According to the Tamil portion (I. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimallā, was a paddy-field named Mūṅgilvarī. This Tamil term is Sanskritised in verse 4 as vañśavārī, in which vañśa corresponds to the Tamil word vāṭāgīl, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named Chōḷavārīdhi (v. 4), i.e. 'the Chōḷa ocean.' As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimallā may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

**TEXT.**


5. kulā bharta[n]dharā-gōlakam kamp-[ā]pāya-nirāku[la]m prabhur-

abhūd-āditya-nāmā nṛpāḥ [^*]

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1 In his *List of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Parivipuram in the Viluppuram taluk of the South Arcot district.


3 The word *samudra*, 'ocean,' and its synonyms are frequently employed, though hyperbolically, as the second portion of names of tanks. Thus, the Gaṅapēvaram inscription of Gaṇapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhīmasamudra. At Bangalore two tanks bear even now the names Dharmānubhadi and Kēmānubhadi, i.e. 'the ocean of Kēma (Gaṇā), who is said to have built the Bangalore fort in A.D. 1687; see Mr. Rice's *Hyder and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *äri*, the Kanarese *kere*, and the Telugu *cheruve* became the ending of many village names in Southern India.

4 From four inked stampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

5 Read ärūdha. 6 Read perhaps *sākharā nṛpā-budā*.
TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakasaraivarman].

[Verse 1, which is mutilated, contains an invocation of Vishnu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Āditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

1 Read perhaps amrita-śahāri.
2 Cancel muni, which is synonymous with the following prabhāna.
3 Read -prabāna-śūrta-
4 Read perhaps -ādityanda-
5 Read Āditya.
6 Read Āditya.
7 Read Āditya.
8 Read Āditya.
(V. 3.) From him was born the glorious king Viranārayana, a jungle-fire to enemies, who, visibly (and) amply manifesting the glory of Chakradhara, (which resides) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (his) strong arm.

(V. 4.) This Parantakadēva eagerly granted, until to the end of the age, for the enrichment of the Chōlāvaridhi tank, the whole royal revenue derived from Vāmāvāri.

(V. 5.) That prince, a flamingo in the tank of the Gaṅga race, who received this Parantaka, who attacked kings in battle, a grant in the shape of a (copper) plate, which was the instrument of the attainment of the dignity of lord of the Bānas (Bāddēhrīḍja);

(V. 6.) All who bore the name Prithivipati (i.e. the lord or husband of the Earth), because he practised the four (pursuit of human life) after he had taken (to wife) the Earth (Prithi);—a word which the ancients prefer, as it characterizes the nature (of the earth),

though there are (other) plain and short (synonyms) like bhūti;—

(V. 7.) That Prithivipati whom, oppressed by the Kali (age), the political crowd of virtues, eis. courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, etc., forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of Balī;—

(V. 8.) This Hastimalla, who amply showed that a particle of the Sun was inherent in him, in the battle called (after) Vallāla, which resembled deep darkness,—became, at his humble request, the royal messenger (āyapati) for this charitable work.

(V. 9.) "The religious merit of those who perform (grants) and of those who protect (them), is equal. Therefore protect (the present gift)"—(Speaking) thus, the chief of princes Viru-Chōla incessantly bows (his) head, whose diadem are the lotus-feet of Purāri (Śiva), to future kings.

(V. 10.) These verses were composed by the sage Kumāra, the founder of whose gōtra was the sage named Kāẏapa, (and) whose śūra, named Vaihkānasa, grants salvation (?) during (the performance of) the rites (prescribed by) the ascetic (ārāmaṇa) Vikanasa, whose other name was Brahman.

(Line 19.) (The servant of) the lotus-feet of the Chōla king; the auspicious Viru-Chōla; the king of the people of Purīvalai Attimallañ (Hastimalla) himself gave the paddy-field named Mūngilvari, so that (the tank) might enjoy gifts (?), revenue (?) and gold (connected with) six shares.

(L. 21.) (This) prākāti was written by Skandaśadhun, the son of Śrīkaṇṭha, a descendant of a family of architects (ēkapati) and an inhabitant of the prosperous [Pṛap]purī.
No. 33.—PITHPURAM PILLAR INSCRIPTION OF MALLAPADEVA; SAKA-SAMVAT 1124.
BY E. HULTZSCHE, PH.D.

This is the third of the four inscriptions on the pillar at the entrance of the Kuntimadhava temple at Pittapuram. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the Telugu alphabet. The languages of the inscription are Sanskrit (verse and prose) and Telugu prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll. 90-93 and 1. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel e is used for a, especially after y, in Yamunâ for Yamunâ (l. 26); tēmâyēn for tēmâyān (l. 47); -yētā for -yatā (l. 64); jēyētē for jēyatē (l. 94); nîrûpamānē for nîrupamāna (l. 54); and Pētāmē for Pētāmā (l. 92). Ū occurs instead of ë in naûndānē for naûndān (l. 4); ekōnā for êkōnā (l. 20); and bhānûr for bhânûr (l. 79). i and ë are interchanged in chakrē (l. 17) and kalâvāt-ëtē for kalâvāt-ëtī (l. 70). Consonants are prefixed in Jīyākē for Jīyākē (l. 17); uṭtāmē for uṭtāmā (l. 64); ñrīpē for ñrīpē, ñdīpē or ñdrīpē for ñrīpē (ll. 69, 51 and 55, and twice in l. 66) and ðripē for ðripē (l. 56). The diphthong ao is improperly used in the second syllable of Hāthi-ya for Hāthi-ya (l. 69) and in -saûjīkō for -saûjīkō (l. 64). Finally, instead of Jīyākēna we find Śrēkēna (l. 79), as in the Ekāramaśā inscription of Gaṇapati.

About two thirds of the inscription are taken up with the genealogy of the Eastern Chāluksya kings, which agrees on the whole with the account given in the Koramelli plates of Rājarāja I., the Chellōr plates of Vīra-Chōda, and the second Pittapuram inscription. There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhattākara or Indrarāja, is here called Indurāja (l. 34); he is stated to have ruled for seven days, as in the second Pittapuram inscription and in three copper-plate grants. The eleventh king, Nārendra, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).

The thirteenth king, Guṇa[ga]-Vijayāditya, bore the surname Tribhuvanānukṣuśa. He is reported to have played the game of ball on the battle-field with the head of Mangirāja; to have burnt Chakrañāta; to have frightened Saṅkīla, residing in Kiraṇapura and joined by Krishṇa; to have restored his dignity to Vallabhēndra; and to have received elephants as tribute from the king of Kalinga (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that Vijayāditya III., "prompted by the lord of the Raṭhas, having conquered the unequaled Gaṅgas, cut off the head of Mangī in battle," and that, "having frightened Krishṇa (and) Saṅkīla, he completely burnt their city." A second inscription says that Vijayāditya III. was "renowned through killing Mangī and burning Kiraṇapura." Krishṇa, the enemy of Vijayāditya III., used to be identified with the

1 Compare above, Vol. III, p. 22.
2 Ind. Ant. Vol. XXI, p. 201, text line 14. In an inscription at Śrīkōrnam (No. 308 of 1896) both Śrēkēna and Jīyēkēna occur instead of Jīyākēna, as in lines 79 and 96 of the third Pittapuram inscription.
3 See above, p. 84, and notes 5 and 6.
6 Compare ibid. p. 100.
7 Ind. Ant. Vol. XIII, p. 221, and South-Indian Inscriptions, Vol. I, pp. 28, 29 and 42, where Saṅkīla is rendered by 'fire-brand.' The inscription now published proves that Saṅkīla is a proper name, and that, i.e. p. 36, note 11, we must read bhītis-dvītaus.
8 ibid. p. 38, note 2. The present inscription shows that I was wrong in altering Kiraṇapura into Krishṇapura.
Rāṣṭrakūṭa king Kṛishṇa II. This identification cannot be upheld, because the expressions ‘lord of the Rāṭṭa’ (Rāṭṭa) and Vaiṭalhēndra in the Eastern Chālukya inscriptions must refer to one of the two Rāṣṭrakūṭa contemporaries of Vījayaḍītya III,— either Amoghavarsa I. or Kṛishṇa II. The former of these two kings claims to have been “worshipped by the lords of Mālava and Vēṅgī.” If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vījayaḍītya III. was a vassal of Amoghavarsa I. The Mālava king who was dependent on Amoghavarsa I., I suspect to be identical with the Kṛishṇa who was ‘frightened’ by Vījayaḍītya III., and with the Paramāra king Kṛishṇarāja or Uṇḍendra, whom Professor Bühler places after 900 A.D. An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛishṇa, refers to the burning of Chakrākūṭa. This place is probably the same as Chakrākūṭa, which appears to have been situated in the dominions of the king of Dārā, the capital of Mālava. Kiraṇapura, where Sāṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vījayaḍītya III., may have been a Gāṅga king.

The fourteenth king, Chāḷukya-Bṛhma (I.), is stated to have been victorious in 360 battles, and to have founded a temple (of Śiva), called Chāḷukya-Bṛhmēśvara after his own name (v. 11). This temple still exists at Bṛhmavāram near Cocanada in the Gōḍāvārī district. In three of its inscriptions, it bears the name Chāḷukya-Bṛhmēśvara or Chāḷukya-Bṛhmēśvara. The name of Bṛhmavāram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chāḷukya-Bṛhmēśvarapura, in another (No. 463 of 1893) Chāḷukya-Bṛhmēśvaragiri, and in five others Chāḷukya-Bṛhmēśvara. As stated by Dr. Fleet, the opponent of Chāḷukya-Bṛhma I. was the Rāṣṭrakūṭa king Kṛishṇa II.

The seventeenth king, Vījayaḍītya (V.), had the other name Bēta (vv. 25 and 26). He was also called Kaṭṭhikā-Bēta (I. 45), because he wore a necklace (kaṭṭhād) as a symbol of his anointment as heir-apparent. Verse 15 states that the twenty-second king, Rāja-Bṛhma, had, besides Dānāravva and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānāravva) and Saktivarman, during which the Telugu country (Andhra-rājya) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chūḷa. As the accession of the great Chōḍa king Rājarāja is now proved to have taken place in A.D. 984-85, it follows that the conquest of Vēṅgī, which was effected in the 13th or 14th year of his reign, fell in A.D. 997-98, i.e. within the break of 27 or 30 years in the rule of the Eastern Chāḷukya kings.

Verse 19 supplies the name of Āṇcyadyāvī, the mother of the twenty-fifth king, Saktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājendrapraśa (or Kūḷottungag-Chōḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

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4 This seems to mean that he was engaged in war for a whole year successively.  
5 Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bṛhmavāram itself is called Skandārakā or Kārakārakā, i.e. the garden of the War-god.  
6 Nos. 463, 465, 467, and 468 of 1893.  
7 Ind. Ant. Vol. XX. p. 103.  
8 In South-Indian Inscriptions, Vol. I. p. 42. I have followed Dr. Fleet (Ind. Ant. Vol. XII. p. 221) in translating Rāṭṭa-dāyātta-baṅkā-maṅḍālaḥ Vēṅgī-maṅḍālaḥ by “the country of Vēṅgī, which had been overrun by the army of the Rāṭṭa claimant.” Instead of this read “the country of Vēṅgī, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Rāṭṭa (viz. Amoghavarsa I.).”  
9 Kaṭṭhikā-dyutimati-kṣaṇā, v. 25.  
10 See Ind. Ant. Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.  
11 ibid. p. 272.  
inscriptions allot to these two kings a reign of 41 and 49 years, respectively. Rājendravarman Chōda is stated to have ruled the Andhra-vishaya together with the five Dravidās. Here we have a fresh version of the fact that Kulottunga-Chōda I. did not only rule over Vēṅgī, but succeeded to the throne of the Chōda kingdom.

Rājendravarman Chōda’s immediate successor, Vikrama-Chōda, was hitherto known only from the Chellur plates of Kulottunga-Chōda II. From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōda country; and that, after his departure, the country of Vēṅgī became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōda king Parakāśavarman alias Vikrama-Chōjadēva, whose accession probably took place on the 18th July A.D. 1108.

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyārāja was Gauri of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarmar alias Chōdaganga of Kaliṅga, who was crowned in A.D. 1078. The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōda princess. The queen of Mallāpa II., Chandralā, was the daughter of Brahman, a Haihaya ruler of the Saṅgara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōna-manḍala. The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Ārada]dvāda (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallāpa III. was anointed in the temple of Kuntī-Mādhava at Pithapuri or Śrīpithāpuram in Śaka-Saṅvat 1124 (in numerical words and figures), on Sunday, the 10th titki of the dark fortnight of Jyaiśṭha, in the Simha lagna and the Āśvini nakshatra (v. 39 and 1.85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—“For Śaka-Saṅvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th titki of the dark half of Jyaiśṭha ended 22h. 10m., and the nakshatra was Āśvini for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40’, and the lagna Simha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”

The Śaka year in which the predecessor of Mallāpa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (jala-dhī) may represent either 4 or 7, the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th titki of the bright fortnight of Māgha, in the Rohini nakshatra and the Mina lagna (v. 36):—“For Śaka-Saṅvat 1049 expired, the date would

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1 The accession of Kalottunga I. is now proved to have taken place in A.D. 1070; see above, p. 72.
4 South-Indian Inscriptions, Vol. II. p. 308 f.
6 Above, p. 73.
7 Above, p. 84 ff.
8 The same date has already been calculated by Dr. Flett, Ind. Ant. Vol. XX. p. 283.
9 Thus, in one of the Śrīkurumam inscriptions (No. 231 of 1898) the word śīnaka corresponds to the figure ‘4’ (Śakadēśa śīnaka-śīnaka-śīnaka-śīnaka-śīnaka and Śakavaraṇaṭōla 1049); and in three others (Nos. 273, 336 and 355 of 1896) the words śīnaka and āṉara mean ‘7’ (Śakadēśa ravi-śīnaka-śīnaka-śīnaka and Śakavaraṇaṭōla 1079; Śakadēśa ravi-śīnaka-śīnaka-śīnaka-śīnaka-śīnaka-śīnaka and Śakavaraṇaṭōla 1078; Śakadēśa ravi-śīnaka-śīnaka-śīnaka and Śakavaraṇaṭōla 1072). For two other cases in which āṉara is used for ‘7,’ Professor Kielhorn refers me to Ind. Ant. Vol. XIX. p. 25, No. 16, and p. 373, No. 198.
THE EASTERN CHALUKYAS OF PITHAPURAM.

Bṛha, Kaṇṭhi-kā-Bṛha,
or Vijaya-ditya I.

Satyārāya,
*alias* Uttama-Chālukya;
m. Gauri of the Gāṇga race.

<table>
<thead>
<tr>
<th>Vijaya-ditya II;</th>
<th>Vimala-ditya</th>
<th>Vikra-māditya</th>
<th>Viṣṇu-vardhana I</th>
<th>Mallapa I</th>
<th>Kāma</th>
<th>Rājamārtanda</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. Vijaya of the race of the Sun.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Viṣṇu-vardhana II</th>
<th>Mallapa II;</th>
<th>Sāmīdēva</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. Chandra-devi, daughter of the Haihaya Brahma, lord of the Sagara-vishaya.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Viṣṇu-vardhana III;</th>
<th>Mallapa III; or Viṣṇu-vardhana III;</th>
</tr>
</thead>
<tbody>
<tr>
<td>crowned 11th January A.D. 1158;</td>
<td>crowned at Pīṭhapuraṇa on the 10th June A.D. 1202.</td>
</tr>
<tr>
<td>m. Gāṇgā, daughter of the lord of [Āra]da[vā]da</td>
<td></td>
</tr>
</tbody>
</table>
correspond to Saturday, the 14th January A.D. 1128. On this day the 10th tithi of the bright half of Magha ended 1h. 34m., and the moon was in Rohini for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was 290° 12', and the lagna Mina therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Saka-Saṅvat 1079 expired, the date would correspond to Saturday, the 11th January A.D. 1158. On this day the 10th tithi of the bright half of Magha ended about 16h. 30m. after mean sunrise. The moon was in Rohini by the Brahma-Siddhānta and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rohini, by all the three systems, to the end of the day. The longitude of the sun was 238° 24' at sunrise, and the lagna Mina therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the abhishekā actually took place during the 10th tithi." Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Saṅvat 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, Malla or, with his full titles, Sarvalokaśrāya-Vishṇuvardhana-Mahārāja alias Mallapaḍēva-Chakravartin, gave the village of Guḍivāda in the district of Prōl-nāṇḍu to the temple of Kunti-Mādhava at Śrīpiṭāmpura. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pīṭhāpura inscription and from inscriptions at Sarpavaram that the district of Prōl-nāṇḍu or Prōl-nāṇḍu included Navakhaṇḍavāḍa (near Pīṭhāpura) and Sarpavaram.¹ The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by Kanṭṭāchārya of Śrīpiṭāmpura, the same person who had engraved the first and second inscriptions on the pillar.

The village of Bhimavaram contains, besides the Bhimāvara temple, a temple of Nārāyaṇa. The ancient name of this temple was Rājanārāyaṇa-Vinnagara, i.e. 'the Vishnu temple of Rāja-Rājāraṇa.' According to an inscription of Kulottuṅga I. (No. 473 of 1893) it was founded by a Vaiṣṇava named Maṇḍaya, and was apparently called after the king himself, who had the surname Rājanārāyaṇa.² This temple contains two inscriptions of Sarvalokaśrāya-Vishṇuvardhana-Mahārāja alias Mallapaḍēva-Chakravartin or Mallapaḍēva-Chakravartin (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in Śaka-Saṅvat 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallapaḍēva was the son of Vijayāḍīya by Gefagadēvī). Hence he must be the same person as Mallapa-Vishṇuvardhana, to whose time the third Pīṭhāpura inscription belongs. According to the two Bhimavaram inscriptions, he would have ascended the throne in Śaka-Saṅvat 1098.³ I am unable to reconcile this fact with the statement of the Pīṭhāpura inscription, that he was crowned in Śaka-Saṅvat 1124.

Another inscription of the Nārāyaṇa temple at Bhimavaram (No. 474 of 1893) records a grant made in Śaka-Saṅvat 1068 by Narēndra, who was the son of Vijayāḍīya of Vēṇgi by Lakshmidēvi and the grandson of Malla. This Narēndra was evidently a half-brother of Mallapa III. He appears to be referred to as the son of Vijayāḍīya of Vēṇgi by Lakshmidēvi in a grant from the Gōdvārī district.⁴

TEXT.

1. श्रीभुवन्दन् महर्षिः विकसर् भीष्मरी जादुरुत्र ब्रह्मः। वेदे-
2. [निः] वर राधुन्दन्तातुतु मानसः [1*] भावकावशिशुनिशातोजनिः चछ-बनी।
3. श्यो याहिरविशिष्टे बंधःं कारो महर्षिर्भूपर्वम् [लिः] बंडमासं [II 1*]
4. [तः] आदिरीतापेतांपल्लुन् महिरिमिहः [1*] वृष्टो ज्ञेया वुढाद्विषेचारः
5. [वः] वर्गः [1*] : [1*] त्यादात् : ततो नाहुः : ततो यायात् : ता-
6. ता पूवः । भक्तवन निजः ताहें गुर्ये दला तद्यासकः [I*] मर्यः [1*]
7. यशमिव यो श्रीव्र "पुरब्जनांनरणयोगतयुजः" । [1*] ततो जनमे-
8. [जः] यः [1*] तत: प्राची: [1*] तत: श्रीयाचार्यात्: [1*] ततो चुप्पतः: [1*] तत: श्रीयाचार्यात्: [1*]
9. ततो जयन्: [1*] ततो भावभीमः [1*] त्यादेशः [1*] तत: श्री-धानन: [1*] ततो देवकः [1*]
10. त्यादुषः [10*] त्यादुषः [1*] ततो मनसः भवः [1*] तत: कार्यन्यः [1*] ततो नीलः [1*] [तः] तो दुः [चः] [13]
11. ता [1*] ततो भरतः । जयन्मतानातीरे श्राला युपाविरित्तरान् [1*] यो [भः]-
13. तो शशिः [15*] ततो विरोधः: [1*] त्यादि वाजः [16*] [1*] तत: सहस्त्र-वर्णः [1*] तत:ब्युधः [1*] [तः]-
14. [तः] परिचितः [1*] ततो भीमसेनः [1*] तत: प्रदीपणः: [1*] तत: श्रीम- [1*] ततो विचित्रिकी [खः] [1*]
15. [तः] पांडुराजः [1*] कुंशीत्रेरीयंशुचिरः [17] भोमस्मृतं नकुलः [1*]

* From inked outslapages, prepared by Mr. H. Krishna Sastri, B.A.
* Read "श्रीमनुमा".
* Read "भावभीमः".
* Read "भावभीमः".
* Read "श्रीमनुमा".
* Read "भावभीमः".
* Read "श्रीमनुमा".
* Read "श्रीमनुमा".
* Read "गुरुस".
* Read "ब्रह्मः".
* The ausvedra stands at the beginning of the next line.
* Read "श्रीमनुमा".
* Read "देव्यर्हितः".
16 [भि] ति स लेभे पंच मण्डिल लुक्स्ससतयान् । [४०] विषुव्यञ्जव वय्यख[त्] [स्]।
17 [प्] मति भर्मलवणं जहातुः वीमः पाशुपतप्रदानसमवे चवीकः यदा[श्] यथाः।
18 [वेन] दृष्टे [इ] ममवृवादिवषः चता सिंहासन वदविषयों विषुव्यञ्जनः।
19 [चु] दिति कौकेत्वकीर्दुः। [४०] ततोकुंतु[इ] ररमासुः। ततः परिवळः। ततः[श्] वेमकः। [त्]।
20 [ती] नरवाचनः। तत्तवसानिकः। तपः दुर्दयः। "तत्सत्सबब्यायात्मकः सिंह[व] सनासी[सेव] कुम्भदिव्यादेशुः।"
21 [प्] (१) तदन्वे [वि] गियादिकी नाम राजा विजीयक(त्) या दिव्यापंडगला। विजीचनपवायमधिवषषिः। कीड़सूः।
22 [त्] भाषामतः। ततः प्रज्ञापयो[ष] ख्यास्माभाषीः। तद्वरथोऽयो सुकुमेरुः। नाम[व] शर[र] सर्पुगण्य तविसाचिमना विशेषः।
23 [चु] भक्षेयमार्जना दुश्मणिनिव्यविशेषसमर्धिवता।" चती विसुव्यञ्जनवंदनमनुषय [१०] तस्य कुमारः।
24 "माधवरौगीर्वहारितवुष्धहिपन्यक्तकसामायिनि" कक्षोऽशी काविला त[स] ववदवतः। [१०] स च [मा] क्षारित[वि]।
25 [च्] तस्यािर्मवल्ल चतुक्तकेसी न्ता[भ] गवरमाराय(र) कुमारनारायण[श] मार्गणा[च] संयमे(१) [श्] नातपवेक्ष[म] [२०]।
26 [प्] चम्चरम्पानविन्दनविषनिद्राव(र) [र्] वस्नाविपिप्तकुसिंहलसनकमार्वराध- कुकलंगगणाययुगुः। [१०] दोः।
27 [वि] सकुलकमागातिनि विविशानीण संवाज्बिज्ञानि। समाध[र] य कहं- ब्लत्वः(र) कुबिधाविविन्द तेतुन[श्]।
28 दाससि "सार्वसमालवं दिव्यापंदगला। पालयामास। वीविषुवर्दनात्-
सादिवचरितबूष्टे: [१ प्]।

1 Read विदेशसाधारणः।
2 Read चक्रः।
3 गैि लूक्स लूके जैवः।
4 Read "विशीयः।"
5 Read अर्थीडः। or to suit the metre, अर्थीः।
6 Read "थुमन्यार्थिनः।"
7 Read "थश्रीः।"
8 Read "मनुः।"
9 Read "विविशानीणः।"
10 Read "मनुः।"
11 Read "विविशानीणः।"
12 Read सादिवचरितमूष्टे: [१ प्]।
29 [श्रव]तव्यावातायं देवामांशकोऽनामः । [७०] [त]तुषः। पविषोदिवसम्
[१०] (त)-कुत: कौरंस्यायं [१०] तखः तनयः।
30 [ष]प्रम]तत्स [क]शवसवस्वमानमानामवस्मी[श]राम। हारिततपारः। कौरंस्याय-
वर्परात्मक[भ]र[१०]शवानं मार्गः।
31 [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
32 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
33 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
34 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
35 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
36 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
37 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
38 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
39 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
40 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।
41 [ष]तत्स [ष]परिपालितानां श[१०]मित्रत्वादेवपादातातानं भगवद्वारायणप्रायादित्व-
र्वर्षात्(१)वात्सवस्वमवः।

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1 Between त and श is an erased letter.
2 Read शारीरिकोपायः.
3 Read भिन्नाकायः.
4 Read नुमेजः.
5 Read शारीरिकोपायः.
6 Read तापसः.
7 Read शारीरिकोपायः.
8 Read शारीरिकोपायः.
9 Read तापसः.
10 Read शारीरिकोपायः.
11 Read तापसः.
12 Read शारीरिकोपायः.
13 Read तापसः.
14 Read शारीरिकोपायः.
15 Read तापसः.
16 Read शारीरिकोपायः.
17 Read तापसः.
42 शक्मा भूर्वयच [सम] चतुर्संध्वरा रचित च [१] [१०८] तद्वातुत्त्विक्रमा
dिविल्यत् तनयोगाद्वेज [कः].

विजयाय [४] चाँदकक्षमीखरदिवेघ[मृण].

44 [च]शलमा' भूतमन्तवरचत् ' [११] तबतु: कौशिकमंडपरतामा [११]
विदिता विजयादिवत: "कः [बचु]"

45 [प]तारा' धरापाष्कमवाणे चीर जयसंभव [व] निवाय य: । [१२] तबतु:
ताप्यायाणांभवी [१६] तद्विष्णुरणे.

46 [ज]ः सम वयैः [१५] वस्माताधिमृ[ण] निरस्तिुर्विषयो योगी गृहावर्ते
tतत्त्वकाः । कामसुकृतवाजलांकृत । [११]

47 भंगीरसृज्ञेनयुते: [१७] निवारया । च[द]ः कीप्रकाशव[द]ः स्मासाच्यास्यनिेया
जगतसम्भवभृपति[ना].

48 [र]जानितीकु धरमेनु । [१२] तबतुः । "कंटिकावेताः परनामम् विचित्राय
dिविल्यलागभु[५] तव ताप्यो भा[स]"

49 [व]संज्ञा [१७] तं जिला चाँदकक्षभो मतयो (१) विक्रमादिव [प] नाम
मासानु । त[१७] दपरा [१७] यहुस्ति । [१६] युक्तिकालम
t


51 [ह]शापयादरनरतु । [१४] तस्म चतुराक्ष[५] य एव विचरेण शाक्तो-
सम्भवभृपति [१६] दानावात्माधृप्त [१] कामभो] विभास्यर[१] सिया

सम्भवभृपतरन पापायवें [विजु] तिस्म [मा] [२२]

53 "स्मानात्म [२] [२२] संत: [१५] "दानावात्मामापलाभाता संवक्षर[च]यं
[१६] भपालराजैचंधकादगुरिदत [कु|त: । [१६] धृतिथे पैचे[१५].

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1 Read "सम.
2 यिष्टस्मृति is corrected from यिष्टस्मृति.
3 यिष्टस्मृति is corrected from यिष्टस्मृति.
4 Read "सम.
5 Read "सम.
6 Read गुधी धरमु । चम्पायसम्मत बीरी.
7 Read गुरवपाल.
8 Read गुरवपाल.
9 The date of कृदा[४] is entered below the line; read गुरवपाल.
10 Read गुरवपाल.
11 Read गुरवपाल.
12 Read "सम.
13 Read गुरवपाल.
14 Read गुरवपाल.
15 The metre of the first half of this verse is जयगतिक, while that of the second half is तत्त्वकादि.
16 In the second पद्या of this verse, two aksharas are missing; read perhaps रगापराहितसमुक्ष.
17 Read "सम.
18 Read गुरवपाल.
19 Read गुरवपाल.
20 Read गुरवपाल.
21 Read गुरवपाल.
22 Read गुरवपाल.
23 Read गुरवपाल.
24 Read गुरवपाल.
25 Read गुरवपाल.
26 Read गुरवपाल.
27 Read गुरवपाल.
28 Read गुरवपाल.
29 Read गुरवपाल.
30 Read गुरवपाल.
31 Read गुरवपाल.
32 Read गुरवपाल.
54 [श्री]ध्यामनिर्दानिनः दानभूतवत्तिर्यान्तरं यः सत्तविंशतिकम् [वि]वच्यामः
दंभ्रेश्वरः[श्री]नायकः धिं कय [29°]
55 [हृ]रानाथपञ्चतिर्यार्द्वेयः नंदनः [29°] निमाणः[29°] श्री(क)श्री[व]मांसकः
56 यः सामन्तविंशिः महंतमारः [29°] श्रीके दूषपरो(श्री)ः न [वा]शास्तिः
पातिः का धरामः संसादनः [29° 29°] पुष्पस्तर [श्री]माझे[29°]
57 द्विंशितस्यः श्रीराजपालः[29°] माहृतः[29°] किरंतगंधर्मकंडलमपञ्चा[क]श्री[क]कालप्रभुः
माथः [29°] यशोराज[श्री]मनः[श्री]मानव[श्री]
58 कर् वेशोजनवाचः वसय[र]सर[सं दु]विपीलवंबने० धर्मरेखः
[29° 29°] त[हु]की जयवानः[तु]रुपस्वाना० राजः०
59 द्रोणः धितः० श्रीराजः[श्री]विकान्धः[श्री]द्वाराकांशनः[श्री]
[व]का "क्षरसातराकाधिन्याकालसमातः०.०".
60 [विहित]तत्"म् मानुषमयिती चर्यः[श्री]सी नून्[श्री]तिनीशिरः [29° 29°]
61 तत्तत्वितर्ह पुषः [29°] शक्तिः [29°] जितश्रीर्षः[श्री]श्रीदयना चाकुः[क]ः
[कन्य]जचभः परिपूर्णवें० [29°] तत्तत्त्वामासः[सु]ः
तरदत्तरे जाता [29° 29°] तत्तत्वः [29° 29°] तालपेशः [क]ः
63 निलौ 22वामुद्वारपुरः[ल]दनः [29°] काठकायुतिमुक्तः[क] के तांत्रितिपि
क्तती [29°] तत्तत्वः [29°] वेदनरेंगः[वर]ः०
64 द्रापः[र]सीदिशिल्द्वेदः[29°] सितविद्वेदः [29°] [वु]तम्भालुकः[र]मासेसः [29°] [श]लावः
65 खः निलौ [29°] गोरी गोरीव(र)ः लावविजीताकालसमातः[ल]ः [29° 29°]
वीरी विजयादिवः [29°] किस(र)लावविजी [29°] विकालितः[व]ः [29°]
66 कीविषुवंशंद्रिपोऽऽ संलयन्द्रशक्तिराजमार्गिणः [II २८°] [ए°] [ने] [पु] विनार्दिकिश्रृण्वाणयसुसुवाय [I°] सु[प] ।

67 ब्रेमवद्विजयास्ते द्विशास्ते [II २८°] तावात्स्वयम् [I°] [द] मुरव[च] [च-र] शुरुद्वे न्यायविनिर्माण: [I°] वैरो मधयातीत्वे सामिति[द°] ।

68 कवितवयु: [II ३०°] तत्त्वांश्यविद्यापूर्वका परितीययापूर्वका ख्यात्वज्ञान: [I°] नेता: कुलवर्गन मुख[ज] दश्यायः [I°] भुषा मवः कवितवयुः ।

69 नृत्यसंघामसाहिनी महुर्तिका [च°] जगति [अ] मधयातीत चार्यिते [[११°] "संगरिवत्व[च] वेष्यवरयितलकादार्मिकामहंसुपद्र[व] ।

70 तन्य[द] प्रेमणीय मधयातीत द्विशास्तेवर्षेय[द°] चार्यिते [II २८°] चिन्ताभारोत्तरतिति चार्यिते: कवितवयु: ।

71 ति कुलवर्गन परितीययापूर्वका सच्चेति "भावावः तेनवर्तते अग्निज्ञान: [[१२°] तथाः [च°] ।

72 द्वारकायां [अ] मधयातीत्वे महेश्वरास्यवः [[१७°] तन्यमणजयेयं मधयातीत्वे विज्ञानविनिर्माण: दिलेष द्वारकायां [[१६°] नीली द्वारकायां।

73 ब्रमणव [II १४°] यथा "चिन्ताकाशवरिष्य विज्ञानविनिर्माण: राजकुमारान्यत्वम् [I°] वैरव[आ] ।

74 "[च] भाषानमवासिकी उधितरोमिरः" दलवर्यं लीलाक्षणं विकारविवाहकी: [[II १५°] यो राजेशवः शद[च°] निधिज्ञानिः ।

75 [द्व] यज्ञवंति मधयातीत्वे चार्यिते [[१७°] दश्यात्तिधितनवर्षेयं रौशिन्यतात्तरकासाधार: [वाः [I°] भण्डा: [म] मेम्बरिका [च°] ।

76 [विल] ज्ञानसुपुष्पणकालवावः [I°] विश्वविशचर्याश्रयो ज्ञानममित्मतस्वपदः कर्मापि [सुपुष्पणमुष्पणः । [२०°] यव[स्य] ।

77 [द] पवार्मणजयेयं मंगलविवेचरः [[१७°] गंगायां विश्वायाश्रयो सुपुष्पणेऽसुपुष्पणेऽसुपुष्पणेऽ सु[दा] ।

79 बेदेनेविनिकारण्यानिवे "बेदेनेविनिकारण्यानिवे" शब्दां मानुषारि ॥ ॥
80 बीमाघावकाविनिकारण्यानिवे "बीमाघावकाविनिकारण्यानिवे" शब्दां मानुषारि ॥ ॥
81 [श्रमज्ज]वनमोशस् "मादास्वंद" गुढ़वादनानिवयम् स तस्माविनिकारण्यानिवे "मादास्वंद" शब्दां मानुषारि ॥ ॥
82 जय कृष्णसमीतिमाधवाधिव ॥ [श्रमज्ज] श्रमाधवाधिव ॥ ॥
83 [श्रमज्ज]वनमोशस् "मादास्वंद" गुढ़वादनानिवयम् स तस्माविनिकारण्यानिवे "मादास्वंद" शब्दां मानुषारि ॥ ॥
84 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
85 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
86 "अहेवद्[श्रमज्ज] श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
87 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
88 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
89 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
90 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
91 श्रमाघावकावनानिवयम् "मादास्वंद" शब्दां मानुषारि ॥ ॥
92 [श्रमज्ज]वनमोशस् "मादास्वंद" शब्दां मानुषारि ॥ ॥

1 Read जय.
2 Read वनमोशस्.
3 Read वनमोशस्.
4 Read बेदेनेविनिकारण्यानिवे.
5 Read बेदेनेविनिकारण्यानिवे.
6 Read बेदेनेविनिकारण्यानिवे.
7 Read शब्दां मानुषारि.
8 Read शब्दां मानुषारि.
9 Read शब्दां मानुषारि.
10 Read शब्दां मानुषारि.
11 Read शब्दां मानुषारि.
12 Read शब्दां मानुषारि.
13 Read शब्दां मानुषारि.
TRANSLATION.

(Verse 1.) From the expanding lotus flower (which rose from) the navel of (Vishnṛu) the husband of Śrī (and) lord of the world, was produced Brahmā, the abode of the Vēdas (and) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (and) the jewel that adorns the head of Mahēśvara (Śiva).

(V. 2.) From this Moon was born Buddha, a rejoicer of the hearts of men (and) an abode of wisdom. From Buddha came the emperor Purūravas.

(Line 5.) From him (came) Āyu; from him Nāhusa; from him Yāyātī (and) from him Pūru—

(V. 3.) Pūru, whose arms were able to bear the burden of the earth (and) who, having devoutly bestowed his own youth on (his) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (came) Janamājya; from him Prāchiṣa; from him Sainyayātī; from him Hayapati; from him Sārvabhauma; from him Jayasena; from him Mahābhāuma; from him Aisāna; from him Kṛdhāṇa; from him Dēvaki; from him Rībhuka; from him Rīkshaka; from him Mātivara; from him Kātyāyana; from him Nila; from him Dushyanta; (and) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jāhnāvi (Gaṅgā) and Yamā, performed a horse-sacrifice (and hence became) known by the name of Mahākarma-Bhārata.11

(L. 12.) From this Bharata (came) Bhūmanyu; from him Suhōtra; from him Hastin; from him Vīrochana; from him Ajamidha; from him Saivaraṇa; from him Sudhanvan; from him Parikshita; from him Bhīmasena; from him Pradipana; from him Samtanu; from him Vichitravirya; (and) from him king Pāṇḍu,

(V. 5.) From the two queens Kuntī and Mādri, he (viz. Pāṇḍu) received five sons, who were as brilliant as jewels,—Yudhiṣṭhīra, Bāhma, Arjuna, Nakula (and) Sahadeva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (was) Arjuna, whose companion Vishnū (Krīṣṇa) became, disregarding the shame of being a mortal;

---

1 Read धर्म.
2 Read सत्व.
3 Read धर्मिन्दीर.
4 Read जय.
5 Read वर.
6 Read गोद.
7 Read शराम.
8 Read छुड़.
9 Read अज.
10 Read अति.
11 i.e. 'Bharata (the performer) of great rites.'
who was embraced by Śiva at the time of the bestowal of the Pāṭupāta (weapon); (and) through whom, when he stayed in the great heaven, the throne of Vajrīn (Indra) became possessed of two Indras.¹

(L. 19.) From this Arjuna (name) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kāśēmaka; from him Naravāhana; from him Satānlka; (and) from him Udayana. Then, after ninety-nine kings of his race, who sat on the throne at Ayōdhya, had passed away, a king of this race, Viśaya-diṭīya by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilochana-Pallava, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an agrahāra called Mudivēmu, and, being protected like a daughter by Viṣṇubhaṭṭa-Somayājīn, who dwelt there, gave birth to a son, Viśnuvardhana. She brought him up, having caused to be performed for this prince the rites which were suitable to (his) descent from the double gōtra of those who belonged to the gōtra of the Mānayās and were the sons of Hāriti. And he, having been told the (foregoing) events by (his) mother, went forth, worshipped the goddess Nandā (Gaurī) on the Chālukya mountain, appeased Kumāra (Skanda), Nārāyaṇa (Viṣṇu), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (to him) by the succession of his race, (and) which had been, as it were, deposited (with these deities), — (viz.) the white parasol, the single conch, the five maḥāsaṅgas, the flags in rows, the pratīṭhakka (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (the emblems of) the Gaṅgā and the Yamunā, etc., conquered the Kaḷāṃbha and Gaṅgā princes, and ruled over the Dekhan, (which is situated) between (Rāma’s) Bridge and (the river) Narmadā, (and which contains) seven and a half lakṣhas (of villages).

(V. 7.) To this glorious Viṣṇuvardhana was born by a queen of the Pallava race an excellent son, king Viṣaya-diṭīya.

(L. 29.) His son (was) Pulakēśi-Vallabha. His son (was) Kirtivarman. His son, Kubja-Viṣṇuvardhana,— the brother of Satyaśraya-Vallabhendra who adorned the race of the glorious Chālukyas, who belong to the gōtra of the Mānayās who are praised in the whole world; who are the sons of Hāriti; who have acquired the kingdom through the favour of (Śiva) the husband of Kaṇākl; who are protected by the troop of Mothers; who are meditating at the feet of the lord Mahāsēna (Skanda); who have subdued the crowd of (their) enemies in an instant through (the power of) the excellent crest of the boar, with which they have been favoured by the blessed Nārāyaṇa (Viṣṇu); (and) whose bodies are purified by bathing at the end of horse-sacrifices,— ruled over the country of Vēṇgi for eighteen years; his son, Jayasimha-Vallabha, for thirty-three (years); his younger brother, Indurāja, for seven days; his son, Viṣṇuvardhana, for nine years; his son, Māṇgī-yuvarāja, for twenty-five (years); his son, Jayasimha, for thirteen (years); his younger brother, Kokkilī, for six months; his elder brother, Vallabhendra, having expelled him, for thirty-seven years; his son, Viṣaya-diṭīya-Bhaṭṭāraka, for eighteen (years); his son, Viṣṇuvardhana, for thirty-six (years); (and) his son,—

(V. 8.) The wise Narēndra, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (those) battle-fields, ruled (this) excellent country for forty-eight years.

(L. 38.) His son, Kali-Viṣṇuvardhana, (ruled) for one and a half year; (and) his son,—

(Vv. 9 and 10.) The great lord Gungsavas-Viṣaya-diṭīyadēva, surnamed Trilobu-vanāṅkuśā,— the hero who played the game of ball on the battle-field with the head of Māṅgirāja; who burnt Chakrakūṭa; who frightened Saṅkila, residing in Kiranapura (and)

¹ i.e. he shared the throne of his father Indra during his visit to Ścarga
joined by Kṛishṇa; who restored his dignity to Vallabhāṇḍra; and who received elephants as a tribute from the Kātīnga (king),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother Vikramāditya (was) Chājukya-Bhilma,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (and) having founded a temple (of Śiva), called Chājukya-Bhilmedvara after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was Kollabhigandha,—

(V. 12.) The renowned (and) unequalled hero Vijayāditya, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (were) Amma and Bājabhima. Of these two, king Amma (ruled) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince Amma. (For), his enemies were driven from their country (viśaya), as the Yōga has renounced worldly pleasures (viśaya); their bodies were emplaced on stakes (śāla), as the body of a lover is filled with passion (śīla); they suffered many defeats (bhāṣāya), as the water of a stream has many ripples (bhāṣāga); they were devoid of strength as the trunk of the plantain; (and) they lived in the jungle (arasa), as fire dwells in the two (two) arāsīs.

(L. 48.) Having expelled his son, the young Vijayāditya, whose other name was Kaṇḍikā-Bēta,—Tādapa (ruled) for one month. Having defeated him, Vikramāditya, the son of Chājukya-Bhilma, (ruled) for eleven months. Yuddhamalla, the son of king Tādapa, (ruled) for seven years.

(V. 14.) Having expelled this Yuddhamalla from his country, the brave, wise, brilliant (and) victorious Bājabhima, the younger brother of king Amma, ruled over the country of Vēṅgi for twelve years.

(V. 15.) This prince Bājabhima had three sons,—Dānārāva, prince Amma, (and) Kāma,—who surpassed (Indra) the lord of the gods in might.

(V. 16.) Among these, king Amma, a Mahēśvara (Śiva) among men, the spreading of whose fame (which resembled) quicksilver, illumined (all) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king Amma,—Dānārāva, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (and) liberal king Dāna, the Andhra-manḍala remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure Śaktivarman, the son of king Dānārāva and of Ā[r]yadēvī, ruled the earth for twelve years.

(V. 20.) Then his younger brother, Vimalāditya, an ocean of honour, the Mandrā (tree) on earth, who was not treacherous even towards an enemy, (and) whose (only) weapon was (his) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious Bājarāja, the ornament of the race of the Moon, the Kalpa tree on earth, ruled the Andhra-manḍala for forty years. Him the inhabitants of this earth considered a Vairōchana (Bali) who did not undergo imprisonment by Vāmana, (and) a Yuddhisthira who was not addicted to the trouble of forest-life,1

(V. 22.) His son, the victorious (and) firm Bājendra-Chōda, a man who had not had his equal before, ruled the Andhra-viṣhaya together with the glorious five Draviḍas for fifty

1 King Bali was confused by Viṣṇu in his Fāamanāṭḍra to the nether regions, and Yuddhisthira had to live in the forest for twelve years.
years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (and thus) had its snow melted.

(V. 23.) The son of him who resembled in conduct (the ancient kings) Nṛgā, Bhagiratha, Dhundubhamāra, Rāma and Ambarisha, was he who bore the renowned name Vikrama-Chōda, who resembled Śakra (Indra) in might, (and who was) the full-moon of the ocean-like Chālukya race.

(V. 24.) When he, whose other name was Tyāgasamudra, had gone to protect the Chōda-maṇḍala, the country of Vēṇga became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince Bēta, who was the son of king Amma; whose neck was resplendent with a necklace (kaśṭhākā); (and) who had been expelled by Tādapa,— to this prince Bēta was born Satyāśraya, whose other name was Uttama-Chālukya, (and) whose spotless fame surpassed (in whiteness) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the Gaṅga race, was Gaurī, who resembled Gaurī (Pārvatī) in beauty. This couple had seven sons,— the brave Vijayāditya, Vimalāditya, Vikramāditya, the glorious prince Vishnuvardhana, prince Mallapa, Kāma and Rājamārtanda.

(V. 29.) Among these, Vijayāditya married Vijaya-mahādevī, who was born from the race of the Sun, (and) who resembled the Earth (in patience).

(V. 30.) She bore to him the victorious prince Vishnuvardhana, the brave Mallapa, and the brilliant Sāmīdeva.

(V. 31.) Among these, Mallapa, was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (and) a wrestler with (all) enemies in the world.

(V. 32.) This god-like Mallapa married Chandaladēvi, the daughter of an excellent prince named Brahma, who was the ornament of the Ha-thāya (and) the lord of the Saravishaya.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (and) lucky.'

(V. 34.) Having received a boon from Mahēśvara (Śiva), Mallapa begot on this Chandaladēvi a son, king Vijayāditya, just as Dilipa (begat) the sinless Raghu.

(V. 35.) Having obtained him, who was fond of terrible daring (or of the daring of Bhima); who was saluted by victory (or by Vijaya, i.e. Arjuna); who was the birth-place of virtue (or the son of Dharma); whose devotion to his family (or to Nakula) was unbroken; (and) who propagated a glorious family,— royal Fortune (became) constant (and) rejoiced daily, (because she took him) for Yudhishthira.

(V. 36.) Having been anointed in the Śaka year containing the treasures (9), the oceans (7), the sky (0), and the moon (1).— (i.e. 1079),— in the month of Māgha, in the bright fortnight, on the tenth viṭṭhi, on the day of the son of the Sun (i.e. on Saturday), under the asterism Rōhiṇī, at the Mina lagha,— this moon among kings, (who resembled) a great water-trench (filled) with all virtues, reared the creeper of protection of men, whose flower was fame, (and) which yielded the desired fruit (viz. heaven).

1 See line 48 of the text.
2 Yudhishthira was the son of Dharma and the brother of Bhima, Arjuna and Nakula, who are alluded to in the first half of the verse. See p. 228 above.
(V. 37.) As Īśvara (Śiva) (married) Gaṅgā, he joyfully married the large-eyed Gaṅgādēvi, the daughter of the lord of [Āra]davaḍa.

(V. 38.) This couple had a son who was a partial incarnation of Viṣṇu, like a second Vāsudēva (Krishṇa),—the glorious king Malla, the most excellent of princes.

(V. 39.) In the Śaka year reckoned by the Viśvadas (4), the eyes (2), the earth (1), and the moon (1),—(i.e. 1124),—in the dark (fortnight) of Jyaśiṣṭha, on the tenth tithi, on Sunday, at the great auspicious lagnā Mrigapati (i.e. Siṃha), under the asterism Aśvinī, at Piṭhapūrī, in the temple of the god Kuntimātha, was anointed this prince Malla, whose might resembled that of (Indra) the lord of the gods, (and) who was the full-moon of the ocean (like) race of the glorious Chāḷukyas.

(V. 40.) At this time of (his) anointment, he gave the whole village named Guḍivāḍa in the district (ḍēṭa) of Prōl-nāḍu to the imperishable lord Mādhava who gladdens the heart of Kunti.

(L. 82.) This king,—the Rādjaparamēśvara, the Purāṇḍara (Indra) among kings, the devout worshipper of Bhagavat (Viṣṇu), the devout worshipper of Brāhmaṇas,—having called together the Rāṣṭrakūtaś and all other rūṭ inhabitants the district (ṛṣhayā) of Prōl-nāḍu, commands as follows:—

(L. 84.) “Be it known to you that We have given the village named Guḍivāḍa in the district (ṛṣhayā) of Prōl-nāḍu, with exemption from all taxes, to the god Kunti-Mādhavadeva who resides in Śrīpiṭhāpurum.”

(L. 85.) In the Śaka year 1124, on the tenth tithi of the dark (fortnight) of Jyaśiṣṭha, on Sunday, at the rising of Siṃha,—Hail! The asylum of the whole world (Sarvalokāśraya), the glorious Viṣṇuvarudhaṇa-Mahārāja, alias Malla-padeva-Chakravartin, having been anointed and crowned at Śrīpiṭhāpurum in the presence of the god Kunti-Mādhavadeva, gave on this occasion to the god Kunti-Mādhavadeva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Guḍivāḍa in Prōl-nāḍu, together with houses, fields, gardens and inhabitants, having exempted (it) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (are):—In the east, the boundary (is) a bamboo bush on the embankment of the Kommarēy (river). In the south-east, the boundary (is) a pair of boulders. In the south, the boundary (is) the corner of the yard of Barimika. In the south-west, the boundary (is) a tamarind tree at the [Dabba] gunaṭa (tank). In the west, the boundary (is) a sluice at the field of Pōtama of Kolanu. In the north-west, the boundary (is) a big (?) ant-hill at the meeting-point of the three boundaries of Chedaluvāḍa and Kāḷḍāḍa. In the north, the boundary (is) a cart-road. In the north-east, the boundary (is) the meeting-point of the three boundaries of Kulumēḍu and of the cart-road of Chedaluvāḍa.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said:—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (This edict was) written by Kaṇṭāchārya at Śrīpiṭhāpurum. Hail! Hail! Hail! Bhi.7

1 Bonda is perhaps the same as bonda.
2 See Mr. Kittel's Kannaḍa-English Dictionary, s. v. doḍḍi.
3 See ibid. s. v. tiḍa, the usual Telugu form of which is tiḍu.
5 The third boundary is probably the granted village itself; compare above, p. 96, note 4.
6 See the preceding note.
7 This is perhaps the initial of some controlling officer.
No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

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

This plate was discovered by Mr. Umash Chandra Batawal, L.C.S., in November 1893, at the village of Khalimpur, near Gaar, in the Maldah district of the Bhagalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batawal from his widow. The inscription which contains has already been published by Mr. Batawal,1 with a translation and a small but clear photo-etching, in the Journal, Asiatic Society of Bengal, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about 11½" broad by 1' 4½" high. Like the other plates of the same dynasty,2 it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about 5½" above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about 2½" in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend śrimidi-Dharmapaladevaḥ, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, all of which is engraved quite at the bottom of the plate, about 5½" distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four aksharas on the second side, is in an excellent state of preservation. The size of the letters on the first side is about ⅛", while on the second side it is only between ⅛" and ⅜"—The characters belong to the northern class of alphabets. Like those of the short Gaya inscription of Dharmapala (Sir A. Cunningham's Mahā-Buddhis, Plate xxviii. 3), they hold an intermediate position between those of the Dād-Barasāk inscription of Jivitagupta II. of the family of the Guptas of Magadhā (Gupta Inscriptions, Plate xxix. B) and those of the Buddhā pillar inscription of the time of Nārāyanaśāla (Epigraphy Indica, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like p, m, and s are mostly open at the top, and that separate signs are employed to denote final t, n, and m, with the vīrāma written beneath or over the sign, or attached to the top

1 Mr. Batawal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batawal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhattā Nārāyana. So far as I can see, his error is due, in the first instance, to a misinterpretation of the meaning of the word ātāmaka in line 51 of the text. According to Mr. Batawal, the adjective ātāmaka-samādha means "one who came to visit," and the substantive Nārāyana-bhattāraka, which that adjective qualifies, therefore cannot denote the god Nārāyana, but "plainly refers to some person whose name was Nārāyana." Really ātāmaka denotes the attendants of some god or idol, and Nārāyana-bhattāraka ātāmaka-samādha therefore literally can only mean "the lord Nārāyana, associated with his attendants."

of it, or, in the case of final $t$, without the virdma. As regards individual letters, the lower part of $m$ throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob. The conjunct $rh$, which occurs only in the word sahdyakṣṛtham in line 13, is denoted by a sign of its own, which has developed out of the sign for $r$ as it appears in line 12 of the Aphiṣad inscription of Aññiyasañna (Gupta Inscriptions, Plate xxvii.), and which we find in nearly the same form in the Kōṭa Buddhist inscription of the Śākanta Dēvadatta of Vikrama-Saṅvat 847 (?). The sign for $f$ is similar to the sign for the same letter in the Deopara inscription of Vijayaśeṇa (Epigraphia Indica, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial $f$ is three times (in $sca$, ll. 3 and 4, and $iti$, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in $syta$, ll. 53, 56, and 58) by two circles, with a line which slants down from the left to the right below them. The sign of visarga is sometimes expressed by a single circle, with a hook or curved line below it. The sign of avagraha is employed three times, in grāndha $ṣya$, l. 31, tādā $ṣṭāṇḍha$, l. 52; and $yatdā $ṣṭāṇḍha$, l. 49; and numeral figures for 1, 2, and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words bhū svasti which it commences, has a verse invoking the protection of Buddha, who here, as in the Gōberā inscription, is called Vajrāsaṇa, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five efficacious and imperative verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter $b$ is throughout expressed by the sign for $v$; the palatal sibilant is used instead of the lingual in visva$, l. 12, and visya$, l. 31, and instead of the dental in the word urdha$tāṭīkaka, l. 34 ff.; the dental $n$ is employed instead of anuvra in yādāya$, l. 60;

1 Final $m$ is throughout denoted by a half-form of $m$ (i.e. an $m$ without the horizontal top-line) with the sign of virdma below (but not attached to it); e.g. in anuvrda, l. 14. Final $t$ is five times denoted by a half-form of $t$, without the virdma, e.g. in vitthramdit, l. 26; once, in antardit, l. 28, by a half-form of $t$ with the virdma above it; once, in avranta, l. 16, by a nearly full form of $t$ with the virdma attached to the top of it; and once, in vasdi, l. 57, by the ordinary form of $t$ with the virdma attached to the foot of it. Final $s$ is generally denoted by a half-form of $s$, with the virdma below it, and once, in āsrana, l. 30, above it; four times by the full form of $s$ with the virdma attached to the top of it, as in bārasa, l. 17; and once, in nīktida, l. 17, by the full form of $u$ with the virdma below it.

1 In the Gōberā Buddhist inscription of the time of Dēvapālā (Ind. Ant. Vol. XVII. p. 309, Plate) the $m$ with the loop is still the exception, but in the Bādāl pillar inscription and in the Bhāgalpur pillar of Nārāyanapālā it is used throughout.

2 Mr. Baṭaryal read this sahdyakṣrthā. The sign for rā, here used, of course owes its origin to the fact that the sign for $r$ was written on the line, not above it.

3 See Ind. Ant. Vol. XIV. p. 40. I owe excellent impressions of that inscription to Dr. Fleet.

4 The first form of $t$, described above, we find in the word $tva$ in line 2 of the Aphiṣad seal of the Maukhari king Śravavarman (Gupta Inschr. Plate xxx. A), and it is used throughout in the Bādāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyanapālā, the Dāṣyapāl plate of Mahāpalā, the Gāyā inscription of Yakebapālā, and in inscriptions at Sirpur, Archæol. Surv. of India, Vol. XVII. Plate xviii.); and the second form we have in the word $tādi$ in line 5 of the Dēṭa-Baṇaṇārā inscription of Jīvīgupta II. of Magadhā (Gupta Inschr. Plate xxiix. B).

5 This sign is used 11 times, from Āṇādh in line 30 to pratiṣṭhānaḥ in line 48. In one or two cases I am doubtful whether it is meant for visarga or for anuvra.

6 The sign of avagraha occurs once (in line 8) in the Kōṭa inscription of Dēvadatta of Vikrama-Saṅvat 847 (?), and once (in line 5) in the Gōberā inscription of Bhojaśeṇa of Kanauj of Vikrama-Saṅvat 933, Ep. Ind. Vol. I. p. 159. In the Gōberā inscription it is used no less than seven times, but in the Bādāl pillar inscription only twice.

7 This use of the palatal sibilant may be accounted for by the influence of the Māgadhā Prākrit.
HALF-SIZE.

FULL-SIZE.

FULL-SIZE.

FULL-SIZE.
and the word chaturṣku is written chaturuṣku in line 44.¹ In respect of the observance of the rules of saṃskṛta, it may be noted that s is several times retained before v, instead of being changed to usmavṛtta not only in samavṛtta, l. 61, but also at the end of words, e.g. in -upuṣam = adhipiṣam = vidhātuṣam, l. 20; that t is doubled before r in rājaputra, l. 32, and atrā, l. 60; that the conjuncts dv and dhv are incorrectly employed instead of dds and dhdv in -krīḍāvṛtta, l. 41, and ushā, l. 58 (but not in ushdv, l. 60); and that virāya several times has been wrongly omitted, e.g. in akṛiti kṣapayatām, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word upapātka, for upapīṭka, in line 52, for which we now can quote numerous analogous instances from other inscriptions.² The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-33, we find ardhasrūṭka, khāṭaka, khāṭikā, jāṭaka, bhīṣkaka (?), and yudaka or yudākā, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the Sāvatthādhikārya, Dādakṣakti, Khola, Jyaśāthakārya and Dāsagaruṇika, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are talapāṭaka³ and hattikā in lines 51 and 52, and piṇḍaka in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the Paramesvara Paramabhāṣṭarka Mahādādāhīrtha Dharmapaladēva, and records that the king, at the request of his Mahāadādāhīrtha Nārāyaṇavarman, which was communicated to him by the Dātaka, the Yuvadēva Tribhuvanapāla,⁴ granted four villages to a temple of the god Nūrama-Nārāyaṇa, which had been founded by Nārāyaṇavarman at Subhasthālī. It is the earliest record of any extent that has yet been found of the Pāla³ dynasty, but, excepting that it gives us the names of the father and grandfather—Vapyaṭa and Dayitavishnu—of Gopaḍa (I.), and relates that, to put an end to lawlessness and disorder, Gopaḍa was induced by the people to assume the sovereignty, and that he married the Bhādras king's daughter Dēdādēvi, it tells us nothing whatever that was not known before regarding that dynasty. About Gopaḍa, its founder, we learn no more from it than what has just been stated. Of Dharmapalā, his and Dēdādēvi's son, the only fact recorded is, that he installed a certain king of Kanakubija (or Kanauj), to the joy of the people of Paṇḍhala, and with the ready approval of the Bhōjas, Mātysya, Mādara, Kurus, Yadus, Yavana, Avantis, Gadhāras and Kīras. And of this even we already had a more specific account in the third verse of the Bhagaṇpur plate of Nārāyaṇapāla, according to which Dharmapalā gave back again the sovereignty of Mahōdaya (or Kanauj), which he had acquired by defeating Indrarāja and other enemies, to the begging Chakravudha.

² Compare, e.g., kṣattaka in line 10 of the Madhuban plate of Harsha, Ep. Ind. Vol. I. p. 73, and see Gupta Insr. p. 69.
³ In a note on the translation I have drawn attention to the fact that the Dēd-Baraṇārak inscription of Jīvivaragupta II. of Magadha (Gupta Insr. No. 46) contains the word taladēṭaka as the designation of such official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be kīḍeravasārā-vad-gu-mahākaśyapādhikārīta—and that in line 14 of it we have the same word yathādēḍādāhīrthia, which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from Orissa.
⁴ The Dātaka of the Mungir plate of Dēvapāla also was a Yuvadēva, the king's son Rājapāla: see Ind. Ant. Vol. XXI. p. 258.
⁵ This designation of the family actually occurs in line 4 of the Kamuli plate of Vaidyadēva, Ep. Ind. Vol. II. p. 350.
⁶ The Bhādras are variously placed in the middle country, or in the eastern or southern division of India; Ind. Ant. Vol. XXII. p. 174.
No king Chakravudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahipala, Vikrama-Saivat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.1—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapala, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Paunchala in Madhyadesa. According to the topographical list of the Bravisana-mahid,2 the Kuras3 and Matyas also belong to the middle country, the Madras to the north-west, the Gandharas to the northern, and the KIras4 to the north-east division of India. The Avantias are the people of Ujjaini in Malava. Yadus, according to the Lakhakha Maundal Prastiti,5 were long ruling in part of the Paundob, but they are found also south of the Yavunn; and south of this river and north of the Narmada probably were also the Bhujaus who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word Yavana is used here simply in the sense of Mlaokhaka, and is put in, next to the word Yadu, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapala, when he made this grant, resided at Pataliputra, the modern Patna, on the Ganges. The orders of his successors Devapala and Narayanapala were issued from Mungir (Mungir or Monghir), and that of Mahipala from Vilasaipura. In the plate of Vigrashaipala III. the name of the king’s residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nsa-Narayana, or, more fully, ‘to the holy lord N[u]nsa-Narayana (bhavana-N[u]nsa-Narayana-bhavatara), installed there (tatra pratishhtapita) [viz. at the temple founded by Narayanavarman], associated with (i.e. and to) the Lata6 Brahaunas, priests and other attendants who wait upon him.’ The words of the text which thus describe the domes exactly correspond to the words tatra pratishhtapitasa bhavatara Svabhavatara-kasya padavat-acharya-padakadasi-acha in line 39 of the Bhagavipalipat, by which a donation was made in favours of the god Siva. Their general

1 For a list of the Pala kings from Gopala I. to Vigrashapala III. see Ind. Ant. Vol. XXI. p. 90. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the Mahadja Vishyakapala, [Harshal.] Saivat 168 = A.D. 783-84 (Ind. Ant. Vol. XV. p. 140), and that of the Dhagud inscription of the Mahadja, Bhujjadva, the successor of the Mahadrjadhjra Bhumahadraiva, Vikrama-Saivat 191 = A.D. 869 (Archaeol. Surv. of India, Vol. X. p. 101). When treasuring of the verse of the Bhagavipalipat on a former occasion (Ind. Ant. Vol. XX. p. 157), I suggested, with some difficulty, that the ruler who was placed on the throne of Kanauj by Dharmapala might possibly have been Bhujjadva. I was quite aware then of the statement in the Jaina Hannas-Purana (Dr. Rejendralal Mitra's Notice, Vol. VI. p. 80) Ind. Ant. Vol. XV. p. 141; Dr. Bhandarkar's Early History, 2nd ed., p. 65), that in Saka-Saivat 704 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrakusada, but did not venture to place Dharmapala so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrakusada of the Hannas-Purana and the king Indra and Chakravudha of the Bhagavipalipat. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.


3 In Eg. Ind. Vol. I. p. 132, v. 23, the Kuras are reported to have been defeated by the Chandella Yasovarman.

4 Ibid. p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikunthisa from a king of Kirti. Ibid. Vol. II. pp. 15 and 194, the Kuras are represented as having been held in check or defeated by the Chedi Korga and the Parakrama Lakshmadega; but in either case the writer probably thought more of his pan than of telling a real fact.


6 Lata is central and a southern Gujarat, and it seems very appropriate that Gujarat Brahmaunas should have been in charge of the temple of Naraayana (Vishnu-Krishna), whose own principal residence was Dwarka in Gujarat.
sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term nunna (or possibly nanasa) which is prefixed to the name Nārāyaṇa. In other inscriptions we have bhagavan(ch)-śri-Nārāyaṇabhūtārakaḥ or bhagavantaḥ śrīman-Nārāyaṇabhūtārakaḥ uddēṣya, but nunna (or nanasa) conveys no such meaning as śrī or śrīmaṇ. Nor is it possible to form the compound bhagavanmunna and make it qualify Nārāyaṇabhūtāraka; for that compound would not convey any appropriate sense, and bhagavan clearly goes together with the bhūtāraka whoever he may be. What remains then, in my opinion, is, to take N[un]na-Nārāyaṇa together to be the name of the god for whom the temple had been built by Nārāyaṇavarman, and to assume that the god Nārāyaṇa was so called in honour of the founder's father, whose name, in that case, must have been N[un]na. Or, if the true reading of the text should be Nasana-Nārāyaṇa, it might also be possible to regard Nunna as another name of the founder of the temple, Nārāyaṇavarman, himself, and in this case Nasana-Nārāyaṇa would exactly correspond to Kamala-Nārāyaṇa, the name of the god Nārāyaṇa for whom a temple was built at Dēgāvē by the Kāmamba queen Kamalādevī.

The names of the four villages, granted at Nārāyaṇavarman's request by the king, are Krauṇḍhāsāvabhara, Maḍḍhāśāmmanī, Pālītaka, and Gōpīpalli. The three first were in the Vyaṅgratā maṇḍala of the Mahantapraṇāsī viṣaya of the Puṇḍravardhanā bhūtā, while the last was in the Ārāmamāndikā maṇḍala of the Sthālīkāsī viṣaya, clearly of the same bhūtā. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the Uḍāgrāma maṇḍala, the villages Kālikāsvabhara, Ghānīnīkī and Jēṇāndēyīkī, and the small island of Kāpā; besides, mention is made of the river Kōṭiyā.

The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of Mārga of the year 32 of the increasing reign of victory' (of Dharmapāla).—It was engraved by Tāṭa, the son of Subhaṭa and grandson of Bhūgaṭa.

TEXT.9

First Side.

1 Ōṁ10 svasti || Sarvajñātāni śriyam-iva sthiram-āsthitasya Vajrāsan.

2 nasaya va(ba)hu-māra-kul-opalambhah |

dēvyā mahā-karupayā pariṣṭhā

3 litāni rakṣhantu vā daśa va(ba)lāni dīśā jayanti || [10] Śriyam11 iva subhagā-

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1 Line 20 of the Pāṇḍukēśvar plate of Lalitādēva, Proceedings, Beng. As. Soc. 1877, p. 72.
3 I only mention this on account of Mr. Hatayaya's translation 'the God-guided Bhūta Nārāyaṇa.'
4 The name Nānasa occurs in the passage of the Harīṣeṣṭha-Purāṇa, referred to in note 1 on page 246 above; and it is also found elsewhere. A name Nunna I have not met with elsewhere.
5 See Dr. Fleet’s Dynasties, 2nd ed., p. 569.
7 See below, p. 253, note 3.
8 The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'
9 From impressions supplied by Dr. Hultsch.
10 Expressed by a symbol. 11 Metre: Vasantaḍīkā. 12 Metre: Mālinī.
4 yāh sambhavō vārīrāśiś-śaadāhrā īva bhāso viśvam-āhādayantyaḥ | prakṛtír-
svanipāpān satatēruttamāya a-
5 jani Dayitaviśhṛuḥ sarvavidiy-āvadātaḥ | [2*] Āśkā-ā collapsurvavān ādayānākāya
5 guruvābhī kirtitibhai kṛiti manḍayan
6 khandit-ārātithī śālgyāḥ śrī-vasyayās-tataḥ | [3*] Mātisam-nyāyam apōhitum
prakṛtibhir Lakṣmyāḥ karaṁ-ghritāḥ śrī-Gōpā-
7 la iti kshitīśa-śrīrāmāḥ chōdāmanīś-ṣaṭ-sutāḥ | yasy-ānukriyāt śatāna-yāc-
rāśīr-disām-āsāye śvetāṁ yā-
8 di paunrāśan-araṇjī jyōtsna-ātibhāra-śrīya | [4*] śītāmśor-īva Rōhiṇī Huta-
0 bhurāḥ Svāh āeva tējō-nūhē śarvāti-
9 va Śivasya Gūhyaka-patērī Bhadrī-ēva Bhadrī-ātmājā | Paūmōṁ-īva Purandaraya-
dayī śrī-Dōddādevī-vyāh abhūd-devī tasya vin-
10 da-bhūrē Mūra-ripōrī-Lakshmirī-īva kahār-patēh | [5*] Tābhyaḥ śrī-
12 Dharmsapālaḥ samajāni sajana-stūyamān-āvadanaḥ svāṁ bhūmi-
14 ṃpatīnām-akñila-vasumati-manḍalaṁ śāsadēkāḥ | [1*] chatvāras-tīrām-majjat-kari-gaṇ-
15 charaṇa-nyasta-mudrāḥ samudrā yāstrān ya-
16 sya kṣhamānte na bhuvana-parikha viśvam(ahva)g-āsā jīgīshub | [6*] Yasmīn-
17 uddāma-liḷā-chalīta-va(ahva)la-bhāre dīg-jayāya pravṛttē yāntyā.5
18 [m-vy]śvambharāyāṁ chalīta-giri-tīraschnavtāṁ tad-vaśena | bhār-ādhvun-āvamajjān-
19 mahā-devī-śrīsāch-chaṅhā-yākāryāṁ Śēhē-
20 nōdāsta-dōshāḥ tvaresātaram-adhō-dhasam-evānūyātām | [7*] Yat-prasthānē
21 prchalīta-va(ahva)-śapāhānak-ūldalādha-dhīl-pūrṇāḥ pihi-
22 ta-sakala-rōmmahibhūtadhātryāḥ | sampraptāyāḥ parama-tanvāṁ chakrāvāṁ
23 phaṇapāyanī mānān-āntuk-maṅi Phaṇipatērī-īa-
24 ghavād-ūllāsā | [3*] Viruddha-visayā-kshobhā-vāya kōp-āgnīr-sauravat |
26 anirvṛti4 prajjavāla chatu-ambhōdhī-vaṁrītaḥ | [9*]
27 Yē-bhūvan Prīthu-śāma-Rāghava-Nāla-pryā āharītībhujās-tāṁ-ekatā didrikshun-
28 eva nichitaṁ sarvān samām-īvēdhnaś | dhvna-
29 stāśaśa-narēndra-māṇa-mahinā śrī-Dhammadpālah | kalau lōla-śrikarīpi-
30 uva(ahva)-śuṁs-mahāstambhaḥ samuttambhitaḥ | [10*] Yāsāh11
31 nāśa-dhūlla-dhavala-dāsa-disāṁ drāg-apaśyān-yāttāṁ dhate Māndhātri-sainya-
32 vyatikara-chakito dhyaṇa-tandritā Mahēndraḥ |
33 tāśāṁ-saṁy-āhārvēchchhā-pulakita-vapuśhāṁ-vāhīnām-vīd ādēmā | sāhāyyam yāya
34 vā(ahva)nir-kṣīla-ripūkulu-dhvaṁśinaṁ-ōm-a-
35 vakāsāḥ | [11*] Bhōjārī-Μatsyaṁ sa-Madraṁ Kurū-Yadu-Yavan-Āvanti-
36 Gandhāra-Kīrārī-bhūpārī-vyālōla-saulī-praṇāti-paripātaiḥ
37 sādūhue sangīryamaṇāḥ | hṛṣhyat Paṇḍhāla-vṛddh-dhṛīta-kanaṃkamaya-
38 svābhābhēkōdakambhō datatā śrī-Kanyakuvja(b)sa-sa-lalita-chā-
39 līta-bhrūṭā-lakshma yeṇa | [12*] Gōpaṁ14 sinti vaṇeṣcharo-vanabhuvi grām-
40 opanāṇē janāih kṛtābhiḥb[*] pratičhatvairāḥ śiśu-gaṇāīh
41 pratyāpaṇā[m-]mānapāiḥ5 | liāl-vēṣmaṇi paṇijārōḍa-śu kair udgītām-ātma-stavaṁ
42 yasy-ākārṇṇayetas-trapā-vīvalit-ānmaṇam sa-

1 Metre : Śīkā (Anushtubh).
2 Metre : Śrīdāvikṛśītā ; also of the next verse.
3 Read gōntyōm vē2.
4 Read anīrṣvṛti.
5 Read anvṛttī.
6 Metre : Śrīdāvikṛśītā.
7 Metre : Śīkā (Anushtubh).
8 Metre : Śrīdāvikṛśītā ; also of the next verse.
9 Read pātīnāṁ seems to have been engraved.
10 Read mōṁ Vēdhnaś.
11 Instead of Kanyakuvja, one would have expected Kāanyakuvja.
12 Metre : Śrīdāvikṛśītā.
13 This appears to be the true reading of the original ; possibly mānapāĩ may be an error for mānavāĩ.
Second Side.

34 gatā | tato nisṛitya puṇyārāma-vi(bi)lv-āṛddhaśrō(ṣrō)tiṃka(zh?) | tato-pi nisṛitya na-
35 lacharmma[t-tō]ttarāntaṃ gatā nala[cha]mmatā dakhāṇēna nāmuṇḍikāpi[hē]-
36 [sadāmīn'?]kāyāḥ | khaṇḍamuṇḍamukhaṃ khaṇḍamukhā vēdasavi(bi)lvikā vēdavi(bi)lvikāto rōhitavatī pipṣāsviḥśājīṃṭika-sīṃṭa
37 u[k-tā]rjāṭasya dakhāṇēntaḥ grāma-vi(bi)lvasya cha dakhāṇēntaḥ | devikā-
38 sīṃṭa viṣṭi | dharmmāyō-jōṭikā | Ėvam-Māḍhāsāmmall na-
39 ma grāmaḥ | aṣya cha-ōttarēṇa Gaṅginiṃ sāmā tataḥ pūrvvēn-āṛddhaśrō(ṣrō)tiṃka(zh?) gataḥ
to-pi dakhāṇēna Kāḷīkāvabhṛ̤ḥ | atō-pi nisṛitya śrīphala[bh]iśa[ha]kaṃ yāvat- paśchimēna tato-pi vi(bi)lvavāgāṛddhaśrō(ṣrō)ti-
40 kayā Gaṅginiṃ kārīṇā prāviṣṭā | Pāṭikāṭe sāmā dakhāṇēna Kāṇā dvipīṃkā | pūrvvēṇa Kōṇṭhiyā sōtaḥ. [*] uttarēṇa
41 Gaṅginiṃ | paśchimēna Jēṇandāyikā | śtad-grāma-sampārśpa-parakurma-
42 kridvīpaḥ | Sthālīkakavabhṛ̤ḥ
44 nēna jōlakaḥ | paśchimēna Vēṇāk-ākhyā khāṭikā | uttarēṇ-Ūḍrāgrāma-maṇḍala-
45 sīṃṭa-ṛvavasthitū go-mārgaḥ | Ėsuna cha-
46turushu grāmeśahu samupagatān sarvāṇēṃva rāja-rājanaka-rājaputra-rājāmatya-
47 senāpate-viṣhayapati-bhōgāpati-haṃśhādhih-

1 Read viḥharāmamas.
2 Read -sandēkko.
3 Originaly simā was engraved.
4 Read, here and below, nisṛitya. Some corrections are necessary in the following lines, but I do
not understand the text properly.
5 This might possibly both times be read dakhāṇēntaṃ.
6 The intended reading may be yānīdānagata.
7 Read -kriḍa-sāṭpaṭa.
8 Read pūrvvēṇa-ōdra.
9 Read turuṣu.
45 krita-daṇḍasakti-daṇḍapāsika-chauródādharaṇika-duṇṣadhaśād hanika-dūtakḥōla-
gamāγamik-ābhīvaramāṇaḥ-bhāyaśvagōmahāshya-jāfā
46 viṅkdhyaksha-[n]akuḥdkhyaksha-v[a](ba)lahdhyyaksha-tari ka-saulkika-gaulmika-tadāyuktaka-
viniyuktak-ādi-rājapādopajvinā=nyāmān-eh-ākṛttit
47 tān caḥṭabhaṭajātīṭyaḥ yathākāla-ādhyāśinō jyeṣṭhakāyastha-mahāmahattaro-
mahattara-dāsagṛāṅik-ādi-vihāyavvavahārīṇaḥ
48 sa-karaṇah pratiśvaiḥ sahātāraṇaḥ caḥ vrā(brāh)mahaṃ-maṇanā-purvavakam
yathāharm-maṇayati vō(bō)dhayati samājīpayati cha | Matamb-astu
49 bhavatām ([*]) Mahāśāmantaḥ-hiṃstā-śīr-Navāyapavarmmaḥ dūtaka-yuvarāja-
śēl-Trībhuvanapāla-mukhēna vayaṃ-ēāvān-ēvānāpītāḥ yathā sme-
50 bhīr-maṃḍapitrōk-ātmanas ca puyā-ābhīvṛiddhayē Subhasthāyān ēvadukulān-
kārītāt(n) tatra pratiśhāhāpita-bhagavant[N[u]maNārāyana-bhāṭārākāya] tatrpa-
51 tipālaka-Lāṭjaviva despācehākā-ādi-pādamāla-samātāya pūj-ōpāsthān-ādi-karmāṇaḥ
chaturō grāmān[*] atratyā-ḥāṭṭikā-talapāṭakān
52 samētān-dadātē dēvā itī | tatō smeḥhis-tadāyā-viṇāpatyā[*] ētē parī-
likhitākāṃ-čhāṭvād rāmās-talapāṭakā-ḥāṭṭikā-samētāḥ svā-
53 simā-paryantāḥ sōḍēśāḥ sadaśāpachārāḥ[*] akiścitispragrāhyāḥ[*] parīḥrītā-
sarvapāṭāḥ bhūmicchhidra-nyāyēna chandar-ārak-kaḥiti-samakālam
54 tathāiva pratiśhāhāpītāḥ | yatō bhavadbhīs-sarvairēv bhūmēr-ādān-
phal-gauravād-aparanimē ca mahānaṃkapā-tā-ḥyād-dānām-īdām-anumō-
55 dya paripālanīyam | pratiśvaiḥbhīkāhātraṇās caḥ jñāśavāpa-viṃdhayē bhūtvā
samuchita-kara-piṇḍakā-śarva-pratīyō-ōpāsahyāḥ kārya
56 itī || 10Va(ba) hubhih-vaśundhā dattā rājaḥbhīs-Sagar-ādibhih ([*]) yasya yasya
yadā bhūmīstāsya tasya tadā phalam ||(II) || Shashtīm-varaḥ-saharāpi
svargō mō-
57 dati bhūmidāḥ ([*]) aṅkāhoe ch-ānumantā cha tāny-ēva narākā vasāt ||
Sva-dattām-para-dattām-vāyō harēla vaśundhā[m] ([*]) sa viṃdhyād-
kṛmīr-bhūtvā pīṭri-
58 bhīs-sahā pachyatē || Ītī∗ kamaladal-āmvu(mbr)indu-lōlām ēriyam-anuchinta-
manasaḥ-jitvānābha[*] manasaḥ-jitvānābha[*] sakalam-īdām-ūdābhāstīnāḥ ca vaṃdhvā[*] na hi
pūrṇa
59 shaiḥ para-kṛttarāo vilāpyāh[*] || 11Taṭīt-tutiḥā lakhaṃ[*]lanurapi ca
ḍipānām-saṃ[*] bhavō duḥkkh-āldāntāḥ para-kṛttarā[∗] kṣapayatām
[*] yaṣā.[*]
60 nayā-schandrārkā[ ri]niyaṃ-avatāṃ-asatra ca nṛpāḥ karīshyantē vū(ub)ddhā
yad-abhiruchitaṃ kīm-pravachanāḥ || Abhivardhhamāna-viṣayarājyē

1 Read tāṃ=chūḍaṃ.
2 Read śrāvas vājāşṭita.
3 In ṇaṅgacanaṃ the double o of the fourth aṅkāra is quite clear, but the sign of the vowel a is
doubtful; and of the last aṅkāra only the first (upper) a is quite certain. A careful examination of the
impressions, however, shows that the actual reading of the original is ṇaṅgacanaṃ or ṇaṅgacanaṃ, not
āṅgacanaṃ.
4 Read grāmāṇa.
5 Read ˛aḥcīḍa.
6 Read ˛aḥcīḍa.
7 This word is followed by a sign of punctuation which has been struck out.
8 Read ˛aḥcīḍa.
9 This is probably an error for pratiśūdātīṭa.
10 Metre : Śākā (Anastubh); also of the two next verses.
11 Read sṛṣṭīcā varhā. 12 Read -dattāṃ dōd.
16 This sign of punctuation is superfluous.
17 Read yadāmyaṃ.
TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrásana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!  

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishnū, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyṣa, who, full of piety, as far as the ocean embelished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of flesh; whose everlasting great fame the glorious mass of moonlight on a full moon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Bōbīpī is the beloved of the Moon, Srāhā of the Sacrificial Fire, Śarvāṣa of Śiva, and Bhadra of the lord of the Guhyakas, as the daughter of Pulōma is of Purandara, and Lakahmi of Mura's foe, so the illustrious Déddadēvī, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the footprints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

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1. Read saṃvat.
2. One would have expected -dīnā.
3. After this about five letters may have been engraved, but, if they were, they are quite illegible now.
5. Read -dammeṣṭ.
6. Vajrásana, properly the Buddha’s diamond throne, is here a name of Buddha himself (vajrānām dānaṇī yasva); and the word, as I now see, is used in the same sense in line 3 of the Gbherākā inscription (Ind. Ant. Vol. XVII. p. 309, where the reading should be Vajrānānā instead of Sa-vajrānānā). On Buddha’s ten powers (dānaḥ) see Kuśa’s Buddhānus, Vol. I. p. 346. Like the verse at the commencement of the Mangir plate of Dévapāla and the verse at the commencement of the Bhāgalpur, Dinajpur and Amjikhi plates of Nārāyaṇapāla, Mahāpāla and Vigrāhapāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: ‘May the forces of (Dharmapāla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!’ The word bhukṣmaḥdīnāpalamānāḥ must be taken as a Bahuvrīhi compound, qualifying dīnāḥ, but its formation is irregular.
7. Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase mātayā mūyaḥ compare v. 3943 of von Böhtlingk’s Ind. Sprache: Paradigmatico fungatḥ bhīmanavatmanah jayatḥ dānāḥdānāḥ parideśanām vattayā mūyaḥ ppraṇortat—Dīnāḥdīnāḥ, ‘the sky,’ is equivalent to digamaḥdānāḥ which is given in von Böhtlingk’s Dictionary.
8. The Guhyakas, like the Yakṣas, are attendants of Kuvera, the god of wealth; Purandara is Indra, and Mura’s foe Viśnu-Kṛṣṇa.
marching, Śēṣha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up ceaselessly, checked (only) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Rāma, the descendant of Raghuc, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātri,2 exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (alone) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed3 the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,4 and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now— from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats5 proceeding on the path of the Bhāgirathī6 make it seem as if a series of mountain-tops had been sunk to build another causeway (for Rāma’s passage); where, the brightness of daylight being darkened by densely packed armies of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

1 Chalitagiriratahastid is an abstract noun derived from the Karmadhāraya compound chalitagiriratahastha, the first member of which is a Bahuvrihi; literally ‘the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.’ The Accusative case of the ending of the verse is governed by adhās; see the Makkhaṇḍa on Paśupati, ii. 3, 2.—The thousand-headed serpent-king Śēṣha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king’s army.

2 Māndhātri was an ancient king and friend of Indra’s. The original may also mean ‘afraid of their coming in (hostile) contact with the armies of Māndhātri.’

3 The word of the original text, dattaḥ, indicates that Dharmapāla had been requested (probably by the Pañchāla) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by ‘he consented to the installation of.’

4 Or, it may be, ‘by the people,’ as above, p. 248, note 15.

5 It would be tantamount to nālaśīda in v. 22 of the Deopara inscription of Vijayaśrīna, Ep. Ind. Vol. II. p. 351, l. 15, and in the Bhāgalpur plate of Ārkaṇapāla.

6 i.e. the Ganges.
the innumerable foot-soldiers of all the kings of Jambudvīpa,² assembled to render homage to their supreme lord;—the devout worshipper of Sūgata, the Paramārtha Vaiṣṇava Paramabhotādeva, the Mahārāja Vaiḥājā, the glorious Mahārāja Vaiḥājā, the glorious Gopāladeva, who lives in good health,---³

(L. 30.) In the Mahārāja Vaiḥājā district (vīṣaya), which belongs to the Vyāghrataṭī maṇḍala⁴ within the prosperous Pundravardhana bhūti, is the village named Kruñcachaśvabhra. Its boundary on the west is Gaṅgāniṇa; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the Rājaputra Dēvaṭa; it goes to and enters a citron grove (?); on the east it is the dike of Viṭaka,⁵

... Also the village named Madhāsamalī. On the north its boundary is Gaṅgāniṇa; from there, on the east, ...; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as ...; on the west, from there again, ... it enters Gaṅgāniṇa. At Pañcīkaka the boundary on the south is the small island of Kaṇa; on the east the river Kōṇṭhiyā; on the north Gaṅgāniṇa; on the west Jēndāyikā. On the island the funeral rites of this village are performed (?). Of the village of Gopāppali, which is within the Amrashāndikā maṇḍala belonging to the Sthālikṣaṭa district (vīṣaya), the boundaries are, on the east the western boundary of the Udrāgrāma maṇḍala, on the south a jōla (?), on the west the kōṭī (?), named Vēsānīkā, on the north the cattle-path running on the borders of the Udrāgrāma maṇḍala.

(L. 43.) To all the people assembled at these four villages, the Rājasa, Rājanakas, Rājaputras, Rājāmadīyas,⁶ Sānīpatīs, Viṣhayapati, Bhāgopati, Sahaśadāṭikītīsa,⁷ Daṇḍāṭikūs, Daṇḍāṭikās, Chauvādāṭikīs, Daṇḍāṭikasābhāñikas, Dātan, Kōla,⁸ Gaṅgāvīs, Abhirāmandaṇas, inspectors of elephants, horses, cows, buffaloes, goats and sheep, inspectors of boats, inspectors of the forces, Tarikas,⁹ Sāulkikas, Gaulmikas, Taddaikatas, Vinīytikas and other dependants of the king’s feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the Jēvaiḥāṣaṭyashas,¹⁰ Mahāmahattas, Mahattaras, Dāṭagāniṣṭhas and other district

¹ i.e. India.
² This sentence is taken up again towards the end of line 43 (door chaturāh prāmāna), and ends in line 48 (saṃpadṛsā cha). The intermediate passage must be taken by way of parenthesis.
³ Since a maṇḍala forms part of a vīṣaya, the original text of which the above is the translation cannot be correct. See below, and line 39 of the Dīnajāpur plate of Mahāpāla where the sequence is bhūti, vīṣaya maṇḍala.
⁴ From here up to the end of the description of the boundaries of the village of Kruñcachaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as kōṭīkā, yāna or yānakā, ardhasāntikā and dhīkūka(?), I cannot suggest suitable meanings.
⁵ If this be the meaning intended, the construction of the text of course is wrong; besides, the word saṃpadṛsā, which is not found elsewhere, is used in the sense of saṃpadṛṣṭa.
⁶ This and the following three words would literally mean ‘king’s ministers, chiefs of armies, chiefs of viṣhayas (or districts), chiefs of bhūgas,’ where bhūga is perhaps equivalent to bhūti, denoting a larger extent of territory than a viṣaya. The Bhāgopati, Sahaśadāṭikītās and Daṇḍāṭikīs are not enumerated in the other copper-plates of the same family, but Bhāgopati does occur, after viṣhayapati, in line 16 of the Pāṇḍukāśvar plate of Lalitaśvara. In line 8 of the Kāvi plate of Jayabhāsa III. (Ind. Ant. Vol. V. p. 114) we have, immediately preceding viṣhayapati, bhāgika.
⁷ Sahaśadāṭikītīsa, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the sahaśadāṭa or sahābhōga, i.e. the sixth part of the produce, due to the king.
⁸ ‘Kōla’ is another unusual term. The meaning given for it by the dictionaries is ‘limping, lame;’ in the other copper-plates of the same family and in the plate of Lalitaśvara its use is taken by prāṣṭhaṣikā, a messenger.’
⁹ i.e., probably, ‘overseers of ferries, tolls, and forests.’
¹⁰ Literally ‘the chief writers.’
¹¹ Probably ‘the officers in charge of groups of ten villages.’
officers, including the Karupas, and to the resident cultivators,—to all these, especially honouring the Brahmanas, he pays due respect, makes known, and issues these commands:

(L. 48.) Be it known to you that the Mahdesamantddhipati, the illustrious Narayanavarman, by the mouth of the Dataka, the Yudhija Tribhuvanapala, has preferred to us the following request: “For the increase of our parents and our own merit we have had a temple built at Subhashali. To the holy lord N[arayana] who has been installed there (by us), and to the Lata Brahmanas, priests and other attendants who wait upon him, may it please your Majesty to grant four villages, with their haftika and talapataka, for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the talapataka and haftika, up to their proper boundaries, with all their localities, with (the fines for) the ten offences, not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of bhishchhakha, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (to the donees) the customary taxes, means of subsistence, and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 19 days of Margas.

(L. 62.) This was engraved by the skilful Tatha, the son of the worthy Subhasta and son’s son of the worthy Bhogastra.

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No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

BY F. KIRKHOOR, PH.D., LL.D., C.LE.; GÖTTINGEN.

These plates were found, buried in the ground, at the village of “Kudopali” in the Bargah tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nagpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzsch, to whom the plates were lent by the Curator of the Nagpur Museum, Mr. R. S. Joshi.

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1 Karupa denotes a writer, scribe, or accountant.
2 The subject of the sentence is Dharma-paddhatte in line 30.
3 Or, perhaps, Narayana.
4 The word padamala of the original also occurs in line 20 of the plate of Lalitastra, where we have hariya-padamala-bharadvaja. Synonymous with it, we have padamala in v. 76 of the Salleha temple inscription of Mahbela, Ind. Ant. Vol. XV. p. 39. Compare also the Pali word padamalika, ‘a man servant;’ Udaka, Vol. II. p. 328, l. 15.
5 Of the two words left untranslated, haftika must be derived from hafta, ‘a market,’ and may mean ‘market dues.’ Talapataka we have, in the form talapataka (or talndaka) in line 7 of the Deo-Baranpuk inscription of Jaitagupta II., Gupta Inter. p. 216, where the word denotes an official, according to the late Dr. Bhagwanlal Indrani, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term talapa in some Chaukanya grants, which has been taken to denote ‘land paying rent to Government;’ see Ind. Ant. Vol. XI. p. 339.
6 The original, like the Bhagpalpur plate, has here sadaapachardis instead of the ordinary sadaaparaddha.
7 i.e., payments in kind; the term in the original is pinda, which seems to take the place here of the ordinary bhojagada. The word pinda occurs, apparently in a different sense, in the phrase vihGayad-adhritapinga in line 11 of the Madhuban plate of Harsha (Ep. Ind. Vol. I. p. 79) and in line 21 of the Pindakdivar plate of Lalitastra.
There are three copper-plates, each of which measures about 75" long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about 3" thick and 31/2" in diameter. Its ends are soldered into a seal which bears in high relief a sitting hāma, facing the proper left and surmounted by a crescent, and, below the hāma, the legend Kāpaka-śarī-[Pu][jr][ja]. The weight of the plates is 2 lbs. 41 oz., and of the ring and seal 8 1/2 oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, a character that closely resembles those of the inscription itself:—

Pāṭhār[pamādḍt[datkastamad[bḍhḍh[hpahatra[rta]u ||

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between 34" and 75". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of avagraha does not occur. The virāma also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of visarga is used only six times, three times correctly and three times superfluously. The anusvāra is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the akṣara to which the anusvāra belongs. The only final form of a consonant which occurs is that of m, in -ārtham in line 18. Of individual letters, the initial i is expressed by two circles with (below them) a line drawn downwards either from right to left (in -iddhī, l. 16), or from left to right3 (in uḍh, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in Lōharpārt, l. 10, and idān, l. 35). The initial ṣ, which occurs only in pivarīddha (for virīddhā) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of ṣ, which is very similar to the letter ṣ used in the Cambridge MS. Add. 1691, II., is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word āva in line 14 of the Naḍāgam plates of Vajrakshata of Śaka-Śaṅvat 979 (above, p. 189, Plate), in the word ekachāna in line 17 of the Deopara inscription of Vījāyaśena (Ep. Ind. Vol. I. p. 309, Plate), in the word āstaya in line 2 of the Kāmali plates of Vairiyadēva of Kāmarūpa (ibid. Vol. II. p. 350, Plate), in the word īddhī in line 24 of the Bāṅkorgaj plate of Keśavaśena (Jour. Beng. As. Soc. Vol. VII. p. 44, Plate xlv.), in the word āva (not āha) in line 9 of the Gayā inscription of Purushottamaśinha (Ind. Ant. Vol. X. p. 342, Plate), in the word āsa in line 10 of the Śyihet plates of Keśavaśena (Proceedings, Beng. As. Soc. 1880, Plate iv.), and in the word āstaya in line 24 of the Śyihet plates of Ṭhamadēva (ibid. Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārṇāṭ inscription of Mahāpāla of Vikrama-Śaṅvat 1083 (Ind. Ant. Vol. XIV. p. 140), in the Gōjindpur inscription of the post Gaṅgādhara of Śaṅka-Śaṅvat 1059 (Ep. Ind. Vol. II. p. 333), in the Assam plates of Vallaḥbādēva of Śaka-Śaṅvat 1107 (Zeitschr. D. Morgen. Ges. Vol. XI. p. 43), and in the Gayā inscription of Yākaḥpāla (Ind. Ant. Vol. XVI. p. 64). The particular

1 This sign may be the remnant of a final form of m; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of anusvīra, not as a form of the letter m.

2 This form of ṣ, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmaśīla; see above, p. 244.

3 See Prof. Bendall's Catalogues, Table of letters. From that Table it will be seen that the form of ṣ, spoken of above, in the manuscripts has taken the place of the triangular form of ṣ from about the middle of the 12th century A.D.
form of ś which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 13th century A.D. Of the consonant-signs, the sign for m, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for m, the sign for s also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of ś, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for t (or tt) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khālimpur plate of Dharmapāla), and that no clear distinction is made between t and tt.—

The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Pāḍākrit is apparent from the dropping of consonants (including visarga) at the end of words, the change of final a to anusvāra, the elision of y between two vowels (in -ādhyādi for -ādhyāyī, i.e. -ādhyāyinā, l. 16, and pīvordhava for vīrvidhaya, l. 18), the substitution of kh for kḥ in kḥiti, l. 17, and of ś for shy in bhavīṣati,1 l. 27, etc.—

As regards orthography, short vowels are frequently used for long ones; the vowel r and the syllable ri are confounded in Trīkālaṅga, l. 5, and pītrūhi, l. 32; the letter b is throughout denoted by the sign for v; the dental nasal is seven times used instead of the lingual, and the lingual once (in Kaṇḍāṇya, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in vārā, l. 23), the lingual once (in vānhika, l. 8) and the dental twice (in prācēsa, l. 12, and pānī, l. 31) instead of the palatal; the word datta is several times spelt data; and dāvara and dāmura are written dāvara and dāmura, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the Dharma-śāstra; and lines 35-36, which are again in prose, give the name of the writer, [Pā]rṇadatta, the son of the Śrīśthiin Kīraṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the ornament of the Sōmakula, the lord of the three Kāliṅgas, the glorious Mahā-Bhavaguptarājādēva, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the P. M. P., the ornament of the Sōmakula, the lord of the three Kāliṅgas, the glorious Mahā-Śivaguptarājādēva, (and who resides) at Yāyatinagara,—[his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Mathara family and has obtained favour by a boon of (the goddess) Kālēśvarī, the lord of fifteen villages (pallīkā), who has obtained the five mahātabādzas, the Māṇḍalika, Rāṇaka, the glorious Puṣṭa (l. 9), the son of Vōdā (?), after having worshipped the Brāhmaṇas at the village of Lōisāra in the Gīdhaṇḍa district (māṇḍala), from his residence at Vā(?)māṇḍapāṭi (l. 7) issues a command to the Edāpatras, Tālavārgīn(?) Sānovādīkas, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the Bhattaputra Nāryāna, the son of Janārdana, an immigrant from Hastipada (l. 15), belonging to the Kaṇḍīṇya gōtra, with the prasara of Mitrāvaruṇa,2 and a student of the Kaṇva śākhā; and that out of respect for this order and out of respect for religion this grant is to be protected.

1 Bhavīṣati, no doubt, will remind the reader of such futures as aṇapalāmi, puṇḍikā, etc., in the Śakabhāṣṣgarhī version of Aśoka’s edicts.
2 A member of the Kaṇḍīṇya gōtra ordinarily has the three prasaraś Vālaḥṭa, Mitrāvaruṇa and Kaṇḍīṇya.
The localities mentioned in the above I have not been able to identify.

Since the Rāṣaṅka Paṇḍya himself probably was a chief of little importance, the value of the inscription lies in this, that the king Mahā-Bhavaguptarājadeva, in whose reign it was issued, apparently is the Mahā-Bhavagupta II. of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on paleographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, ibid. p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, ibid. p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., Śivagupta, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called Kēsari dynasty of Orissa. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there was a chief or king, one of whose names did end in the word kēsari. The Sirpur inscription, edited by me in the Ind. Ant. Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadēva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in Gupta Insr, p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu vaśya; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāśiva-Tivarādeva. Now in the Nāgpur Museum there is a large fragmentary inscription, of which a very faulty account with a rough lithograph has been published in the Jour. Bo. As. Soc. Vol. I. p. 148 ff. This inscription, in line 3, mentions a king Śūryagōha, and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named Udayana, was born from the Pāṇḍu vaśya, and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription, had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word bala and compares one of the younger sons to Visīhṇu (the younger brother of Indra), I conclude that the eldest son was Indrabala. The name of the fourth son was Bhavadēva. Of him it is stated, in line 9, that he was a lion in battle, rāpakēśara, and the name Rāpakēśara is actually given to him in line 13 (sa śrīmāna-Rāpakēśara viśaya-dhānu). And line 14 further records that he also bore the name Chintūdurga. Bhavadēva-Rāpakēśara repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.—Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

1 I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4' 6" long by 1' 101/2" high. At the end of each line about 30 akṣaras are broken away, and the two last lines are more or less illegible.

2 The inscription does not say that Śūryagōha was 'the sovereign lord of Ural (Orissa).

3 Gcokchabkis cchāyana kall kōmipati khaṣipita-sakbalipupakṣah | Pā[nda]na-camaṭṭa-gupaconda- Udayana-ndūnd samaptisaṃ

4 The same Udayana is also mentioned as a king of the past in line 1 of the Kālaśaër inscription of which a photo-lithograph is given in Arch. Surv. of India, Vol. XXI. Plate ix. l. (Udayana iti rāja ga$h kutt Pāṇḍu vaśya-sakala-bhavana-sthānyeṣu Bhāskarabhaṭṭa-prasāda-laṇosāhūna vaśya-grāma-dhāruṣadāhām kārttita tēna pāram-vikāya).

5 Kripaśa-sakalasuddhi śikrāmya dalaṁyam raya | ahāvad-svārī-mattabhāma iti rana-khera

6 Jana)jgukal atra uṣa-tīla ga$pṛṣa$dana-sahārā yanmāt | tēna rana-paharavān Chinn[Īdd]aṛga- dhyātām-anamati
Kanaśwa inscription of Śivagaśa, \(^1\) confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Bājīm copper-plate inscription of Mahāśiva-Tivarādeva undoubtedly belongs to about the middle of the 8th, and the Śirpur inscription to about the beginning of the 9th century A.D.\(^2\)

**TEXT.**

*First Plate; Second Side.*

1. Ōh\(^4\) svasti [ ]\(^*\) Śrī-śayātinagarē \(^8\) paramamahēśvara-paramabhaṭṭā
2. raka-mahārājādhira-jayo-pa[ra \(\ast\) ] mēśvara-Sōmakulatilaka-Trika-
3. tiṅgādhipeśi-sri-Mahā-Sivaguptarāja-deva-pādānuḍhāṭa \(^6\) -paramamā
4. hēṣ[v]ara-paramabhaṭṭāraka-ma[mahā]rājādhira-jayo-paramēśvara-Sōmaku-
5. nālaka-Tri[tri]kalingādhipeśi-sri-Mahā-Bhavaguptarājadeva-maśhi
6. pravardhamānas-kallānap(a)viṅyamarajjye \(\text{trayyādāsā}-\text{samvatsara}^7\) śrī-sūkṣmē sa-
7. āvata. \(^{12}\) \(^{9}\)Vā[va]ś)(mandapāṭṭi(i)l)samāvāsakta\(^{10}\) paramamahēśvara-Maṭhara-
8. Švānasāha(śo)dbhava-kulatilaka\(^{11}\) -K[ā]śēśvarier(?)+\(^{12}\)
9. varalavdiva(bhda)prasāda-paścādha-sūlākā- \(\text{dhipi-samadhiga}t\)apaścādha-mahāśvāda(bda)-maṇḍalika-rāṇaka-srī-Puṇa(?) \(^{13}\)

*Second Plate; First Side.*

10. \(^{14}\)Vā[va]ś(?)(ja)da-suta[\(b\)]\(^*\) kuṣāli(i)l) Gidānḍa- maṇḍala-pratīva(śa)dida-Lōśarā-grāmya\(^{16}\)
11. sa-gartī-ōśara- sa-jala-sthalaj-śāmvara-madhū- sa-[vā?] ζτa-vittra-aparaya cha-
12. tuh-śima-paryānta A-ḍhāṭa-Śhāṭa-pravāsā sarvva-vādha-vivarjī-
13. ta sa-rvā-ōparikara-kar-svān-sahita vrāmāṇān sampiṇja tatra pratinivā-
14. śo rājaputra-śalvarjī l janapadān
15. samājānasayati viditam- ātēi bhavatān Hastipada-śimivṛga\(^{17}\) Kan[n]ānya(nya)-
16. gōtra\(^{18}\) Mitrārvn(ya)rupa-pravrta\(^{19}\) Kanva(ya)-śākh-ādāriyā\(^{20}\) bhāṣṭaputra-srī-
Nārāyaṇa\(^{21}\) Da(ja)śakṛttānaprata-suta\(^{22}\)

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\(^1\) See Ind. Ant. Vol. XIX. p. 57, Plate.

\(^2\) The Borahede inscription, of which a lithograph is given in Archæol. Surv. of India, Vol. XVII.

\(^3\) From Impressions supplied by Dr. Hultzsch.

\(^4\) From Impressions supplied by Dr. Hultzsch.

\(^5\) Originally paramamā was engraved.

\(^6\) From here to the end of line 8 the writing seems to have been engraved over a cancelled passage.

\(^7\) From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

\(^8\) Read Vā[va]ś(?)(ja)da-suta[\(b\)]\(^*\) kuṣāli(i)l) Gidānḍa- maṇḍala-pratīva(śa)dida-Lōśarā-grāmya.

\(^9\) The actual reading may possibly be Kulēśvara*.

\(^10\) One would have expected only either Maṭharaśaṇīdhāvā or Maṭhara-kulatilaka.

\(^11\) From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—Lōśarā-grāmę, brāhmaṇa-śamapāra, tatra pratinivaśuṇī rājaputra-śalvarjī(?). śamadāya{k}-aṇnâ[r] sa[rekha]nâjanapada-samā̄jâpājā iti Viditam-ātu bhavatān [yathēgam pradh] sa-gart[ī]-ōśara sa-jala-sthalaj sa-arva-madhūkā sa-rvēśvaricāp-dravāna-chataj-ādha-śalvarjī kar-svān-sahita vrāmaṇān samapīṇja tatra pratinivāsā .

\(^12\) Originally talarajarjī was engraved, but the upper e of the akshara vā has been struck out. The word talarajarjī was used by the 8th-century inscriptions of the Gaṇdānures. Above, p. 200; and the Kaṭak plate of Mahāśiva-Sivagupta in line 27 apparently read talahāt[ī]; that is, edamadikā, where edamadikā probably is the original of edamadikā; see above, Vol. III. p. 363, and Plate x.

\(^13\) In Jour. Beng. As. Soc. Vol. XLVI. Part I.

\(^14\) Read Vedātādyā. Read -gōtrēṣu.

\(^15\) Read -prasārduṣa.

\(^16\) Read -gōtrēda.

\(^17\) Read -gāḍyāsū.

\(^18\) The word suta is engraved below the line; read -sūtāda.

\(^19\) Read -sūtāda.
No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.; A.D. 1053.

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

Kelawadi, Kelwadi, or Keloji, is a village about ten miles to the north of Badami, the chief town of the Badami taluka of the Bijapur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as Kelavadi, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavadi three-hundred. The stone tablet containing the

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1 Read saliladhāra-puraścharṇam-cha-ndra-darāk-dakṣiṇa-khitii.
2 Originally piyarddha was engraved, but the lower z of the akshara see is struck off. Read -iyaraddhad támra.
3 Read śamana-gaurardṛṣṭha-dharma-gauravadecha bhavaddhī paripraṇayath.
4 I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III, p. 340 ff.
5 This is meant for mad bhūdavah phala-śākhā uśa; see the Gaṇjam plates of Prithivivarmadāva, above, p. 261, 27.
6 Read uṣantaṃ.
7 The second half of this verse has been omitted.
8 Read niyatam.
9 The first half of this verse has been omitted.
10 This is the second half of the verse in lines 21-25.
11 Originally sālam was engraved; read "dattam-śākam tāmraṁ likhitam.
12 Lat. 16° 3', long. 76° 46'; Indian Atlas, sheet No. 41, — 'Kellese.'
greater part of the record was found on the public road outside a temple of Rāganātha at Kejawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timāṅgar, just on the north of Kejawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Rāganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are— in the centre, a Haśa; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual ṣ, which, however, only appears quite clearly in nibāda, line 17. The virāma is represented by its own proper sign, throughout. The size of the letters ranges from about 1/8" to 1 1/2".—The language is Kanarese.1 Except for two of the customary benedictory and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in suvarṇacan, line 26, and dharma can, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with s, as in the modern language; but in nivēṣanam, line 23, for certain, and probably in puṣṭerṣan, line 14, it is formed with m. In koṭiṇalum koṭignalai[mw], line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sōmēśvara I. It mentions a feudatory of his, the Mahāsāmantaḍhikaraṇ and Dvaraḍhukara Bhogadēvarasa, who was governing the Pāñgaragiri twelve.—a group of villages, doubtless in the Kejawaḍi three-hundred, the chief of which was evidently the modern Haṅgari, about three miles west of Kejawaḍi. And the object of it is to record that Bhogadēvarasa's nephew, the Mahāmātya Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Kejawaḍi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttaraśaṃkrānti or winter solstice of the Vijaya anusvatsara, Śaka-Saṅvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1063, on which day the winter solstice, as represented by the Makara-śaṃkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 ghaṭta, 5 palas, = 2 hrs. 26 min., after mean sunrise (for Bombay).

**TEXT.**

1 Svasti
2 Ramaśvara paramabhaṭṭāraka
3 t-[T?]rājākṣayamalladidevāra
    vijaya-rājya=nitar-āra(tta)r-ābhivri(vṛj)ddhī-

---

1 The words manya (l. 9), deyi (l. 12), and sarati (l. 25, 27) are unintelligible.
2 From the ink-impression.
3 This word is preceded by a symbol which resembles ś, but does not seem to be meant for it. The use of ś at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.
4 chaṁḍr-ārkka-tāraṁ baram saluttam-ire [!*]
   Tat-pāda-padm-ōpajvi sama[dhigata-pañchoha]-
5 haśābda-mahāsāmanātāhipati mahā-prachanda-dānpāṇāya[kaṁ]
6 dāyakan[sa]-sama-samara-samaya-samuchita-nīja-bhuja-vijaya
7 vidarit-ōgra-samagra-hasti-kumbhi-kumbaru-dālana-kathōra-samgrāma-ka
8 
9 ravaṁ I Laṭa-Karṇaṭa-Karaṭaḥata-Kaṭtinga-Ko[ṭh]ga-Vaṅga(ga)-Veṅgi-dēda-str- 
   mad-ō
10 dupta(śh)a)-darppisha(śh)a)-vidvisha m[a]neya-mahāsāmanta-maṇḍalika-makuta-
11 sa- [di]-
12 sā-paṭaṁ I madav-ari-kula-luṇṭha-pāṭhaṇa-ṭhaṁ(ṭi)kā[ra]-gbūṛuṇīt-ārṇavya- 
   baḍāv[ānālaṁ ripu]-
13 [k]āḷānalaiṁ I naṭa-nagna-bhagna-kavi-gamakavāḍī-vāgmi-ḍina-ānātha-chinṭāmaṇi 1 
   vīveka
14 
15 raṅga-saṁsthāpita-vṛi(vṛi)kha-saṁbhēdanāṁ deyī . śirach(ō)-chēdanāṁ 
   ārīmat-[T[ṛai]ōk[ṛayamallāve-ṛakān]-
   ārīmat-[d][a]-
17 pāṇāyaṇaṁ Bhongadēvarasaṁ Panīgaragi-parhneraḍu[m]an-āluttam-ire [!*]
18 Åtana madunamaṁ
19 Samasta-rāja-bhān-nirūpita-mahāmātya-padāviri-vājrajāna-m[ā]n-ōmanta-prabhū[tsa*]- 
   maṁ-
20 tr-ōtsāha-śakti-traya-sampannam I vibudha-prasannam I sakala-vibhu-rāja-sarōjint-
21 rā- 
22 ja̤d-rājaha[na*]ṁ saṁ Sarasvat-tkarn- [a*]vataṁ[sa[m] [pl]vāra-subhaga-kāminte-
   jat-gaṇa-śīrṣa-kaṭhin-oṭṭunga-
23 vṛi(vṛi)ṛta-stana-tha(ta)ṭ-ārppita-sphāra-hāraṁ I Karṇaṭa-kaṇahtarapaṁ 
   Hara-charaṇa-[ka]mala-yuga[la-ma- 
24 da-mūdita-matta-saṭṭharaṇam I vāchak-ābharaṇam I vidagdha-mugdha-yuvati-jana-
   sni[g]dh[a-n]etr-anujanam I suka-
25 vijana-manō-ranjanam I baṁḍhu-chinṭāmaṇi I śishta-rakshāmaṇi I ashēśa3 
   sa[ka]-jana-stutyanam
26 nām-ādi-samasta-praṣasti-sahitaṁ ārīmat Suppurasar I Sa(śa)ka-[v]ṛaṣa 975-
27 neya
28 Vijaya-saṁvatsaraṇa uṭ[t*[j]arāyana-saṁkramṇitv-amdu Kovalāḍya kerege biṭṭa 
29 keyi 20 mātrumuṁ ondi meneya nīvīśanāmanān-āvan-orbbaan-um[t-[i] kere-
30 yan-agāyaṁ paṇḍisalivana-ida[n-āvan]-orb[b]ām kāḷa-kāḷa-āntarābānd-āvan-[i 
   sǎna[n*]-ma]- 
31 ryyadeyaṁ pratiteṣiṁ Vārapāsi-Kurukṣhētradal saśira-kavilenarati-
32 ya kōjināluḥ koḷāginalu[ṃ*] suvarppavaṁ kaiṭṭiṣi brāhmaṇagge dānaṁ-geyda 
   puṇyam-akkum |
33 int-appudan-arid śh dharmānavan-alida mahāpatakaṁ-iniṭu kuvi[la]rati brāhma-
34 paran-alida pātkav-eydugum [II] Śloka [I] Sva[ṃ]-datt[ān*] para-datt[ā*][ṃ]nām va 
   yō harēti(ta) vasunḍha-

1 On the analogy of other records, the reading here was probably either sujana-sukha-adyaṅka or vipra-sara-
   dhyakṣa.
2 Here, and at some places further on, the marks of punctuation between the rhyming adjectives are 
   superfluous.
3 Read aśēśa.
4 This mark of punctuation is superfluous.
5 Metro: Śloka (Ānusṭubh).

B.—VIKRAMA-CHOLA.

21.—Inscription in the Mahálingasvámin temple at Tiruvíñámadurú in the Tanjore district. 3

1
2
3
4

"In the 4th year (of the reign) of king Parakṣesvararman, alias the emperor of the three worlds, the glorious Vikrama-Chójadéva.—on the day of Satabhishaj, which corresponded to a Monday and to the eighth titthi of the second fortnight of the month of Rishabha."

22.—Inscription in the Svétánarayésvara temple at Tiruvenkádu in the Tanjore district. 6

1
2
3
4

"In the 4th year (of the reign) of king Parakṣesvararman, alias the emperor of the three worlds, the glorious Vikrama-Chójadéva,—on the day of Satabhishaj, which corresponded to a Monday and to the eighth titthi of the second fortnight of the month of Rishabha."

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1 The figure 9 looks almost like 8, and it is possible, though not probable, that the actual date is 790. 3
2 Read āvitāiṣiyum.
3 Or perhaps 9 in the 40th year; see note 1 above.
4 It may be added that, if the reign of Kulottunga-Chója I. had commenced in A.D. 1063, the titthi of the present date would, as a kshaya-titthi, have fallen on Saturday, the 11th February A.D. 1111, when the naksatra by the equal-space system was Pûrvā-Bhadrapada for Sh. 160. after mean sunrise. 6
5 No. 128 of the Government Epigraphist’s collection for the year 1890. 6
6 No. 121 of the Government Epigraphist’s collection for the year 1890.
"In the 5th year (of the reign) of king Parakṣeśvarman, alias the emperor of the three worlds, the glorious Vikrama-Chōḍaṇe, — on the day of Āḍrā, which corresponded to a Monday and to the eleventh tithi of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chōḍa very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king’s 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṅvat 1034 expired, and the date No. 22, of the month of Simha of the king’s 5th year, in July-August A.D. 1112, also in Śaka-Saṅvat 1034 expired. With the later day for the king’s accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṅvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṅvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chōḍa’s accession, the two dates, for Śaka-Saṅvat 1034 expired, actually work out as follows:—

In Śaka-Saṅvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th tithi of the dark half ended 19th. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the nakshatra by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th tithi of the dark half ended 21h. 40m. after mean sunrise of Monday, the 15th August A.D. 1112, when the nakshatra was Pūnarvasu (which follows immediately upon Āḍrā) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king’s accession, the two dates, for Śaka-Saṅvat 1037 expired, would work out thus:—

In Śaka-Saṅvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th tithi of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the nakshatra was Śatabhishaj for 0h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 23rd July to the 27th August A.D. 1115, and during that time the 11th tithi of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the nakshatra was Pūnarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king’s accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the nakshatra of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chōḍa’s accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

C.—KULOTTUNGA-CHOLA III.

23.—Inscription in the Śvetāranyāśvara temple at Tiruvonkādu in the Tanjore district,†

1 Svasti śrīḥ [12'] Payal vāyppa
2 . . . . kō-[P[pa]rakṣeśvaraparāṇa Tribhuvanadchakkaravattiga
śrī-Kulottunaga-Śōla[d]ēvarkku y[A]ṇu ettāvadu nāj Kaṅkaḷaka-nāyaṇru
pārvra-paksha-

† No. 118 of the Government Epigraphist’s collection for the year 1896.
"In the eighth year (of the reign) of king Parakèsavarman, alias the emperor of the three worlds, the glorious Kuloṭṭunga-Choloḍéva,— on the day of Anurathā, which corresponded to a Monday and to the tenth tiḥi of the first fortnight of the month of Karkaṭaka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kuloṭṭunga-Choloḍa III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkaṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṅvat 1100 expired or in A.D. 1179, in Śaka-Saṅvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṅvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṅvat 1107 expired.

In Śaka-Saṅvat 1107 expired the month of Karkaṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th tiḥi of the bright half commenced, by the Śūrya-siddhānta 0h. 13m. after, and by the Brahma-siddhānta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day, and on the same Monday the nakṣatra was Anurathā, by the Brahma-siddhānta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kuloṭṭunga-Choloḍa III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.—Inscription in the Svētāranyāṣvara temple at Kaḍappāri near Madurāntakam.  8

1 
2 

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kuloṭṭunga-Choloḍéva,— on the day which was a Saturday and (the day of) Mūla and a fourth tiḥi and the tenth solar day of the month of Āni."

According to what has been said before, this date, of the month of Āni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṅvat 1115 expired or 1116 expired.

In Śaka-Saṅvat 1115 expired the Mithuna-saṅkrānti took place, by the Ārya-siddhānta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Āni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Āni was the 4th June A.D. 1193, and on this day the 4th tiḥi (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the nakṣatra at sunrise was Pushya (No. 8), not Mūla (No. 19).

On the other hand, in Śaka-Saṅvat 1116 expired the Mithuna-saṅkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Āni. The 10th day of Āni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the nakṣatra was Mūla, by the Brahma-siddhānta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the tiḥi which ended on the day so found, 13h. 3m. after mean sunrise, was the 14th (of the bright half), not a 4th tiḥi.

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1 The tiḥi therefore was either a current tiḥi or it was a prathamā-dāsamū.
2 No. 191 of the Government Epigraphist's collection for the year 1896.
Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth śiśā has been erroneously quoted in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulōttunga-Chōḍa III., the general result now is that the king’s reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).²

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultsch, may be summed up thus:—

1. — Rājarāja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2. — Rājendrā-Chōḍa I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3. — Rājādhirāja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4. — Kulōttunga-Chōḍa I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5. — Vikrama-Chōḍa (Nos. 10, 20 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6. — Kulōttunga-Chōḍa III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

No. 38. — SANKALAPURA INSCRIPTION OF KRISHNARAYA;

SAKA-SAMVAT 1435.

By E. Hultsch, Ph.D.

Sankalapura is a village 14 miles east of Hosapet (Hospet) and not far from the ruins of Vijayanagar in the Bellary district. Near the wall of the temple of Anjaneya (Hanumān) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Ganapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kannarese, and the languages are Sanskritk and Kannarese. The inscription opens

¹ A fourth śiśā, ending on the 10th day of the month of Mithuna, would be either the fourth śiśā of the dark half of the amasina Jyeshṭha or the fourth śiśā of the bright half of Āśādha; it is easy to prove that the sakāshatra could not possibly be Māla on either of these two śiśās. On the other hand, to judge from numerous calendars at my disposal, Māla ordinarily goes together with Āśādha-sudi 14; and it commences on the day of Jyeshṭha-sudi 14, when one of the months that precede Āśādha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would a priori expect the sakāśatras on Jyeshṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyeshṭha and Māla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 18th day of the month of Karkāṭaka (corresponding to the 9th July) of Śaka-Samvat 1100.
with the Sanskrit words śrī-Koṭa-Vināyakā nameśa, 'obeisance to the holy Koṭa-Vināyaka!' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of Krishnarāya at Hampe. The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampe inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kannarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 ff.).

As the whole of the historical portion of the Saṅkalapāra inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that Krishnarāya of Vijayanagara (A.D. 1510-1529) granted the village of Saṅkalapāra, where the slab still exists, to a temple of Gaṇapati, which was called Koṭa-Vināyaka (ll. 1, 69, 78 and 92, or Koṭa-Gaṇavaktra, l. 75), i.e. 'the Vināyaka in the Fort,' and which was situated on the eastern side of the Deverī road in Vijayanagarī' (l. 66 ff.). In honour of the temple, Saṅkalapāra received the surname Koṭa-Vināyakapura (l. 70, also Vināyakapura, l. 80 ff., or Koṭa-Vīghnaśāmpura, l. 74). The village was situated on the west of Ángulika, on the north of Jambunātha, on the east of Nāgalapuri, and on the south of Kāranūru (v. 19). On the Hostel Taluk Map, I find the southern boundary of Saṅkalapāra, Jambunāthana-haḷī, which corresponds to the Jambunātha of the inscription. The site of the western boundary, Nāgalapuri, is now occupied by the town of Hosapēta. The northern boundary, Kāranūru, may be connected with the modern Kāranūru, which is however on the west of Saṅkalapāra. The eastern boundary, Ángulika, is the modern Īngalīgi, east of Kāranūru.

The date of the grant was Tuesday, the 6th tithi of the dark fortnight of the nīva Bhādrapada in the Śālavāhana-Saka year 1436 (expired), the Śrīmukhi-samavatsara (l. 76 ff.). According to Sewell and Dikshit's Indian Calendar, the corresponding European date is Tuesday, the 20th September A.D. 1513. Line 77 further states that the tithi was the Kapilā-śaṣṭhī. Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:— "Bhādrapada badi 6 is called Kapilā-śaṣṭhī when joined with Tuesday, Vyatipta-yoga, and Rūḥīnu-nākhatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th tithi of the dark half ended at 17h. 35m. At sunrise the nakhatra was Rūḥi and the yoga Vyatipta, which ended at 1h. 55m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in Hasta (160°-170° 20')."

Besides, some land was given to a certain [Sā]vāya, the son of Māarsa of Chandragiri (l. 82 ff.). Chandragiri is a well-known place in the North Arcot district, which, in the time of the Vijayanagara kings, was the head-quarters of a district named Chandragiri-rajya.

**TEXT.**

63 dhaṁnyāna Nāgāṃbikā-Nruhari-nrupa-naṁdanēna nikhila-hru-
64 day-ānandandēna samāra-mukha-vijayēna vijayēna diśām
65 Vijayana[ga]jṛé simhavāsanam-āruṣhīha śā[sa]tā sakalām bhu-
66 vaṁ bhuja-vijita-śāmparasāya 16Kruṣhgarāyēṇa Vijaya-
67 nagari-Dēvērī-vidhikā-11prāgh-dēśa-nivāsāya sakala-maṅgal-āvā-

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2 Koṭa represents the Kannarese koṭa, 'a fort.'
3 See Visvanātha's Pratardāja in Dr. Aurfricht's Oxford Catalogue, p. 584.
4 See above, Vol. IIII. p. 119 ff. From these, three inked detalages.
5 Read Nruhari-nrupa-
6 Read Śrī-Śrī-
7 Read simhavāsana-āruṣhīha.
8 Read Kruṣhgarāyēṇa.
9 Read Koṭa-Vīghnaśāmpura.
10 Read Koṭa-Vīghnaśāmpura.
68  såya  bhuvana-vighna-nivarana-sa[va]dhanaya  śṛ-
69 Kōṭa-Vināyak-ābhidhānaya  Samkalāpuru-lī 
pra-
70 siddha - Kōta - Vināyakapura - pratīnāmaka-grāmaś - cha tu-
71 [s]*-ślm-ābhirāmō  [da]ttō  vipt-ōpākārinā  
Ravitanay-ā-
72 nukārinā  ||  Pasekā-bhāgē-ṃgūkāsya  (l)  Jambbunāthasya 
73 ch-ōttarē  ||  prāg-dē[ŋ]ē  Nāgalūpuryāṅ  Kāranūrō[ŋ]u tu  dakhhi-
74 u  ||  [19*]  Madhyē  śrī-Kōta-Vināyakapuruṣā-ākhyān  Samkalāpuram  [l*] 
75 śrī-Kōta-Gajavaktrāya  [p]rādā[ōch*]=chh.ṛ-Krūshaḥ-āḍāpatiḥ  ||  [20*]  Svaśti 
śrī  [l*] 
76 Jayābhaya-k[ā]rivaḥāna-Śaka-vr̥nasahāga[ŋ]u  1435nēya 
77 śrīmukhi-saṁvatsara u[ŋ]ja-Bhadrāpada ba 6  Maṃgajavāra Ka[p]i[l*]-śhaśthil-
puṇyā 
78 kāladalū  śrī-Kr[ū]ḍhaṭhāraṃya-Maḥārāyaṇu  śrī-Kōta-Vināy[ŋ]i-kā]-dēva-
79 rike⁴  pāj[e]-panaśkāra-naivēdyā-amga[ŋ]a[m]gavai[bha]va-rath[ōt]sa[va|m]gala 
80 sāṅgav-āgī  naḍaya⁵  bēk-āgī  Samkalāpurakke  [p]rāṇā[ŋ]a[m]vā-sāda  Vinā-
81 yākapuraṃ-saṅba  grāmavānā  trāvāhā  dhāre[ŋ][u]n=eradō  koṭṭāra  [[*]  Yē  dha[ŋ]ma-
82 u  ś-chanḍrārkka-śtāhīyā-āgī  [nādyāl=]n[ŋ]*]-[adu]  [l*]  Yē  grāmav[ŋ]=nr=ā[āgī-
84 dasaviniдав-āgī  koṭṭa  gadda¹¹  kha  10  [l*]  ᾱvē  āṭh[a]=u[da]lrū¹²  hattu 
[kha]m[ŋ]-jā-
85 ga  guddyan¹³  ś-chanḍrārkkaṃ  stāhīyā-ā[ŋ]ji  nīm[nd]a¹⁴  putra-pautra-pārama-
86 pariyāv-ā[ŋ]ji  dān-ādkīra[ŋa]-yōgyav-āgī  naḍaya[ŋ]=u[ŋ]*]-[adu]  [l*]  Sva-dattā-
87 [d]*-dvigunām  puṇyām  para-datt-[u]ṇ[p]aḷaṇām  ||  para-datt-[a]-
88 hārēṇa  svā-dattaṃ  nīḥpalaṃ¹⁶  bhavē  ||  [21*]  Dāṇa-pāḷaṇṇy[y]=ma-
89 dhyē  dān[cha]-chhreyō[n]=n[p]aḷaṇām  ||  dānāt-svarcga[m]=n[v]āṃpō[ŋ]=ji  på-
91 rēṇa  vasuṃdhāraṇa  ||  [17]  shasṭhir-vr̥nasahāgāni  visiḥtā 
92 yāṃ  jāyāte  kṛ[mi]=bh  ||  [23*]  Śrī-Kōta-Vināyakā-
93 ya  namaḥ  [l*]  Śubham=[sa][t]u  ||  Śrī  śrī  śrī  [l*]  

TRANSLATION.

(Line 63.) The fortunate one; the son of Nāgāmbīkā and of king Nṛiharī; who delighted all hearts; who was victorious at the head of battles; who conquered (all) quarters; who, having ascended the throne at Vījayanagara, was ruling the whole earth; who won battles by (the strength of his) arm; Kṛishna, who benefited (others) with (his) wealth like (Karna) the son of the Sun,—gave, together with (its) four boundaries, a village which was known as Saṅkalāpurī and which was surnamed Kōta-Vināyakapura, to (the god) whose name is the holy Kōta-Vināyakā, who is assiduous in removing (all) obstacles in the world, who is an abode of all good luck, (and) who resides on the eastern side of the Dēvēri road (śaktiṅa) in Vījayanagāri.

(Verses 19 and 20.) The glorious king Kṛishna gave to the holy Kōta-Gajavaktrā (the village of) Saṅkalāpura, surnamed the holy Kōta-Vr̥nasahāgarā (which was situated) in the

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1 Read - Kṛishna.
2 Read - Prīya.
3 Read - Nāgaṇa.
4 Read - Gadhāya.
5 Read - Nādaṇya.
6 Read - Gadhāya.
7 Read - Madhyē.
8 Read - Nādaṇya.
9 Read - Kēra.
10 Read - Gadhāya.
11 Read - Nādaṇya.
12 Read - Gadhāya.
13 Read - Kēra.
14 Read - Gadhāya.
15 Read - Kēra.
16 Compare the brāhada Pāḷaṇṇa-dāraḥ-kṛṣṇa-śaṭṭhī-kauḍa; above, Vol. III. p. 149.
17 Literally, 'adorned by.'
middle (of the following boundaries),—on the western side of Aṣṭājika, on the north of Jambunātha, on the eastern side of Nāgardhupula, and on the south of Kāranārum.

(L. 75.) Hail! Prosperity! In the year 1436 of the victorious and prosperous Śālīvāhana-Saśa, the Śrimukhi-samvatsara, the 6th (tithi) of the dark (fortnight) of niha Bhādrapada, Tuesday, at the auspicious time of the Kapilā-śaṣṭhi,—the glorious Krishnārāyana-Mahārāya, having poured out water with three-fold repetition of the words ("not mine!")¹ gave the village called Vināyakapura, which was a surname of Saṅkalāpuram, to the holy god Kōṭa-Vināyaka, in order that the worship, repairs, offerings, all enjoyments,² and car-festivals might be fully provided (to the temple).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 kha[ṇḍugas] of wet land (gadde) were given as free land (dassevanda) to [86]vārya, the son of Mēlaśa of Chandragiri.

(L. 84.) On the authority of this, (these) ten khaṇḍugas of wet land shall continue as long as the moon and the sun exist, (shall belong to) the succession of the sons and grandsons (of the donors), (and shall be) liable to be given away or to be sold (by the owner).

[Verses 21-23 contain the usual imprecautions.]

(L. 92.) Obeisance to the holy Kōṭa-Vināyaka! Let there be prosperity! Hail! Hail! Hail!

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No. 39.—VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1533.

By E. HULTSCH, Ph.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's in-pressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough fac-simile of the plates has been already published in Vol. II. of the Indian Antiquary, with a short note by Dr. Burnell (l.c. p. 371). I now edit the inscription with a two-fold purpose, viz. (1) to substantiate a previous remark³ on Dr. Burnell's genealogical table of the third Vījayanagara dynasty;⁴ and (2) to settle the date of the well-known South-Indian author Appayādikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in Vellāppakam, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is Nandināgari, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that ry is represented by rry in turrṛ (line 13), Tātāryṛṣya (l. 62) and vṛṣya (l. 144), and by ṛr in turrṛ (l. 8) and sāvṛṛṛṣya (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: anindha-āṅkaka (l. 79) = sura-ṛṣya; Śāya-ṛṣi (l. 91) = Yuḥśivaḥśiva; and añiḥiṣṭ (l. 98 f.) =

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⁴ South-Indian Palaeography, second edition, p. 55, note.
ahātti, 'a gift.' Among the bīrūdas of Venkata I. occur a number of Kanarese words. As most of these have already been noted by the editors of similar inscriptions, I would only draw attention to dhaṣṭa (l. 90) = dattu, 'a crowd, an army,' and dīśopaṭa (l. 95) = dīšopata, 'causing (his enemies) to be scattered in all directions.' Chauḍa (l. 77) is the Hindūstāni chauḍa, 'eighty-four,' and sānum (l. 81) is perhaps the Arabic shānum, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. Āraṇī (l. 17 and 83), Kandaṇavadi (l. 28), Nellaṭū (l. 137) and Vērū (l. 138) are Telugu genitives of Āraṇī, Kandaṇavadi, etc.

The description of the ancestors of Venkata I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagar dynasty—viz. the Kuniyur and Koppaṇā grants of Venkata II. and the Kaṭakurus grant of Raṅga VI.—as far as the reign of Tirumala I. Of his four sons the Vīḷaṅga grant mentions only Raṅga II. and Venkata I. who were the sons of Venkgāḷībhā (vv. 20 and 22). Venkata I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),—the son of Mālikbharāma, Mahamandasaḥā, reaches (his) house in despair (and) reduced (manda) in lustre (maha), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikbharāma and Mahamandasaḥā are Malik Ibrāhim and Muḥammad Shāh. Both of them were kings of Golcondā. Muḥammad Shāh, the son of Ibrāhim Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."

Venkata I. claims to have ruled over the country of Karpṭa (l. 107). He also bore the title Uragaḷa-suratvāra (l. 86), the Sūlṭān of Onārgal (?). His surnames Chāṭikka-chakravartī (l. 92 f.), Kalyāṇapur-dāhpa (l. 91 f.) and Vērū-Tribhuvanāmallā (l. 85) are reminiscences of the Western and Eastern Chāṭikyas. He even boasts to have had as vassals the Raṭjas and Magadhās (l. 91), the Kāmabhājas, Bhōjas, Kālīngas and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiṭa (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth titki of the bright fortnight of the month Vaiśākhā in the Saka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year Flava (i.e. A.D. 1501-2). The grant was made in the presence of the god Venkāṭa (v. 42), i.e. at Tirupati in the Chandrāgiri tāluva of the North Arcot district. The donor was Tiruvengalanāṭhārya (v. 43), the son of Anantabhaṭṭa of Uṛpuṭār and grandson of Sāryadāvāyabhaṭṭa (v. 47). He was conversant with the eighteen Purāṇas (vv. 45 and 48) and belonged to the Śṛivatsa gōtra, the Aparāṁba-vātra, and the Yajñāśākha (v. 43).

The object of the grant was the village of Vīḷāṇa, surnamed Jvarahariṇgāsamudra (v. 52), which belonged to the Pāḍavīḍu-mahārāja, the Pājuvār-kōṭṭaka, the Arugunna-


2 See Mr. Kittel's Ksmantha-English Dictionary, p. 790.

3 Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the Madras Manual of Administration, Vol. III. p. 765, mentions a place named Aravēču, 16 miles W.S.W. from Rāyachōṭī in the Cuddapah district.

4 This is the Telugu original of the Anglo-Indian name 'Krūmoć'; compare the Manual of the Kurnool District, p. 1.


6 Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

7 See Mr. Sewell's Lists of Antiquities, Vol. II. p. 167 f. Saptā or Saptā, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf ʿĀdil Shāh of Bijapur (A.D. 1489-1511).


9 The same locality is referred to by the names Vrishasaila and Venkāṭādri in verse 26.
Parandrami-simā, the Perin-Timiri-nādu, and the Kalavē-pattu (v. 43 f.), and which was situated on the east of Arugunna, on the south of Kūrāpāḍi, on the west of Chāṭūr and [Sāj]travāḍi, and on the north of Timiri (v. 50 f.). Most of these names are found on the Madras Survey Map of the Arcot taluks. Vilāpaka is Veḷāppakka (No. 15 on the map). Its surname Jvarahariśingasamudra has to be dissolved into (a) Jvarahara, a surname of Śiva, (b) liṅga, the emblem of Śiva, and (c) samudra, a common ending of village names. The western boundary of Vilāpaka, Arugunna, is Ariṅkuṟṟam (No. 28 on the map); the northern boundary, Kūrāpāḍi, is Kūṟūmbāḍi (No. 16); the eastern boundaries, Chāṭūr and [Sāj]travāḍi, are Sattūr (No. 14) and probably Sattivāḍi, which is mentioned as a hamlet of Veḷāppakka in the printed List of Villages and Hamlets in the Arcot Taluk; and the southern boundary, Timiri, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Vilāpaka belonged, can also be identified. Kalavē-pattu is named after Kalavai (No. 96 on the map). Perin-Timiri-nādu owes its name to Timiri and is mentioned as Perin-Timiri-nāda in other inscriptions. Arugunna-Parandrami-simā is derived from Ariṅkuṟṟam, the western boundary of Vilāpaka, and from Baradārāmi (No. 71 on the map). Paṭuvār-kōṭṭa is the same as Paṭuvār-kōṭṭa, on the extent of which see above, pp. 138 and 180. Paṭuvāḷu-mahārāja is a well-known division of the Vijayanagara kingdom.

The grant was made by Veṅkaṭa I. at the request of a subordinate prince, as stated in verses 57-61: — "With a libation of water (poured) over gold, the glorious king Vira-Veṅkaṭapati-Mahārāja joyfully granted (the village), sanctioning the request of the glorious prince Liṅga, who was the renowned son of prince Bomma of Veḷūru; who was the victorious grandson of prince Vira-Pāṇi-Nāyaka; who was ever devoted (?) to the shrine of Vira at Śri-Nellāṭūrū; who resembled the sun (in conferring) prosperity on the lotus group — the hearts of scholars; who terrified the mind of prince Ballāḷārāya; who was engaged in establishing Mahaṅdeva (i.e. liṅgas of Śiva) and Mahīdeva (i.e. Brāhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned Anukūḷa gōṭra." Liṅga's father Veḷūrī-Bomma, i.e. Bomma of Veḷūru, is identical with Śiṅga-Bommu-Nāyaka of Veḷūr, whose inscriptions are dated in Śaka-Samvat 1471 and 1488, and with Chinnva-Bomma, the son of Chinnva-Vira, father of Liṅgama-Nāyaka and patron of Appayadikshita. A comparison of verses 57-61 of the Vilāpaka grant with the colophons of Appayadikshita's Śivadīṭyamaparīṭīkā shows that Liṅga or Liṅgama-Nāyaka inherited his birudas from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṅga-Bommu-Nāyaka of Veḷūr, who was a subordinate of the Vijayanagara king Tirumala I., and that Bomma's son, Liṅga, was a contemporary of Veṅkaṭa I. in Śaka-Samvat 1523, it follows that Veṅkaṭapati with whose support Appayadikshita composed the Kṛṣṇalīlagānaṇada must be Veṅkaṭa I. of Vijayanagara.

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3 South-Indian Inscriptions, Vol. I. p. 89.
5 See above, p. 138.
6 See above, p. 138 and note 7.
7 Compare Parandrami-pattu in the Koḍiyaka grant, Ind. Ant. Vol. XIII. p. 132. The village of Koḍiyaka is found as Koḍiyakkam near Paṭṭu (No. 94) on the Godiyākam Taluk Map. As required by the description given in the grant, the western boundary of the village is Gōḍānagaram (No. 98); the northern boundary, the Koḍiyakana-nadi; the eastern boundary, Chittātūr (No. 92); and the southern boundary, Veṭṭūvāḷa (No. 61 on the Veṭṭuvel Taluk Map).
10 South-Indian Inscriptions, Vol. I. p. 69 f. and p. 84.
12 See the extracts on p. 100 of the same Report.
14 Dr. Aufrecht's Oxford Catalogue, p. 315a.
Verses 62 and 63 state that the donee, Veḍgaḷabhāṭṭa, assigned one share of the village to the writer, Rāmāya, and to the engraver (śilpin), Kāmāya, to meet the cost of the writing materials.

**Text.**

First Plate.

1 रिवेंकटेश्य नमः। यस्य संयंक्तपुक्ष्यन नारी- 2 राममूर्तिकला। यदुपासं श्रममसां तथासुंडममा- 3 नारी। [१२] यस्य ह्यदवक्ष्यायः पारिवायः परसं त् विष् निः 4 द्वितै भवताः विश्वकृत्ती [त]भावये। [२२] शर्मि चैवरञ्जर[चे]- 5 ां तं सायंन्द्रिय चे। भारवें सबोराणावमरचुक्- 6 रं महा। [३७] बीजसतव पुष्करवुं पुष्करतत्स्तक्षय[ढु]श्याम्- 7 विकारवीय नहूँके बयातिरभवतीया पुष्कतः। तत्त्र- 8 हे भरतो बबू। र्ष्यति। शाक्तांतो गतच। (१) तत्सूरी विजयोभि- 9 महुः[ढ]भूताणापिनिवित्त:। [४८] नध्यासावधमभूतम्- 10 जनि नवमतसखं रामचन्द्रिक्षणापथसाम:। श्रीपिलिह- 11 चर[र]वद्रासाधुः कृतद।। तत्सांखिभवतेको दशम। च- 12 च शुद्री वीरवेंमाण्डिरायथापतिके। सुरारे कलन- 13 उद्वेद्वसया मायाविद्या:। [१४] "ततुपंजनी तातांतिवय- 14 डीपाली। निकमाणसंस्कारसंस्कारस्तोत्तर:। गया ु- 15 भौं" सतापितात्। बंधेबी। श दीमेत्व-पिलिहत्वेय 16 ज्ञेय बृहतो बीरो राववेद्वारिभिंत तत:। श्रीपिलिहमूर्त:- 17 प।। [४८] भा[र]ंविन्धिविहोरस्तु दुर्घरस्वपिलिहित[ढ]:। [१] 18 श्रेणी सातुवर्धम्भरासायेवमालापमवा निरोध- 19 त। [३७] ख्यातिनी।। ख्यात्तुमानितिरमापियंती बुकवाणी- 20 भक्तिकी बुकवाणी खाँ। खाँ।। कमानाम। १- 21 वाक्यमयी "वशकारसावहस्तूहुमाण्डी।। [२२] सुने- 22 व कामापुक्ष्येनेनभिक्षयं मायावक्ष्यमात्रियम।

1 Regarding these two persons see above, Vol. III. p. 287.
2 From Sir Walter Elliot's ink-impressions.
3 Read "वरोभावः।
4 Read रामसुङ्कः।
5 Read बलाची।
6 Read "गाताविभी।
7 Read बोधिऽः।
8 Read "बदविन्दः।
9 Read "बदविन्दः।
10 Read "बदविन्दः।
11 Read "बदविन्दः।
12 Read शुद्रीवें।
13 Read रीवें।
Second Plate; First Side.

23 शंकराल्लुकामहीतः केम्बः । जयंतमंगः
24 प्रभोरिष्टः जीवः बुजङ्गाविकारः । [(१) जगति वसमधः
25 महत रामाराय चुतः । [८] सङ्केताकात विनामयः यः[९] सिंहः
26 भुजनुपवः सपदाश्वाः छूटिनः मुखः मूनरेणः मध्यः[१०]
27 भिन्नलालसङ्कारताविकिरिणः विशुभः विशुभः कासः
28 योगांग्यः विधायः सहसः । [१०] कार्तिकादिगुल्लासुः कार्तिकः
29 भुजनुवः वाहिकनः ये वाहिकनः विजायः हः । सङ्केतिनः
30 यस्य चरणावृत्रः भजतः यासे सार्वतिरिक्तः सुधयतः भः
31 निवेद्यः विवः । [११] जीवामराजार्पितः तस्य चिन्तमणिरापितः
32 कर्दमः भः । लक्ष्याभिन्योऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसोऽसो
33 संधियासमितः । [१२] तत्कार्याक्षमाक्षतानुपप्तिः[१३] जीवः
34 जीवामराजार्पितः[१४] श्रमिकवादीः । भावमुः समुद्धतः धामानः
35 यथा विवः नेचारः वैरिखुतः च निरंजनाः । [१५] सतीं तिनः
36 भक्ताविकाः चरितमणिावजनातिावायामयः तितिच्या
37 वन्यामातीयः केकतिः । हिमाः[१६] रित्र रोश्तीं चन्द्रवात्रि-
38 शेषः सहरेष्वरः । धनस्त्रिीहः मनवायः चीरायस: । [१७]
39 राजतन्याविचारः रामारायः च धीरः वर्तिकाणेभः
40 वंकटान्वितीयः । भजनतः च "वैतानातुपूवः कुमारः
41 निनं तिनमलविकारः राजा मध्यः । [१८] सकलकुमकानृतः
42 कार्तिकातिः सम्भितः नियंतः से रामाराजपीः । भरतः
43 समुदारायार्पितार्पितार्पिताः: प्रभास ब्रह्मसः । [१९]

Second Plate; Second Side.

44 [आ] राजत चीरवेंकटार्पितः[१५] चिन्ही ब्रह्मारायः
45 [सू] विनः । "जीवः च दुरोकतिसातः कुर्पुः सुभकः सातः
46 चर्यावः । [१०] निवः चीरवाध्यापितर्विकाणेभः[२०] विनः
47 जियार्पितः तिस्मलकारार्पितः। मध्यः[२१]
48 सांहारः सम्पिताधिष्ठाना रिहेयः प्रभास ब्रह्मसः[२२] सम्पितः

¹ Read वायसु, ² Read चुम्मिति, ³ Read शीर्षेण, ⁴ Read शीर्षेण, ⁵ Read रागः, ⁶ Read निलम्ब, ⁷ Read पवित्रः, ⁸ Read प्रभाससे.
49 तिमुरुः सूरिकालक्षण । [१८] यशोभिनाममपसरसा । यध प्रदा- 
50 भियुं भार धमारीवेद्य।। दानाबंदौवरभिविष्माना देवी- 
51 पद्म सूरनिमिव दधारि । [१८] चन्द्रदर्त तत्तनयः । प्रति[त]काल- 
52 स्त्रिहोत्सापिनिविदुवापि । चीविन्धनांवाचपुरुंधरासि । श्री- 
53 रंगरायः । नित्याभागमयः । [२०] यथाविषयः महीसुरात्मक- 
54 तायामक्षविषयः यदीयकरवारिद्रे कनकतिद्रे सवे- 
55 तः । यशोभिनांतंगिसि दशंगितं शुभंतं सतं ध- 
56 गीताभिनियमानलः । [२१] दिध्वत्तृः भाष्पयाय- 
57 श्रीवेदनुः । चीविन्धनांवाचपुरुंधरासि विशेष देवी- 
58 चित्रमलायविदरायांमः । संतानदृशितः । नित्याभ- 
59 रंगिरी सौभाज्ञाधिसर्वः (१) सवे शाखास नयेन 
60 वंकटपतिनिविदरायः । चमां । [२२] यथा रघुः लोह- 
61 रः । ब्रह्मवंशविजयनीनां ब्रह्मवंशुषुषुणा शुभी- 
62 तिलकनायायाश्वः । यथाविषयः यशोभिना । 
63 विरचिताभिवेधः । चमः । भिहिवा यवनागरान्

Third Plate: First Side.

64 विज्ञति प्रभासमुखी[म्] । [२३] चीवेकजावा व- 
65 राधायांवा (१) पंडीपमानांपि च कन्यामावा [१३] 
66 कोडानकिका देव द्रमा भजति गंगानादी-१० 
67 निद्राय यथा[१२] इयः । [२४] यथाविषयप्रियीतिधिः र- 
68 नामबिह शीतामतेश्वरेऽहारं धार्मिकतत्वाव- 
69 [वि]चक्कायासाहसाधिगमः । नित्यिविद्यो महि- 
70 वीरभर[म]नतुरुपम[म] । गृह[स] हैदराबादः 
71 महांदाराहरूसि । शायानिहिमाः [स]तन्त्र । [२५] 
72 "भिन्निनिहिमिनिहिमिनिहिमिनिविसि" भूरे 
73 जिभाति प्रीता: पवंमंडलादिपकुलको- 
74 श्रीमुती निभारा: । यथो मूलवेयकुटुंबक-१४
VILAPAIA GRANT OF VENKATA I.

75 लामागंडानामाराहं चैति वृषभिक्षनातः
76 मद्यागि[.] वीमक[.]दृश्यर र [४८*] वाराहिणां
77 वन्यविशेषपणकरानशुद्धिकृतिमा[.]वयः
78 राक्षसिद्धरामनःप्रकाशभण्डरः माधवरः
79 तरंगः [२०*] चतुरपरिबन्धनानिकाकी याचकाना
80 कृतसन्दर्भां रायराहसिंहांडः मिरिक्
81 तपारत्तथाथ्यो मनमिवान् सामुखादि- [१] प्रकटः
82 तविष्ट्वियः पादित्तातिलेखः [२०*] सार[.]विनरः
83 रमया समुखसन् धारित्तपुर्वभाराना-

Third Plate; Second Side.

84 यकः [४३*] कुंकुमसमानालजः स्वयम् मंडली
85 कवरीवारातः [२*] वंगविभुवनीमन्न[.] सि
86 वर्णिकलावुधः जरीगलुरवाणी शैरसी
87 चरमानमः [३०*] राज्यां वरः रणसुखरामार धरत
88 मुखः वरिष्टिरतीदीर्व नानावनवमंडलीकमगं
89 धरतः [३१*] भाषेयवृक्षान्मादायनी भुमुकानु
90 दारायशः भाषिष्टिरुपरगधो मतिगुहरा
91 राजमध्यमाथवः [२२*] शाखारितिनिमधुः के
92 शाखापूराणिपः कालाचुरः चाकाकुक्कव
93 तृतीयां मालिकममाणिरतेतमनीयः [३१*] परस्तरा
94 याराहत्वः हवेक्षुंभवेश्वरभरतिश्रीः [२२*] स्वा
95 तत्तत्तीतीर्व चोलयमरायायमपरिवर्तद[.]वीरः चेष षूह[१]
96 चोलयमरायायमपरिवर्तदवीरः[.]षूहपुजितायस
97 कान्दः [१] भाष्यपुस्तादारामगंधवीरः पौषपिताभर
98 भूमिक्षवः [१५*] राजाधिराजाविष्कारं राजराजसम[१]
99 [फ़ि]तिः [२४] सूर्यराज[.]गंडांकी शिबाचिवियोधरः [२] [१६*]
100 परदायु विसुखः [१] पररायभयकरः चिद
101 चंद्रविंचारी दुबद्धान्दमदनः च सरीभंगा

1 Read मेवतः
2 Read मीलापि
3 Read श्रवण
4 Read बुद्धा
5 Read काम
6 Read माधव
7 Read विष्णुसबि मासादि
8 Read दयामेघ.
9 Read बोधितिलिङ्गभासा
10 Read माधव
11 Read मारी.

This verse consists of half a śloka and half an śryād.
102 प्रशंसा शरिकमतिसा[नि]पि। [२४०] द्वादशिवाय[वि]-
103 दित्या निष्कमिददु:। अय वीविनि वाद्य

Fourth Plate: First Side.

104 जनितांजनिविधाय। [२५०] कामोजमोजकालिकंगराजाराजदि-
105 पार्वती:। प्रतीक्षापरं पारं। प्रसुतस्तुतितिविषय:। [२५८] सीयं नी-
106 तिनिताधिमुप्तितित।:। सुतमासाधि सुधीसाधनां। सुजनि
107 सा श्रवणन् ‘करादिखातान। भा संतारंभ चारिमा[वि] वि-
108 मतमानं स्वर्गं। गायनमदु। (१) सर्विंनिर्गतो वेंकटमति-
109 वैदेशिकायायः। [८००] श्रास्त्रनिविषयांवेंकटगितिः। गायनः।
110 ग्वमस्वचार्य युवेशामातिै। अभाषानां। [३१०] पशे [व]-
111 केस गुप्तां गुप्ताः। ‘हादसोपतिः। कृष्णकेतग्रापा-
112 दागुर्मानी श्रेष्ठं निधी। [७२०] ‘यीमुन्त्रोप्सा[वि] के-
113 य वराणस्कृतसुत्रिः। याग्यिन। यदुशाक्तायाहिनिः-
114 हितादयः। [४३०] यज्ञनामवधयकंमभजनात्यवनामाने। निः-
115 लमैविषिवारशंरिनिमंखानात्यते। [४४०] भृद्धराखनां-
116 ‘तुष्टिमिताधारिनाइ। बहुदाग्यराओविन्याग्याः-
117 यस्तृष्वेः। [८४०] चबमारय वा।[वि]केराणय व वृहस्वा-
118 वेषः। राज्यवासानिरास्य रचितात्यवपये। [४६०] सुर्यदेवा-
119 [अ]भाषा भृद्धराखित[सा]। उपृदयोपमतरममुखा-
120 'यवानिवसिन। [८७०] तित्वेगमनायायंपीरायीकिंग।-
121 खियं। पढ़िविड्डमारायचे। पढ़िविड्डमारायचे। खियं। [८५०] [वि] राग:।-
122 [मार]दागुर्मानीमाफल्यविभूषण। दिरिवसितिरनाः-

Fourth Plate: Second Side.

123 दुःखं (१) कलवेप्तोधरं। [२४०] दस्सुभाषायांप्रभा-
124 चौमास्त्रियां। संगोपल्लकराड्चिन्दिश्याः
125 दिमिनौ। खियं। [५००] ‘वीचातु[वि]तत्त्वावबख्यो। पति[श्लूष्यितत्त्व]मात् [१०]
126. तिरिमिरियामराज्यः कौमिरिः दिशमागृहः । [५९] आरक्षिनः
127. गसुद्दः (वर्ष) प्रतिनामसमन्वितः । विकापापरेखशुश्रुः [भ]
128. मदित्तिः शैतरानः । [५९] सरस्मतः छढः । शेमसंहितः च सम-
129. तंतः । निर्दिलविशापराकाशाध्यायलिखितः । [५९] चारिश्च[४]
130. गामिस्वरः शेखनं शर्वः । वांककुपपत्ताकैः कः
131. बारामेशः सबुतः । [५४] पुष्पीचिदिशमौः कमाध्रंदैंतारं
132. दानाधरसनिलोकरियां विनमयोः । [५५] परिमाणः वलयः ।
133. में । पुरीधिपुरभः । विविधविविद्वः । [५५] कृष्णधिपरधिकः
134. गृहः । [५६] [क्ष्यातासुनकल्लोपविष्मणंस्वभीमञ्चणं भ्रमीः । दिया] ।
135. [दिवसदिवृस्वप्रस्थवः विश्वमेतमनः] । [५६] महादेवमन्तः[वप]
136. [दिङ्गाः निरवस्थ खः । महाभारात्मकमननीभृंगद्रानः] । [५६] विजनः ।
137. [स्नदाभोजकुपलमेधदानः । श्रीकुपरिवाराश्चेच्यः]
138. वटसंहः । [५७] कृपयानयात्राप्रेक्षामौः श्वामिष्कारिनः । वेन्द्रिनः
139. संस्करितः (क) पुष्पात्यनिष्ठः । [५७] श्रीमत्रो विंगभुपालः विश्रिस्तमु-
140. पालः । श्री[व]रकः[क] थपत्तिम्यन्नायमष्टीपतः । शिक्षा शैववियोः
141. राष्ट्रीयं दस्तवावदः । [५८] विद्याः वंगभास्वः (क) रामायानिग्रह-
142. भारतविजयक्री हिष्ठिने कामयणः । [५८] दस्तवावन्त भागवभूक
143. कसमितः । [५८] शास्त्री[केक्षन]

Fifth Plate.

144. श्रीकेकंपितपरातिशिष्याश्चितिपतिस्वः कौतिंरः
145. क्र(त) । शास्त्रिनिद्रं सुहीर्णकुवलयवर्वः सुमकें
146. दुःखः । [५४] वेंकटपरातिशिष्याश्चितिपतिः सरस्मार्थीविभाजितः
147. वैष्णवः । कामकविदिर्विद रामाचरः । मार्मनांवाचः । [५४] श्री-
148. श्रीवेकंपितपरातिशिष्याश्चितिपतिः कामाचारः । गणः

1 Read कौमिरिः
2 Read “सुपुण्डमॉः”
3 Read “कीर्तिनमॉः”
4 Read “दिशमागृहः”
5 Read “सुभृहः”
6 Read “सिंहः”
7 Read “सम्बन्धः”
8 Read “संहितः”
9 Read “संहितः”
10 The bracketed passage in l. 134 f. is engraved on an erasure.
11 Read “प्रतिनामसमन्वितः”
12 Read “तिरियामराज्यः”
13 Read “विकापापरेखशुश्रुः”
14 Read “शैतरानः”
15 Read “छढः”
16 Read “सरस्मतः”
17 Read “समन्वितः”
18 Read “हृदयः”
19 Read “संहितः”
20 Read “समन्वितः”
21 Read “ग्रहः”
22 Compare p. 276, note 7.
No. 40.—KARHAD PLATES OF KRISHNA III.;
SAKA-SAMVAT 880.

BY R. G. BHANDARKAR, M.A., PH.D., C.I.E.

These copper plates were found at Karhāḍ in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Anandārama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kakkām (ll. 62 and 65), situated in the district of Karhāṭa and belonging to the Kalli group of twelve (l. 61 f.), by Krishnaparāja (v. 24), who was also called Akalavarsa and Vallaah (l. 55), and who was Krishna III. of the Rāshtrakūṭa family. The grantee was Gaganāśiva (ll. 61 and 65), who was versed in all the Śīnasaiddhāntas. He was the pupil of Ṣāvāsaīva of Karhāṭa (l. 59 f.),—the modern Karhāḍ;—and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was Wednesday, the thirteenth tithi of the dark fortnight of Phālguna of the cyclic year Kālayukta, the Saka year being 880 post (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:—“Saka-Samvat 880 expired by the southern luni-solar system was Kālayukta, and the equivalent of the date is

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1 Read "कविकर्दिक".
2 Read "पशुभोगी".
3 Read "नकुलास".
4 Read "बरो".
5 Read "सदविकभोगी".
6 Read "तयास".
7 Read "नेताना".
8 This word is engraved in large Telugu characters.
Wednesday, 9th March A.D. 959, when the 13th titři of the dark half of the aṁanta Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the titři has been joined here with the day on which it commenced, very probably is this, that the nakṣatra on that day (viz. on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th titři of the dark half of the pūrūṣimaṁa Chaīra or aṁanta Phālguna with the nakṣatra Śatabhishaj—a conjunction at which the titři is called Vārūṇi—is very suspicious,1 so that donations etc., made on such an occasion, are as meritorious as those made at an eclipse etc."

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Deōlī near Wardha which have been published by me in Vol. XVIII of the Journal of the Bombay Branch of the Royal Asiatic Society; and consequently, the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words Śātyaki-sarga-bhāja, we have in the Karhād plates (v. 6) tuṣṭa-yaṣṭa-prabhāṣa. Still the reading of the Deōlī plates is not a mistake, and the family was regarded as belonging to the Śātyaki branch of the Yādava race, as we have a statement to that effect in the Navasāri grants, also edited by me. But the varied reading of the present grant enables me to make out that the Rāshṭrakūṭas sprang from a family that was known by the name of Tuṅga. Hence it is that so many of the princes have their names ending in that word. Kṛṣṇa I. was called Śabhāntuṅga; Gōvinda III., Jagatruṅga; and Śravva or Amoghavarsha, Nripatuṅga. Then in the description of Dantidurga we have one verse more than in the Deōlī plates, in which his having wrested the supreme sovereignty for his own family from the Chālukyas is mentioned distinctly (v. 9). There is also an additional verse about Nripatuṅga or Amoghavarsha, who therein is represented, as in the Navasāri grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of Amoghavarsha, the Baddiga of the Khārēpāṭa grant, the father of Kṛṣṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Deōlī plates ends with the coronation of Krishna III.; and all that he is therein represented to have done, he did while he was a Kumāra, or crown-prince, and janāk-djīśa-vata, i.e., acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrarjuna, who was an elder relative of his mother and his wife (v. 25). Sahasrarjuna is the mythical hero to whom the Kelachhuri rulers of Chēdī traced their descent, and who, in the story in the Mahābhārata, is represented to have killed Jamadagni, the father of Parāśurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chēdī generally, or some of them at least particularly, were called by the name of Sahasrarjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrarjuna, therefore, conquered by our Kṛṣṇa, must have been a ruler of Chēdī or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amoghavarsha, the father of Kṛṣṇa, is in the Kārēd plates represented to have married Kandakadēvi, the daughter of Yuvardāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn,2 and it appears that Kṛṣṇa himself married a lady from the same family. Who the particular prince conquered by Kṛṣṇa III. was, it is difficult to say. The name Arjuna or

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1 "A still more suspicious conjunction is that of the same titři with a Saturday and Śatabhishaj; and an even more suspicious conjunction is that of the same titři with Saturday, Śatabhishaj, and the Subhāṣa. In the former case the titři is called Mahābhāṣa; and in the latter Mahābhāṣa."  
Sahaśarājuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Rāhastrakūṭas also do not occur therein. The following is a list of those princes:

1. Kōkkala, whose daughter was married to Akālavara and was the mother of Jagattūṅa.
2. Raṇavigraha, his son, whose daughter Lakshmi was married to Jagattūṅa and who was his maternal uncle.
3. Arjuna, the oldest son of Kōkkala and therefore brother of the above.
4. Aṅgaṇadēva, his son, whose daughter Vijāmba was married to Indra-Nityavaraha.
5. Yuvarāja, whose daughter Kandakadēvi was the wife, or one of the wives, of Amāghava-ra-Baddiga according to the Kardā plates.
6. Sahaśarājuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgaṇadēva do not occur in Professor Kielhorn's list. Perhaps they were collaborators and not ruling princes. But that there was a ruling prince of Chēdi of the name of Raṇavigraha, is shown by the following verse occurring in Jāhlaṇa's Sāktimuktidīvalī, attributed to Rājaśēkha:

"Of rivers the Mēkalasutā (i.e. Narmadā), of kings Raṇavigraha, and of poets Surānanda, are the ornaments of the country of Chēdi." Jagattūṅa's maternal uncle and father-in-law is called Śaṅkarāgana in the Kardā plates; but that is probably a mistake. The name Śaṅkarāgana does occur in Professor Kielhorn's list down below; but he was not the son of Kōkkala and consequently could not be the father-in-law of Jagattūṅa. Where to place these three princes, therefore, in the Chēdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Kardā plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chōla race and placed his country under his own dependents, and that, having made the Chēranma, the Pāṇḍya and the Śrīśīla his tributaries, he erected a triumphal column at Rāmēśvara (v. 35). The statement about the conquest of the Chōlas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalakkungi in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkaya. These inscriptions are dated in the seventeenth and nineteenth years of Kanmanēva, and he is there spoken of as the conqueror of Kachchhi (or Kachchhipura) and Tānjai (identified with Tānjāpurā or Tānjāvūr, i.e. Tanjore). This was the capital of the Chōla princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign, and there are two more in South Arcot. Kanmanēva is evidently Kṛishṇadēva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yādava dynasty is in several inscriptions called Kannara or Kachchha. The very fact that so many inscriptions in the country governed by the Chōlas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dēoll plates, Būtinga or Būtayya, the same as the Bhūtārya of our grants, whom Kṛishṇa had raised to the throne of the Gāṅga kingdom, is represented in an inscription at Atlākūdrē to have assisted Kanmanēva in destroying Rājadēya, the Chōla prince. But the conquest of the Chōla country was effected after Śaka-Saṃvat 882, the date of the Dēoll grant, since it is not mentioned in it, and before Śaka-Saṃvat 880, the date of the Kardā grant. As the destruction of Rājadēya is

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2 Above, p. 81.
allowed to in the Atakūr inscription as a recent event, it must have taken place a little before Śaka 872 current, the date of that inscription. And the present grant affords direct evidence for Krishṇarāja’s occupation of the Chōla country. For it was issued while he was encamped with his victorious army at Mēlpāṭi for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtanda, Krishnāvēra and others (ll. 57 to 59). The Mēlpāṭi where he was encamped for settling the southern provinces, must be Mēlpāṭi in the Chittār taluka of the district of North Arcot.\footnote{1} Whether there are now any temples at Mēlpāṭi or in the vicinity corresponding to those, to construct which was another of the objects of the Rāṣṭrakūṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pālava country, however, was effected before, since we have a mention of it in the Deōli plates.

The boundaries of the village granted are specified in line 63 ff. There is a village of the name of Kaṅkī some miles to the south-east of Karbāḍ, which is now included in the Junior Mīraj State. That village is, I am told, bounded on the south by another of the name of Pāndur, and on the west by a third called Āḍhī. The Kaṅkēm of the grant is therefore the modern Kaṅkī; Pāndurēm, Pāndur; and Āḍhēṃ, Āḍhī. The river in the vicinity is, I am told, now called Agraṇī; but the Krishnāvēṇā, which corresponds to the Pākṣī form Kanhavannā of the grant, is not far. Perhaps Vannā, the latter part of the compound, was the old name of the Yerja, which flows through the district, and the river meant is the Krishṇā after its confluence with the Yerja. There is also a village of the name of Kallī in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—

3. Āḍhī 7. Bēkōṅki. 11. Pāndrēgānī (Pāndur?).

TEXT.\footnote{2}  

First Plate.

1 Śreṣṭha [ \[8\] ] स अयति लगुस्वप्रविष्क्रमप्रव: करपालवी सुरारः / लक्षद-  
   भतटप: भाराकलक्षवतःनक.
2 शमानत्सवसंविनेव: || [9\*] जयति [c] \[\textit{गिरिस्तापोपोवस्मादिन्धगतपुप-} 
   \textit{विधिहितां} सभित्तिः। 1 म्हरविजः।
3 विन: पियोपीयोधिविविशद[\[\text{n}\] ]भयदानाभाद्वे न || [10\*] सीमान्निस नमकान-  
   कालिकाबलैःकालिनिकालाक्रमाय: देवि
4 मण्डवान्ग || कुसुमदीनीनाथ: स्वादोमिति: \[\textit{?[n]}\] म्हरमारत्सप्तापितस्तु- 
   प्रविष्क्रमायः—

\footnote{1} Above, p. 140, and Mr. Sewell’s Lists of Antiquities, Vol. I. p. 155.
\footnote{2} From the original plates.
\footnote{3} Read विन्या।
\footnote{4} Read विधिहितां।
\footnote{5} Read विधिहितां।
5 वृंखलः: फिर(सा) गुरुःप्रियितवा नूत्न पौरः श्रवणा II [३] तत्मालिकाः
6 सन्नवरः: "वरिष्ठकितोऽस: अोक्षामुखव एव दशिनगुरुपः" प्राप्तवती
7 चतुर्दशी चतुर्दशी। [४] अभिवद्वलकः[नता] सुधा[मू]कामशीलां गण एव युद्धवं
8 दुर्लभयुगां राधाकिरीमशिवलिखुष[सा] गुरुः भूष्यां यो सुवीमुः [५]
9 उज्जवल्कः[व्य]कुः
10 भावः: [गा] दृशी [चित्त]स्मृतिजु: पृथिवा वृहुः II [६] चतुर्दशीतिलकाः
11 कस्तलवाये च चतुर्दशाविचारानुजः 'रः
12 नैषार्ज्ञानहृतस्वागाधिक दलितुः। एकं चकः "चतुर्दशावपकशोभा चिप्च
13 च एतदिनांलोकबर[व] दु:ः [७]
14 हस्तियाः वचनपालसमाप्तव[च्छ] याः मनोहारीमूढ़नारायणात समाधियतजननात
15 गुलालियोऽचमा
16 यान्धवपकश[नक] कैलासवीजः[नन]चित्रितव चिरः विभागतिः II [७] गोविन्दराज
17 तथा: [भ]मः[त]मंगलसबनाचविधिः: भारानुपति निवेदयिते विनवेशः [स्]म्य-[कः] [र] विभावधिपरः विदिलोऽ

Second Plate; First Side.

19 जातो। जम[रु]माश्यसंराजः [१२०] तस्यत्तारसंपत्ती ज[प]पपर्वतयश्रम: सी-भूमि/सैन्यसंभस्सुरितसनाहः

20 जः।। को मानवस्तमभर[नु]रोपकासु गीताण्गवज्ञविव मात्यतुतः व्यावहः [१२१] चातुर्भवं दुःितः यः

21 दीय[म]तापवेशिलहभक्ति"। "बत्रग्महामहौरः - - - नायापित विक्रान्ति-भि-सुभूतित्व शः: [१४८]

22 ल[र]लालित[म]न्यः लुकहरारोहेद्योस्मरो मौडानां विनयमतापांगुहः: कासुत(न)विराहः।

23 दारसहंकारिवर्गभागविर्तितात्मिक चुतुष्णुतायावः: परितः: शोकं-राजेभः[वन] [१९८]

24 बमू[क]वनुमः श्रीति प्रभिवक्षिमवः: सीनयनासतांतः।। "भलबराजः: स
dिवः विनवेशिदिवः।

25 गनापार्थिनेव[११] घाता [१६८] तथाद: विनापालवद[रु]राजः य- 

26 वः। मानातुरुषः मदनतीत पिनाकपारसीकोपिनियमः निजत्र: जयगः [१७५] सा 
भाषा [१७८] तस्याद[सीष]वर्यः

27 री[त]चतुरभः[म]जनितकलमहः [१२१] राम इव रामणीकमः दानविर्णिसंरीवः 
[भ]तः [१९८]

28 चियः दिवः पितुविन प्रायाः[ह]तथः तस्यातुजो मनुजोकलबालबंधुः।। 
राजः देवे मद[न]।

29 सीध्यापिवाम[कन्यी] [१६२] शोकविन[रा]ज श्रीति कियुनामाहेवः [१८८] 
[सी]ङ्गमनायनपायसिकसः।

30 दिव[क]गविरवज्ञविसौंदकथस्तवः [१२२] [दीय(१)प्रकोपितस्वस्तिः] [१५२] श्रायः: 
प्रायक्षयः

1 Read "पत्र; बिचवो" is corrected by the engraver from बिचवो".
2 Read "वभ".
3 Read "बः"
4 Read "विश".
5 Read "तः"
6 Read "विश".
7 Read "वर्ष"
8 Read "वि".
9 Read नेये. The न of "नेये is entered below the line.
10 Read गये.
12 Read गयः.
14 Read विजव.
15 Read "विश"
16 Read विवाह.
18 Read वर्षः.
20 Read "वर्ष".
21 Read वर्षः.
22 Read वर्षः.
23 Read वर्षः.
24 Read वर्षः.
25 Read वर्षः.
26 Read वर्षः.
27 Read वर्षः.
28 Read वर्षः.
29 Read वर्षः.
30 Read वर्षः.

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31 सचायते जातावादी। [२०] साम[ल]य रह रावर[र्य]महामायवर्धम- 
भयोऽति देवनाति फिन।

32 नाखिना हरिकृतिक[के]चितों मेंत्र।; यशास्य प्रथमी विवेकिनु गग- 
णुगालिनी।

Second Plate; Second Side.

33 वधायक्षपार्थनिरावर्यपुष्पमान। [२१] जस्मु हुम्मकर- 
कवित्वै कामिन[वो]-

34 धीर दोयं 'वलित्रमक[न]।'हरे दिशिप। [१०] चक्र[चिप]कन्यापं चर- 
वृत्तों बेल्हुयु नमः

चिंच दुष्चि पुरुषितमैः प्रेममिहितो

36 भयास्य। वियति निकटतताम यथ जात: यस्याय: चक्तिुक्रियरिच्छरा- 
विचार[च]दिम्बि[पिण]:। [[२३]

37 धीरवर्जयपुष्पपुवर्वमद्विराजसाती [खै]त।। या: शिवनीकर। खामी 
कुमार[र]मायवा[खै]।।

38 नयन। [२४] [१]रामचंद्र[स]हस्सुजो सुभद्राक[पिण]तथमरामित्व। (रामित्व)। 
[जननीवासी]कुर्चरित

39 धीर [स]जुनी। [विज्ञ]त।: [[२५] धीररावर्जयपुवर्वरचापरिप: मद्वेद 
वस्याय। विपुर्ण विलंभ।

40 धीर: कम्पनत[न]। दृशिभोजनात। [[२६] धीर मधुकृतमायविव पुन- 
भ्यामा जनपमादय।

41 धीरभूमि [न]।[की बुधि द[पिण]गवपुषी हु[च्छि]। [[२७] र[ख]म- 
खलिय[ख]मुद्रार्थित]। निम्तितेवी बेल्हु-

42 त-चर्मालं। मूर्तिक्षु[खै]तत्तथा वातीमित्व गणपाटोख। [[२८] परिय- 
मालियाऄन्तव्यपुष्परिप:।

43 रावभी विगुणसातान। विपुर्ण ति [य]वातापे धीरितविवेचगांनोवः 
[[२८।] धीर पवित्रितविचारित।

44 द्वितद्विय[म]गजवातीभक्तिः। गुलिता। मूल[स]श्रृद्धाक्षर[कै]जरविचक्षुकाभाः 
[[२०।] चनमाब गुरुसाय।
45 राजामिनिदिविषगौरसिंहकृष्णदेवपादु। [च्य] जनकाश्च[वध]मरि मथिलिनिनिश्चक- 
दक्षमयातु॥ [११९] खिम्भ[स्त्री]-
46 भक्ता । 'प्रलम्बधुज्या यरीयात्तोरस्या भूली कीर्तितार्तितात्तथानाकृपीशे 
सलीदेवी।।
47 झाला या पुलोतरमं भरसं विविधभरभुंजूतौ मा[भ]े घ[च्च]।[च्च] लघ 
गतं। प्रमिनामतम: ज-
48 ताले: पिता || [१२८] [ह]से वृत्तहरेण सरस्य दिवाबद्विद्धाञ्चितवर्मे 
कीर्ति[त]ानिनास[तो]पितामह-
49 [२] रा[व्य]निभ्येकोवे। "यथा[वनकामणीया]समवलक्षमातुरागोदयविद्यया: 
सूर्यानंपंः-

Third Plate.

50 बलभवज्ज्ञा[न्य]हृदकृष्णप्रिया। || [१२६] लसा: कौरी निरापदभापृक्षत: कौरी- 
चारितापिता: कौरी[नी]वर्षीदीतह।
51 [च्च]रहिता। कौरी[भ]ु- संख्या[च्च]पिता:। यनात्वुत्तिनिञ्जनमप्पितानम् वस्त्री 
दहनोवधयम्नी नीता [भ]किलनी दश्यं सुभतकस्वे-
52 सि पद्य[स्त्री]कांता || [१२४] झाला दिवाबद्विद्धान्निर्या चौनायिय- 
शूलं तह्रसि "नितम्बलमस्तृपरित्विचत्रावयाबाया-
53 खरादिकाँ। यथे[स्त्र]एष संख्या[स्त्र]कल्लामाताकृष्णदेवी[भ]रा मा: 
कौरीचारितानुप्रतिकारितस्वभव रेमारेशे।" || [१२५] [स् च]
54 परमभारकम्बराहराजाराजराजराजपंजेग्यकरमदमीवार्षेदप्रदद[स]यतपरमभाराक- 
भाराजारः
55 राजपर[स्त्र]ख[स]कीर्तिकालयप्रदेव: पुष्पोविकामिकमानंदरदेव: क्रुद्गी 
सम्बोध्यव यायसम्बंधे।
56 मानकाराक्रितितित्वेन[प]निग्रामकुमकरनुमयाक्षाक्षामानिदिशतस्य व: संवि- 
दिनं यथा मह[स]एका-
57 ख[१०]तीतस[स]वरानवति[चक]शीबलाकरे कास्युवर्त्तायणकारात्मक[१]कानवनस्- 
च[च्छ]द्वि कुदे देशजादि-
58 [कृ]कलापूर्ण मलके[भ]ूषी जीवन कर्ता मदलेशवर्त्त्यालनि प्रतिपेधरे२० काल- 
पियंगकमानंक्षुणेनोस्ते।

1 Read प्रमुक्त।  2 Read विलिच।  3 Read विबंधक।  4 Read बुद्ध।  7 Read संघर।  9 Read दुकानै।  10 The unmarked ϋ runs into the ऋ which stands over it; read संघर्ष।  11 "बड़ोगर" is corrected by the engraver from बड़ोगर।
59 यायतनानि निष्पादिणि मेघादीत्समावासितवीशिष्यकृतिनि सत्य कर
श्रायत्रवशः
60 महातपसिनि सक
वाणि
61 कार्तिका [सं]कयित[सं]कलतपित्याः(या)
सनाचादननिमिनि कर
62 कार्तिकासा याम: सुचमालाकुल:
धनादिराजहित
63 सदवायत्यपतितवकुल
स्वधाराकृष्णमध्ये मया देवत:।
वयम् पूर्वय: कल्याणा
64 [नदी] व दशिणम: [पंडुः] । परमधम: बाँटनामा याम:। उत्तरत: सैव कल्याणा नदी [रू] एवं चतुराचारवित:
65 घुजः कक्षवंशस्त्राय गर्न गमननिवध्यथा कर्नयति: कर्नयति मुखति मायति
दाते न केनविद्वाचार: का
66 यः। यथः कर्त्तर्म: म याममध्यरिगुप मसतवात्तजः: संबुच:। खादुरझचः
वर्डिव्यवः[ह]घः[र]वः। यथार्थिते
67 भूमि[दः]। धामरे चारु[म]चना च तांवच[च] नर[क्ष] वकेत इ
[१६*] राजस्थानीय दगम्महतुः नेपाल्या काले काले[प]काली-
68 यी [भ]वक्षः। सवानवः माविनः। पालिवः[प] भूयिः। भूयिः याचेते राम-
भ्रम:।। [२६*] यी[स्वमेन] विश्वितिमिति [२२*]

TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishnu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Siva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Parvati) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Sambhu (Siva)—verily on account of his love for excellent qualities.

¹ Read श्रायतः.
² Read ब़हः.
³ Read यामः.
⁴ Read भूयः.
⁵ Read माविनः.
⁶ Read सवानवः.
⁷ Read पालिवः.
⁸ Read स्वमेनः.
(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight,—which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.¹

(V. 5.) In that (race), which resembled the ocean of milk, arose the family of Yau.—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;² and which was the ornament of the earth.

(V. 6.) In that (family) the eternal being (Krishna) became incarnate in order to destroy the crowds of Daityas who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as Tūṅgas.

(V. 7.) In that race was born Rāṭa, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the Rāśtrakūṭa family became known in the world by the name of (his) son Rāśtrakūṭa.

(Vv. 8 and 9.) From that (family) arose in this (world) Dantidūrga, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (or the strongholds) by a ploughshare in the shape of his sword, made this (earth) a single field with the shores of the four oceans for its boundaries; who poked out, from the surrounding water-basin in the shape of the Čālukya family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (his) paternal uncle, the prosperous king Krishnārāja, protected this earth,—he who constructed temples of Īśvara (Śiva), white as clouds in autumn, by which the earth shines for ever as if decorated by many Kailāsa mountains.

(V. 11.) He had a son of the name of Gōvindarāja. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother Nīrupama, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (also) called Kāliavallabha, and who was an artificial hill on which rose the moon in the shape of the triad³ of white parasols, was born Jagattūṅga, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that Nṛpatuṅgadēva who founded Māṇyakhēta, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the Čālukya race, [śiling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous Krishnārāja, became, for a long time the lord of the earth,—he who spoke pleasant words, who terrified the Gūrjara, who destroyed the egregious pride, generated by prosperity, of the arrogant Lāta, who was the preceptor charging the Gaudās with the vow of humility, who deprived the people on the sea-coast (Sāmudra) of their

¹ The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.
² The epithets adhīgata-harishallā-prāllāsa-sāyaka-śriḥ and asītikā-pāpa-śrūyaḥ have two meanings, one applicable to the family of Yau, and the other to the necklace of pearls.
³ Compare above Vol. III. p. 17, note 8.—K. H.]
sleep, and whose command was honoured (i.e. obeyed) by the Āṅga, the Kaliṅga, the Gāṅga and the Magadha, waiting at his gate.

(V. 16.) He had a son known as Jagattūṅga, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) Indrarāja, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (in future) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the pīndāka.

(V. 18.) From him was born Amāghavārāha,— as Rāma was from Daśāratha,— the greatness of whose power was shown by the breaking of a terrible bow, as that of the other by the breaking of the bow of Rudra, and who (like the other) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of Gōvindarāja, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (political) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices, and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king Amāghavārāha, the son of Jagattūṅga, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the Rāṭhas, and also prompted by the god (Śiva), the wielder of the pīndāka, who desired the prosperity of the family of Hari (Krishṇa), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kārtavirya, in valour a Bali, in attracting the hearts of men a Dīlīpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when— O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Vaiśṇu) and Viruśccha (Brahmā), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramāśvara (Śiva), was born a son, the prosperous king Krishṇarāja, who, though a prince (i.e. not a crowned king), exercised power in the world as the lord, as the other was Kumāra, Śaktidhara and Śvāmī.4

(V. 25.) He conquered Sahasrārjuna, though he was an elderly relative of his mother and his wife,— (Sahasrārjuna) whose thousand arms were cut off by Rāma (i.e. Parādurāma), who, maddened as he was, was in his turn (only verbally) put down by him (viz. Krishṇarāja) by means of his two hands, he having held intoxicated young women (rāma) with his two hands.5

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1 [This may refer to a war with the Chāra king, whose crest was a bow; compare South-Indian Inscriptions, Vol. II. p. 92, note 5, and Ind. Ant. Vol. XXI. p. 323.— E. H.]
2 Ksastra-dhāna-dhāna has two meanings.
3 The epithet dūṣṇa-prakṛṣṭha etc. has two meanings, one physical and the other political. So also tējas in sakaṭa-tējas has to be taken in two meanings.
4 These are three of the names of the god Kārttikāya. The words are to be interpreted also in their ordinary sense as above.
5 Bhaṣajvad-dvāratīte etc. is to be interpreted in two ways.
(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous Raṭṭas, fell down themselves.

(V. 27.) He, Śrivallabha, killed the wicked Dantiga and Vappuga, who seemed to be (the two demons) Madhu and Kaitabha, risen again on earth to torment men.

(V. 28.) He planted in Gaṅgapālī, as in a garden, the pure tree Bhūtārya, having uprooted the poisonous tree Rachbhāmāla.

(V. 29.) While his prowess, which destroyed numbers of Gaṅgas, his enemies, as the heat dries up the stream of the Gaṅgā, was glowing, it is no matter for wonder that the Pallavā (king) Anuriga was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (by heat).¹

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about Kālaṇjara and Chitrakūṭa vanished from the heart of the Gūrjara.

(V. 31.) (All) the feudatories from the eastern to the western ocean and from the Himālaya to the island of Sinhala bowed to him out of fear of severe punishment, though he himself was obedient (i.e. subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (or Vaiṣṇu), able to deliver the earth (or to uplift the submerged earth),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vaiṣṇu), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.²

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (i.e. grammar), desirous of making up a long form, drops some letters from their position and introduces others in their guṇa form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the Chōlas, given their land to his own dependents, and made the lords of great countries, viz. the Chēranas,³ the Pāṇḍya and others, along with the Sinhala, his tributaries, he erected a high column at Raméṣvara, which was the image (as it were) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the Paramahattāraka Mahārājādhārāja Paramēśvara, the prosperous Akālavarsahadāva Prithivivallabha, the prosperous Vallabhanarendradēva, who meditates on the feet of the Paramahattāraka Mahārājādhārāja Paramēśvara, the prosperous Amōghavarsadhēva,— being well, commands all the governors of districts and heads of

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¹ There is a play here on the words pratāpa, parimala, Gāga and Pallava.
² The second half of this verse has a double meaning.
³ [This seems to be a Sanskritised form of the Tamil Śrēndray, 'the Chēra king.'— E. H.]
The Malayālam alphabet of this inscription offers the following peculiarities. The group kk is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel ai consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayālam to denote that vowel. The first two would now be used when the ai is prefixed to a consonant. This peculiarity occurs twice, viz. in āṇālī (for āṇālō) (l. 9) and in āṭh-kamāḍar (l. 11). Probably the engraver was only accustomed to Vaṭṭeluttu, but not well conversant with Malayālam. The Tamiḻ rough r is used twice, while in all other cases the Vaṭṭeluttu form occurs. These are: ru in perru (l. 7) and rd in pēr-nga (l. 18). In the first case the r is added exactly as in modern Malayālam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the d of rd is made a distinct symbol instead of its being added to the r as in Tamiḻ. This shows that the writer had only a superficial knowledge of the Tamiḻ characters as well as of the Malayālam alphabet.

The language of the inscription is Tamiḻ prose, mixed with a few Malayālam forms, of which the following deserve to be noticed: ēruvarula (l. 5) (for ēruvarula), āḷana (l. 12) (for āḷanda); pāḷa (l. 9) (for pāḷakei); kūḏa (l. 10), aṭi (l. 11), pōra and nīra (l. 12), sakkara, ēṇa, ṭa, and uṭa (l. 14), and ṭa (l. 16); and viṭāda (l. 16) (for viṭāda). Kōyil-āqas (l. 5) would in modern Tamiḻ mean 'the inside of a temple.' In ancient Tamiḻ inscriptions of the time of Bājaṟiṟa I, the word kōyil alone is used in the sense of a royal palace. In the present inscription kōyil-āqas means 'a royal palace' as in modern Malayālam. Of the words mentioned above, pāḷakei, kūḏai and pōra occur also in the Cochin plates. The fact that they are there spelt exactly as in Tamiḻ, and that in the subjoined grant they are spelt as in modern Malayālam, suggests that the Kōyil-āqas plate is later than the Cochin grant. The form uṭa (l. 14) occurs in the former, while ṭuṅkamuna and ēruvarula occur in the latter. This again points to the same conclusion. The transitional form esāya (l. 13), which resembles the ēruvarula of the Cochin plates, also deserves to be noted.

The inscription belongs to the reign of Vira-Rāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kēraja-Chakravartin. It is dated on the day of the nakṣatra Rōhini, a Saturday, which corresponded to the twenty-second day of the solar month Mīna of the year during which Jupiter was in Makara. On this day the king, while residing in the great palace,— probably at Koṭṭan Harbour, which is mentioned further on (l. 15),—conferred the title of Manigrāmam and certain honours and rights connected therewith on Iravikkorraṇ of Magōdaiyarpaṭṭiṟam, who was also called Šrāmaṇu-lōka-ppurun-jaṭṭai. The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city,—by which we have probably to understand Koṭṭan Harbour,—and defines the limits within which his authority was to extend over Koṭṭan Harbour. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Šrāmaṇu-lōka-ppurun-jaṭṭai, i.e. 'the great goldsmith of the world (which belongs to) the Čheṇa king.'

The approximate date of the inscription is not easy to ascertain. Dr. Burnell, speaking of the date of this grant, remarked: 'Some time ago I showed the passage to the ablest

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1 South-Indian Inscriptions, Vol. II, p. 3, text line 5 of the first section.
3 Ibid. p. 68, text line 14.
4 Ibid. p. 67.
5 The name Iravikkorraṇ is evidently a vulgar form of the Tamiḻ Iravikkorraṇ, which means 'the sun-king.' According to the rules of Tamiḻ Grammar the k of korra would have to be doubled in this compound.
6 Dr. Gundert has explained this name as 'the great merchant of the Chēra merchant.' The meaning of this curious title is probably 'the great merchant (jaṭṭai) of the world (which belongs to) the Čheṇa king.'
7 From elaborate astronomical calculations Mr. Kookel Kaloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the Madras Journal, Vol. XXI, p. 39.
native astronomer in Southern India (‘K. Krishănā Jōśiavatar’ in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the only possible year. 1 As Dr. Hultzsch has stated, 2 this categorical assertion rests on the assumption that both the Köttayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burrell’s. 3 In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Köttayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burrell’s theory. As I have already remarked, the Vaṭṭelutta characters of this grant appear to be much more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭelutta portion, because no dated inscriptions in that character are published and available for comparison. The Malayālam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for a, ḍ, ḍ, ka, gha, ṭa, ṭa, and ya differ but slightly from their modern Malayālam equivalents. The secondary form of the vowel u which is added to consonants, is almost the same as in modern Malayālam. I have compared the Malayālam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription 4 dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayālam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel ur, which may be taken as a test letter and which occurs in the Trivandrum inscription, 5 resembles the corresponding symbol in the Tirunelli plates. 6 The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāgahva plate, are Nos. 265, 269 and 270 of the Government Epigraphist’s Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1259), and the last in Śaka-Saṅvat 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kērala-Chakravarthī whose descendant Vira-Rāgahva professes to have been, may perhaps be identified with Jayasimha alias Vira-Kēralajvarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings, 7 and with Jayasimha, the father of Ravivarman alias Kulasēkhara of the Aruḷaḷa-Perumāḷ and Raṅganāṭha temple inscriptions. 8 As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāgahva could not have lived before the 14th century A.D., which would be about the period to which palaeography leads us to assign the grant.

As stated before, Vira-Rāgahva conferred the title of Manigrāmam on the merchant Iravikkoṛaṇ. Similarly Aṭjuvaṇṇam was bestowed by the Cochin plates on the Jew Joseph Rabbān. 9 The old Malayālam work Payyanur Patṭāla, 10 which Dr. Gundert considered ‘the oldest specimen of Malayālam composition,’ refers to Aṭjuvaṇṇam and Manigrāmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Köttayam plates of Śthaṇu Ravi both Aṭjuvaṇṇam and Mapigrāmam are frequently mentioned. 11 Both of them were appointed along with the Six-Hundred to be ‘the protectors’ of the grant. They were ‘to preserve the proceeds of the customs as they were collected.

1 above, Vol. XX. p. 288.
2 above, Vol. XXII. p. 120.
3 No. 275 of 1895 in Dr. Hultzsch’s Annual Report for 1894-95.
4 The as of Aṭjuvaṇṇam in l. 4.
6 Above, p. 146, note 2.
9 See Dr. Gundert’s translation of this grant in the Madras Journal, Vol. X:II. Part I. pp. 120 to 134.
day by day" and "to receive the landlord’s portion of the rent on land." "If any injustice be done to them, they may withhold the customs, and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvaŋgam and Maŋigrāmam was granted the free-
hold of the lands of the town (of Kollam?). From these extracts and from the reference in the Payyanūr Paṭṭāla it appears that Añjuvaŋgam and Maŋigrāmam were semi-independent trading
corporations like the Vajāniyār who will be noticed below.² The epithet keṭṭī (merchant) given to Ravikkoṛgaṇ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Maŋigrāmam, confirm the view that the latter was a trading corporation. There is
nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvaŋgam and Maŋigrāmam were, as was believed by Dr. Gundert and others,² Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell that the plate of Vira-Rāglyāva created the principality of Maŋigrāmam and the Cochin plates that of Añjuvaŋgam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi
which mention both Añjuvaŋgam and Maŋigrāmam very often. The Cochin plates did not create Añjuvaŋgam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabīn. Similarly, the rights and honours associated with the other corporation, Maŋigrāmam, were bestowed at a later period on Ravikkoṛgaṇ. Therefore Añjuvaŋgam and Maŋigrāmam must have existed as institutions even before the earliest of these three copper-
plates was issued. It is just possible that Ravikkoṛgaṇ was a Christian by religion. But his
name and title give no clue in this direction,³ and there is nothing Christian in the document except its possession by the present owners.

Ravikkoṛgaṇ was to have authority over Koṭūṅgālūr, which is the present Koḍuṅnāḷūr (Cranganore in the Cochin State). He was a native of Maṅgōdaivarpattinam. In Dr. Gundert’s translation this place is spelt Mahōdavarpattinam.⁴ This has been further changed into Mahādevarpattinam.⁵ The Saiva saint Sundaramūrti Nāyagār mentions in his Dēvāvum a place called Maṅgōdaiv which was situated on the sea coast and not far from Tiruvaṅgaiķalām near Cranganore.⁶ In an inscription of the Chōla king Rājādhirājadēva, Rājendrā-Chōla, one of his predecessors, is said to have captured "Maṅgōdaiv in the west."⁷ In Śēkkilār’s Periyapurāṇam Maṅgōdaiv is identified with Koṭūṅgālūr, the modern Koḍuṅnāḷūr, and said to belong to king Kōḍaia.⁸ Maṅgōdaiv was thus another name of Cranganore. It is very unlikely that the Maṅgōdaivarpattinam of the subjoined grant is identical with Koṭūṅgālūr, because the

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1 Añjuvaŋgam pedam-ulaga Añjuvaŋgamam Maṅkikiravamgam ilākkičcheva caippaddhēgam; l. 46 f. of Dr. Gundert’s transcript on p. 126 of the volume quoted in the preceding note. Dr. Gundert read ulaga instead of ulaga, and hence his translation differs from the one adopted here. On the meaning of the word ulaga see above, Vol. III. p. 69, note 4.
2 See p. 236, note 2.
5 On this name Dr. Gundert first said: "Iravi Corttan must be a Nārāni name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the Madras Journal, Vol. XIII. Part I. p. 120. Subsequently (p. 148) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Maṅgōdaiv a Christian principality - whether their Christianity may have consisted in - on the ground that from Menzes’s time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Maṅgōdaiv was a Christian principality or not. Mr. Koekel Keelo Nair considered Iravikkoṛgaṇ "a mere title in which no shadow of a Syrian name is to be traced;" Madras Journal, Vol. XXI. p. 40.
8 Kadaiṅgaṅam—Maṅgōdaiv-ulagidr-pōḷi-Aṅjaṅkalatt-ippand in the hymn on Tiruvaṅgaṅkalām.
9 Dr. Hultzsch’s Annual Report for 1894-95, p. 3.
same place could not have been called Koṇḍungūr in one part of the inscription and Magodaiyarpattinam in another. Perhaps Magodaiyarpattinam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magodaiyarpattinam means ‘the town of the great Chera king,’ and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahodavarpattinam or Mahadavarpaṭṭinam.

At the end of the inscription the villagers of Sogiram and Panjiyur are mentioned as witnesses to the grant. Sołigram is identical with the modern Sukaparam in the Ponani taluka of the Malabar district, which in its inscriptions is called Sogiram (Nos. 208, 209, 210 and 211 of 1895). Panjiyur is identical with Panniyur, another village in the Ponani taluka. Sukaparam and Panniyur are said to have been the original Nambūdiri settlements in Malabar. Of the districts mentioned at the end of the grant, Vengada is, as is well known, identical with Travancore. Erānādu and Valuvanādu are the old names of the two taluksas Ernad and Valuvanādu of the Malabar district. Vengada, Erānādu and Valuvanādu are also mentioned in the Cochin grant. Dr. Gundert has identified Oduṇādu with Önādu whose capital was Kāyagulam.

**TEXT.**

First Side.

1 Hari śrī Mahāgaṇapati[na]ma-[na]ma[ḥ*] [I*] Śrī-pupāla-narpāti [ṣrī]-Vira-Kēra-
3 śanga naṭṭāyiningra Śrī-Vira-Rāghava-sakravatā [I*]ttikku tiruv-irā-
4 chyam[his] chellāyinningra Makarattu Viyājam [I*] Miṇa-sāyaṇa irubattōru
5 śegra Śa[n]ji Rōhāni-māl perun-gōyilagatt-irunnaṟu]a Magodaiyarpattinā-
6 ttu Irvikortappāya Śēramān-lōka-porporuṅ-jetṭikku Mānpikirēma-
7 paṭa[n]u-guduttōm [I*] vilāy-ā[v]eyum pavana-tāṅganum peru pērum kaduth[i]*
8 va[ṃ]u-sāyinamu[m*] valaṅjiyattil [ta]nī-chicheṭṭum muṅ-μuṅ-ga
9 ḍeyum paṅcha-vādhamum śāmkhum pagal-viḷakku pāvuḍayum aintōlamum koṅra-
10 kuṇḍayum vaṅga-ppaṛeyum idupadi-ṭrēparamum nālu śē[r]jikku taṇi-

Second Side.

11 chicheṭṭum kuṇḍuttōm [I*] vaṇiyarum ain-kamālareyum adina kuṇḍuttōm [I*]
12 nargarattukku kartaṅvectāya Irvikor[ṛ]ttanukku paṇa koṇḍu-ajānu niya koṇ-
13 ḍu [I*]kkik nāl koṇḍu vāgi eqi,optadilum edukkingadilum u[ṇa]-
14 nōdu[ṃ] śakkarayōdu kasturiyōdu vilakkunpāyōdu iṣayil ulada āppēr-
15 [p]patādikum taragum adig-aḍutta śungaṃ kurā Koṇḍungūr ajivi-
16 yeōdu gopurattōdu viśeṇhāl nālu taliyum taliṭk-aḍutta kiramattōd-iḍa-
17 yīl nīr[na] munda-aiy yepp-eṇṭu ḍuṇḍuttōm [I*] Śēramān-lōka-pporuṅ-je-
18 tiṭṭy-ṇa Irvikortanukku ivang makkaal makkkalkkē valli-vaiyē pēr-āga-kuṇḍa-
19 ttōm[ṃ] [I*] id-rāyum Paṇjiyur-kkiramam[ṃ*] Śōgira-kkiramamum ariyav-
20 kuṇḍuttōm[ṃ] [I*] Vē-

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1 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 251.
2 ibid. p. 251. The name of the village is here by mistake spelt ‘Pannayūr.’
3 Mr. Logan’s Malabar, Vol. I. p. 120.
4 Abce, Vol. III. p. 68.
6 From ink-impressions prepared by myself in 1895.
7 Read goppatayē.
8 Read Saṇḍeṇa.
9 Read āṭṭīram.
10 Read annēśamum.
11 Read apaṇṇōdu.
12 Read chakrapāṇa.
13 Read kaṇṭaṭu?
14 Read kastiriyōdu.
15 The ẓ of ṭō is engraved at the end of the previous line.
subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents:

(L. 56.) "Be it known to you that, while my glorious and victorious army is encamped at Melplťa for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of Kālapiya, Gandamāranda, Krishnēśvara, etc., eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth titki of the dark fortnight of Phālguna of the (cyclic) year Kālayukta,—I have granted the village named Kankōmn, one of the Kali group of twelve (villages), situated in the district (vishaya) of Karhāṭa, along with the rows of trees in it, the assessment in grain and gold, the fines in measurement, the infictions of fate, and all the produce, to Gagnasāvīva, a great ascetic, versed in all Śivasiddhāntas, the pupil of the preceptor Isānaśiva, who is the head of the establishment of Vaiśaliśvara in Karhāṭa and is an emigrant from the Karhākēha group (of villages),\(^1\) for the purpose of providing seats and clothes to all ascetics, as promised on the Kārōṭti (i.e. the full-moon titki of Kārōṭti),— (the grant) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure."

(L. 63.) To the east of this (village) is the river Kanavannā; to the south, (the village of) [Pendurīn; to the west, the village named Adhōm; to the north, that same river Kanavannā. No one should cause obstruction to Gagnasāvīva, while he cultivates the village named Kankōmn, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said:

(V. 36.) "He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwell as long in hell."

(V. 37.) "Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings."

(L. 68.) Engraved by [bbyagm].

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No. 41.—KOTTAYAM PLATE OF VIRA-RAGHAVĀ.

BY V. VENKATAYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1" 2½" in breadth by 4½" in height and which is in the possession of the Syrian Christians at Kottayam, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.\(^2\) Mr. Kookel Keloo Nair also attempted a version of the grant.\(^3\) In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

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\(^1\) [Or perhaps—'a descendant of the (spiritual) lineage of (the soři at) Karàdjakēha.']—R. H.


\(^3\) Madras Journal, Vol. XXI, pp. 35 to 38.
Two alphabets are employed in the grant, viz. Malayālam and Vaṭṭeluttu. The Vaṭṭeluttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeluttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jaṭilavarman\(^1\) and the small stone inscription which I have published from a photograph along with those plates.\(^2\) To the second class belong the Tirunelli plates of Bhāskara Rāvivarman\(^3\) and the Cochin plates of the same king.\(^4\) The Kōṭṭayam plates of Śthāṇu Ravi\(^5\) contain both of these two varieties of the Vaṭṭeluttu character. The last two sides resemble the Madras Museum plates of Jaṭilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, i.e. that to which the Cochin plates belong, the characters are more rounded than in the former, for example \(a, d, e, t, u\) and \(r\). If we could ascertain why the last two sides of the Kōṭṭayam plates of Śthāṇu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeluttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeluttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeluttu letter has not yet been found in any other inscription. This is the \(s\) of Kiṭarādhu (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayālam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vaṭṭeluttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayālam alphabet.

The following is a list of all the words written in this character:—

1. Lines 1 and 2. From Hari of line 1 to \(y\) of \(b\)diy-\(aty\) in line 2.
2. 3. śṛ-Ṭāra-Rāghava-kakaravatti.
3. 4. ṭiru-irdchayam chella?.
4. 5. ṵni of Kōhāṇi.
5. 6. pe of the first pers; of pers the \(r\) is Tamil, and the \(u\) added to it is Malayālam.
6. 7. paṭhcha-ṛddayam suṃkhum pagal-śiṭakkum, and aintibalam.
7. 8. aḥi-kamadāreṇuṣu aśiṃa kuduttom.
8. 9. Iravikorritanukku, and nṛk of kouṃdajānaṃ.
9. 10. śakharayō, kasturiyō, viṭṭakṣenayō, and īṭayil.
10. 11. vāṭheṭhi.
12. 13. paṭ of paṭadga and "ga-kuduttō".
14. 15. Numbi Chaṭṭayā, katiy-ṣu, and "ṭṭu."

\(^1\) Ind. Ant. Vol. XXII, p. 70.
\(^2\) ibid. p. 67.
\(^3\) ibid. Vol. XX, p. 290.
\(^4\) Above, Vol. III, Plate opposite p. 72.
\(^5\) A transcript and translation of this inscription were published by Dr. Gundert in the Madras Journal, Vol. XIII, Part I, pp. 129 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Śthāṇu Ravi Gupta as made out by Dr. Gundert, but only Śthāṇu Ravi. Similar names would be Kōhāṇi Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the same of the king who issued three plates. The original reads Kō-Ṭāra-Iravikkuttāra. We have to analyse the compound Iravikkuttāra not as Iravi and Kuttāra (G. Gupta), but as Iravikku (the native of Iravi) and ṭṭṭu, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the native case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the \(k\) would not be doubled if Kuttāra, the tadbhava of the Sanskrit Gupta, was the word that followed Iravi.
TRANSLATION.

(Line 1.) Hari! Prosperity! Adoration to the great Gaṇapati! On the day of (the nakshatra) Rōhini, a Saturday after the expiration of the twenty-first (day) of the solar month Mina (of the year during which) Jupiter (was) in Makara, while the glorious Viṣṇu-Rāghava-Chakravartin,— (of the race) that has been wielding the sceptre for several hundreds of years in regular succession from the glorious king of kings, the glorious Viṣṇu-Kērala-Chakravartin,— was ruling prosperously:—

(L. 5.) While (we were) pleased to reside in the great palace, we conferred the title of Manigrāmam on Iravikortta alias Śēramāṃ-lōka-ppernū-jottī of Magōdaiyarpatṭīnām.

(L. 7.) We (also) gave (him) the right of festive clothing, house pillars, the income that accrues, the export trade (?), monopoly of trade, (the right of) proclamation, forerunners, the five musical instruments, a conch, a lamp in day-time, a cloth spread (in front to walk on), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters ( seri).

(L. 11.) We (also) gave the oil-mongers and the five (classes of) artisans as (his) slaves.

(L. 12.) We (also) gave, with a libation of water,— having caused it to be written on a copper-plate,— to Iravikortta, who is the lord of the city, the Liberator (or), the broker on (articles) that may be measured with the para, weighed by the balance or measured with the tape, that may

3 Read addiyarga. The secondary form of d of addikāya, which ought to have been engraved after adra at the end of the previous line, is inscribed at the beginning of this line.

The exact meaning of the word galaṭiyam (or galaṭiyam, l. 8) calls for some remarks. According to Dr. Gundert's Malayalam Dictionary, galaṭiyam means a barber or hair-cutter. In his translation of this inscription Dr. Gundert has rendered the word galaṭiyam by 'curved sword or (dagger). The word galaṭiyar occurs also in No. 9 of Mr. P. Sundaram Pillai's Early Satyavams of Trancore, where he explains the words meaning 'feudal baron. In an unpublished Tamil inscription which was received by Dr. Hultsch from Mr. Bell, C.S., Archaeological Commissioner of Ceylon, the term galaṭiyar appears to denote a corporation consisting of various classes of merchants. In the Epigraphia Caritatica is published a mutilated Tamil inscription (Malavalli Tālin, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word galaṭiyam. In his Mysore Inscriptions Mr. Rice has published three Karnataka inscriptions from Baligām (Nos. 38, 55, and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the vira-balaśī rights.' In the second (No. 55) they are called 'balaśīgāms,' and are said to follow the balaśīga dharmas. The title manigedra is prefixed to the names of four of the merchants (jetti) who, at the time of the inscription, were members of the guild. This name manigedra is probably connected with the Manigrāmam of our grant. The third inscription from Baligām calls the guild 'the protectors of the vira-balaśī dharma.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Karnataka balaśīga is still used to denote a class of merchants. In Telugu the word balaśī or balaśīga has the same meaning. It is therefore probable that the words galaṭiyam, galaṭiyar, balaśī, balaśīg, balaśīga and balaśī are cognate and derived from the Sanskrit rajaśī. Accordingly galaṭiyam probably means here trade. Kadaṭtu is perhaps a mistake for kadaṭta. If this correction is accepted, kadaṭtu galaṭiyam would mean 'export trade.'

The expression paṭeka-cddya confirms the correctness of the explanation of the frequent title paṭeka-cddya as an 'eternal.' But it is evidently a Tamil equivalent of the Sanskrit adakapārddya, which occurs in many grants and means 'with a libation of water.'
be counted or weighed, and on all other (articles) that are intermediate,—including salt, sugar, musk (and) lamp oil,—and also the customs levied on these (articles) between the river mouth of Kođngūtār and the gate (pōpura),—chiefly between the four temples (tāj) and the village adjacent to (each) temple.

(L. 17.) We gave (this) as property to Śāramāṅ-lōka-ppēruṅ-jeṭṭi alias Trāvikkortan and to his children’s children in due succession.

(L. 19.) (The witnesses) who know this (are) — We gave (it) with the knowledge of the villagers of Panpryūr and the villagers of Śāgiram. We gave (it) with the knowledge of (the authorities) of Vēgācu and Ḍūmnacu. We gave (it) with the knowledge of (the authorities) of Śrānacu and Vaḷjvanacu. We gave (it) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śāramāṅ-lōka-ppēruṅ-daṭṭaṇ Nambī Śadacuṇ, who wrote (this) copper-plate with the knowledge of these (witnesses).

No. 42.— BAI HARIR’S INSCRIPTION AT AHMADABAD; A.D. 1499.

By Rev. J. E. Abbott.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the Indian Antiquary, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estamptake taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asāra, a suburb of Ahmadābād, in a well, known as Dādā Ḍārīr’s Well.1 It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2’ by 1’ 3”. The alphabet is Nāgari. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama]Samvat 1556, and in the current Śaka year 1421, on Monday, the 13th tithī of the bright fortnight of Pausha (l. 13 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style). It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the Indian Antiquary, Vol. IV. p. 367:— “On the 8th Jumāda I. of the 26th year, 396 [19th March 1490].” As Mahmūd began to reign in A.H. 883, the 26th year would be A.H. 888 or A.H. 899, and not A.H. 896. The Hijrī year corresponding to Samvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kiilhorn kindly contributes the following note. “The date is incorrect. In Vikrama-Samvat 1556 expired = Śaka-Samvat 1421 expired, the 13th tithī of the bright half of Pausha ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th tithī of the dark half ended 11 h. 41 m. after mean sunrise.”

The places mentioned are Ahmadābād (l. 7) and its suburb Harilpur (l. 10). The persons mentioned are Sultan Mahmūd I. (Baiqara) (l. 8 and 18), who reigned from A.H. [297]

1 For a description of this well see the Bombay Gazetter of Ahmadabad, p. 282.
2 For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.
3 “Pañcavāsamad is also used with expired years.”
836 to 917 (A.D. 1438-1511), one of the best known of the Sultans of Gujarát. Bāl Ḩarīr is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Ṣrī-Bāl Ḩarīr, the royal [slave], the nurse." Briggs, in his Cities of Gujarāṭ, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Ḩarīr's Well. The overseer was a Māsalmān, and the artisans were Hindūs (I. 24 ff.).

The substance of the inscription is that Bāl Ḩarīr caused a well to be built in the Gujarāṭ country, in the village of Ḥarīpur, north-east of Aḥmadābād, at a cost of 3,29,000 (Māḥmūdās), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the Māḥmūdī, the standard silver coin of that period. The following note on the Māḥmūdī has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultans of Gujarāṭ, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baigara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāṭ was the Māḥmūdī. It is still by far the most common of the coins that have come down from the period of the Gujarāṭ Sultanate (A.H. 759-850; A.D. 1356-1452); and I imagine quite half of all the silver coins of that period, now procurable in the bādāra of Gujarāṭ, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend the Sultan of Delhi and the Hijri date, the whole enclosed within a circle; and on the reverse, within a square, are the words with marginal readings varying according to the mint.

"As to the value of the Māḥmūdī it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double Māḥmūdī;" the lightest is but 83 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains. Early writers on India gave widely different values of the Māḥmūdī, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultan Maḥmūd (Baigara) might with reason have been called a Māḥmūdī, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultan. For a like transference of a sovereign's name to his coin compare the Mazafār and the Napoleon."

TEXT.

1 नम्: छट्टिकर्क । नमोऽपितं तुयं सर्वजीवननम्—(i)
2 पिे। ऋषिपाः नमस्तोऽर्न स्नानतसवीरे [\[8\]] [\[9\]] १ [\[8\]]
3 जयिते च जगत्तद्वामनी कृतिलिनी’ नामतं: परं शान्ति: "

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(iii) [I possess an undated specimen weighing 90 grains.—E. H.]
(iv) From an inked estampage, and from the original.
(v) Metre: Anushtubh.
(vi) Metre: Aryā.
(vii) Benad: Kusukakari.
Obligations of the Creator!

(Verse 1) Obeisance to thee, the lord of the waters, who hast the form of all water! Obeisance to thee, O Varuna! Obeisance to thee, the witness of charitable deeds!

1. [Read “वायुस”, i.e., वायुम्].
2. [Read “वायुमस”].
3. [Read “गुणयमस”].
4. [Read “गुणयमस”].
5. [Read “संस्कारोश्यां सकलादीपीयां”].
6. [Read “संस्कारोश्यां सकलादीपीयां”].
7. [Read “संस्कारोश्यां सकलादीपीयां”].
8. [Read “संस्कारोश्यां सकलादीपीयां”].
9. [Read “संस्कारोश्यां सकलादीपीयां”].
10. [Read “संस्कारोश्यां सकलादीपीयां”].
11. [Read “संस्कारोश्यां सकलादीपीयां”].
12. [Read “संस्कारोश्यां सकलादीपीयां”].
13. [Read “संस्कारोश्यां सकलादीपीयां”].
14. [Read “संस्कारोश्यां सकलादीपीयां”].
15. [Read “संस्कारोश्यां सकलादीपीयां”].
16. [Read “संस्कारोश्यां सकलादीपीयां”].
17. [Read “संस्कारोश्यां सकलादीपीयां”].
18. [Read “संस्कारोश्यां सकलादीपीयां”].
19. [Read “संस्कारोश्यां सकलादीपीयां”].
20. [Read “संस्कारोश्यां सकलादीपीयां”].
21. [Read “संस्कारोश्यां सकलादीपीयां”].
22. [Read “संस्कारोश्यां सकलादीपीयां”].
23. [Read “संस्कारोश्यां सकलादीपीयां”].
24. [Read “संस्कारोश्यां सकलादीपीयां”].
25. [Read “संस्कारोश्यां सकलादीपीयां”].
26. [Read “संस्कारोश्यां सकलादीपीयां”].
(V.) 2. Victorious is the mother of the three worlds, the supreme Śakti, Kundalini by name, whose feet are praised by gods and men, (and) who ever (exists) in the form of wells.

(V.) 3. I bow to Viśvakarman, the giver of every desired (object), by whose grace all men are able to perform work.

(Line 6.) Hail! Prosperity! In the Gūrjara country, in the glorious city of Ahmadābād, in the victorious reign of the Pādshāh, the thrice glorious Mahmūd,—the general superintendent at the door of the king’s harem, Bāl Śrī-Ḥarīr by name, caused a well to be built, in order to please God, in Ḡarārīpur, situated to the north-east of the glorious city, for the use of the eighty-four lākha of the various living beings, (viz.) men, beasts, birds, trees, etc., who may have come from the four quarters, and are tormented with thirst, in Samvat 1558 (and) in the current Śaka year 1421, on the 18th (tithi) of the bright (fortnight) of Fausha, on Monday.

(L. 14.) If one looks at the mass of the deep, nectar-like water (of this well), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (endure), may this (well) remain for the nourishment of insects, birds, plants and animals!

(L. 17.) The amount of money expended on this (well) was 3,29,000 in all.

(Verse.) 1 and 2. This well was built by the powerful, religious, chief councillor of king Mahmūd, Harīr by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (endure), may the water of this sweet well be drunk by men!

(V.) 3. (By founding?) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (The lady) Bāl Śrī-Ḥarīr by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (was) His Majesty’s servant, Malik Śrī-Bihāmād; also the gajadhara, the Vaiśya sūtra[ḍhāra]; also the servant, sūtra[ḍhāra] Dévā; Śrī-Θirāna; Mahā[ṇ] Śāyā; also Mahā[ṇ] Virā.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

By F. Kiielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

The plates which contain this inscription were received by Dr. Hultsch from the Collector of the Godavari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultsch’s request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10½" broad by 5" high. Their edges are raised into high

1 [According to the dictionaries, Kundalini is a name of Varupa, and Kundalini the name of a Śakti. In this inscription she is evidently represented as the Śakti of Varupa.—E.H.]
2 [This name is derived from the Persian sa[τ].—E.H.]
3 Sūtra in line 25 and sa in line 26 are abbreviations of sātradhāra, a carpenter, artisan, and gajadāhara is probably a synonym of it, derived from the Persian 'a yard.'
The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultzsch. The ring is 4’’ thick and 3’’² in diameter, and bears on an expanded flower a circular seal, which is 2’’ in diameter. This seal has on a countersunk surface, across the centre, the legend śrī-Śrī-Tiruvannādākula in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon’s crescent between two chauris, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-god, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the adhikārya-chibhānas, or insignia of universal sovereignty, of the Eastern Chālnukyas. The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (Ind. Ant. Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates), and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been benten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three akṣaras of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājarāja I. (Ibid. Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gopālāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about ½’’.—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu. The Sanskrit portion contains 98 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and impercative verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (viz. verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājarāja I.; and some of the remaining verses show that their reputed author, Nāmīyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations. Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty, but line 77 contains an epithet of the done,

1 Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

2 See line 27 of the text of the present inscription.

3 I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājarāja I.

4 For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch’s Assistant, Mr. H. Krishna Sastrī.

5 A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

6 The construction of the verb piṅk with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether pūri-liṅkī, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of ama with the Ablative case, in verse 10, also, can hardly be called correct. Māta for māta, in line 49, and bhūja for bhūja, in line 60, are unusual, but correct.
The inscription records a grant by the king Rājarājadēva [I.], otherwise called Vishnuvardhana, of the Eastern Chālukya family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the Korunelli plates of the same king, and in lines 1-46 of the Chellur plates of Vira-Chōḍjadeva. And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the Korunelli plates, that Rājarāja-Vishnuvardhana, 'the crest-jewel of the Chālukyas,' was the son of his immediate predecessor Vimaladēiva and his wife Kundavādēvi, 'the goddess of fortune of the family of the Sun,' (meaning the Chōda family), and record the date of his coronation, which is given in identical terms in the Korunelli plates, and has been shown to correspond to Thursday, the 16th August A.D. 1023.

In line 65 ff., 'the asylum of the whole world,' the glorious Mahārāja-dhāhirāja Vishnuvardhana, the supreme lord of kings, the Paramabhattāraka, the devout worshipper of Mahēśvara (Śiva), he who is most devoted to religion,4 the glorious Rājarājadēva, having called together the cultivators, headed by the Rādhākalās, dwelling in the Bṛndāvanamadimushaka, thus issues a command in the presence of the Mantrin, Purukīta, Śēṇapati, Yuvrāja, Dvarāraja and Pradēsha:

"Be it known to you! In the Hārta-gōtra there was a distinguished Āśāstamba Bṛhaṃa, Kaśchena, a Śāma-yāgos sacrificer (l. 69). His son was Kaśchenārya, honoured by all the learned (l. 71). His son, again, was the minister (aṃdīya) Akalakāśaṅkana, known by the name of Śāudānjaneya; 'a Hanumat in purity' (l. 73). To him his wife Sāmekāmba bore a son, Nārakaṇa, who, on account of his skill in composing poetry in the Sanskrit, Kārkapita, Prakṛtika, Pañādikāra and Āndra languages, is renowned as Kavirājaśēkara, 'the crest of the kings of poets,' and who, because of his clever verses he puts to shame would-be poets, is rightly called Kavibhavarāṇkuśa, 'the adamantine elephant-goat of poets' (l. 76). To this Nanni-Nārakaṇa,5 who is endowed with qualities that are extolled

1 With asthitāt-dvadhāraṇa I would compare the phrases asthitās vijāṭhādāma, 'the eighteen branches of knowledge,' and asthitās eigadāni, 'the eighteen attainments,' so frequently met with in the Pāli-Jetūkas.
2 I refer the reader to Dr. Holtzsch's translation in South-Ind. Inschr. Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in Ind. Ant. Vol. XIX. p. 430 ff.—In line 5 of the present inscription the names of Puru and Janaśēkaya have been omitted by an oversight of the writer (just as the name of Suhōta is omitted in line 10 of the Chellur plates), and the reading tud-anupit in line 39 is clearly a mistake for tat-anupit. In line 45 our inscription states that Rāja-Bhima, besides expelling Yuddhamalla from the country, crushed other adversaries; this also was known already from other inscriptions (see Ind. Ant. Vol. XX. pp. 269 and 270).
4 Since the word brhadhaḥ also is synonymous with brhaḥ, the word parambrhadhaṇya also means 'one who is most devoted (or kind) to Bhagavān'; see the Mahābhārata on Pūṇini, v. 1, 7.
5 i.e. 'the counsellor (or counsellors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers). In the Chellur plates of Vira-Chōḍja, l. 114, the five Pradēsas are mentioned as the executors of the king's order.
6 Of verse 21-26 I consider it sufficient to give an abstract of the contents.
8 According to the Rev. F. Kittel's Dictionary the Kanarese word sanāi means 'love, affection, attachment.'—[Compare the bīrās Nānna-jaṅga and Nannissandra; above, Vol. III. pp. 183 and 268.—E. H.]
by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvati, and an 
aśīḍādi-śoḍhāsya-śakrāsya, we, (after pouring out) a stream of water, have given on the 
on ocasion of a lunar eclipse, free from all taxes, the village named Nandamapūñḍi in your 
vishaya, having constituted it an agrahāra (1. 79).

"The boundaries of this (village are) :— In the east the boundary (is) in the middle of the 
Kopatiyagunta (tank) in a pit on the margins of the fields of this village and of 
Billemapeddapūñḍi. In the south-east the boundary (is) the meeting-point of the 
margins of the fields of this village and of Billemapeddapūñḍi and of Nerapula. In the 
south the boundary (is) a rest (tree) (surrounded) by palmiya trees on the margins of the 
fields of this village and of Nerapula. In the south-west the boundary (is) the 
meeting-point of the margins of the fields of this village and of Nerapula and of 
Mundaramuna. In the west the boundary (is) the meeting-point of the margins of the fields of 
this village and of Mundaramuna and of Madakuriti. In the north-west the boundary 
(is) the rest (tree) of the cowherds at the meeting-point of the margins of the fields of this 
village and of Madakuriti and of Billemapeddapūñḍi. In the north the boundary (is) the 
bank of a river on the margins of the fields of this village and of Billemapeddapūñḍi. In the 
north-east the boundary (is) a tamarind tree near a palmiya tree with a banyan tree on the 
margins of the fields of this village and of Billemapeddapūñḍi™ (l. 88).

1 Nobody shall cause any obstruction to this (grant) ; he who does it, becomes possessed of 
the five great sins. And the holy Vyāsa has said: [Here follow two benedictory and imprecatory 
verses].

2 The Ajāpi of this (grant) is (the ?) Kājakadhikāra; the author of the verses is 
Nanniyabhaṭṭya; and the writer is Ganḍāchārya (l. 92).

3 This order was made in the prosperous thirty-second year of (our) reign of victory (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the 
name of the district to which the village of Nandamapūñḍi belonged, Band-ṛulu-naḍimivishaya, 
means, as Dr. Hultsch informs me, 'the two-river-middle-district,' and is thus the 
Telugu equivalent of Sindhuymantana-ḍēṣa, which is mentioned in lines 66-67 of the 
Piṭhāpuram inscription of Prithuśvara (above, p. 36).

As to the date,— since the 32nd year of Rājarāja's reign commenced (approximately) on 
the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the 
day on which the grant was made in all probability is Sunday, the 28th November A.D. 
1053 (the full-moon day of the month Mārgaśīrha of Śaka-Saṃvat 975 expired), because 
during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day 
on which there was a lunar eclipse.™

TEXT.™

First Plate.

1 & 6Saṅgha puṇrastamasya mahaṭo Nāraṇyasaḥ prabhōc- nābhi- 
pankṣaṅhād-bha[bhā]va

See above, p. 96, note 4.
1 i.e. 'the executor' (dātaka). On Kaṭakādkhirāja, which seems to be the title of an official, see the note 
on the text.
2 [This person is perhaps identical with Nanayabhaṭṭa, the first Telugu translator of the Mahābhārata, 
whose patron was Rājarāja of Bājanaḥendri; see my Annual Report for 1905-06, p. 6 f.—E. H.]
3 The full-moon tiṣṭi ended 13th, after mean sunrise, and the eclipse, therefore, was visible in India.
4 From impressions supplied by Dr. Hultsch.
5 Metro: Sārdaśivilkṛṣṭa. The Koramelli plates of Rājarāja I. (Ind. Ant. Vol. XIV. p. 50) commence with 
the same verses 1 and 2.
3 karasa-sudh-āhān(sū)p|sudita śṛṅkhaṇa-chūdhāmāṇaḥ (ll) ([*]) 2Tasa[m][a]*d|sāsit- Sudhāsūtēr-Bbudhō buddha-nautas-tatah | jātāh.
4 Purūravā nāma chakravartī sa-vikramaḥ (ll) ([*]) 2Tasa[m][a]*d|Āyur- Āyushā Nāhushāh | Nāhushād-Yāyati-chakravat-
5 rūtī vaṃśa-kartā [t] Tatah Pr[ṛ]*ājohāhā [t] Pr[ṛ][a]*ohīśāt- Sainyayātītī [t] Sainyayātēr-Hāyapatihr-Hāya-
6 patēś-Sa[rvva]bhaumāj | Sārvvabhaumaj-Jayasaṇāh | Jayasaṇān-Mahābhaumāh | Mahābhaumā-
7 d-Aiśānakāh [t] Aiśānakāt-Krōdhānanaḥ [t] Krōdhānana-d-Dēvakē | Dēvakē Richukāh | Richukād-Rīkshakāh [t] Rī-
8 kṣhakān-Mātivaraḥ [t] sarṭyōga-yājī Sarasvatīndāṇāḥa | Tatah Kārtyā-tyāyanān | Kārtyā-tyāyanān-Nilaḥ [t]
9 Nilā-Dushyantāh | Tat-sūtāh | Āryāḥ | Gyā̄mā̄-Yamanā-thē yad- avichchhinnaṁ nīkhyā yūpam-kramaṁaḥ | kri-
10 tvā tath-śava(eva)mādhān-nāma Mahākarmaṃa-Bharata iti yō-labhataḥ(ta) (ll) ([*]) 3Tātō Bharatād-Bhumanyuḥ | Bhūmanyō-Suhōṭraḥ [t]
11 Su[h]ōtrād-Dhasti | Hastinō Vīrōchanaḥ | Vīrōchanād-Ajamillāḥ | Ajamillā- Sanvāranaḥ | Sanvār[ṛa]ya,

Second Plate; First Side.

12 Tapana-antāyās-Tapatyās-cha Sudhanvā | Sudhanvanah Par[i]kshita | Par[i]kshita Bhūmaśānāh | Bhūmaśānāh-Pradi-
13 panāh | Pradipanād-Chantanaḥ [t] Śaṁtauṇār-Vīchitravrīryyaḥ [t]
14 Vichitravrīryya-Pāṇḍurajah | 2Putrās-tasya cha Dha-
15 rmmaja-Būm-[ā]jjuna-Nakula-Sahadēvāh [t] paṁchendridyayat pāñccha syur-
17 [Xē]n-ādhāi vijitya Kā(kh)ṣādava-mātho gāḍivīṇa Vajriṇaḥ yuddbh-
18 Pāṇḍat-āśram-[a]bhakra-riṇō-pāch-āḷábado Dāi-
20 [vaṇ]ja-vipina-chchō(ohchchō)dxā Kurū[p][ā]mā vihōḥ (ll) (5[*]) tattā-
21 rjumād-Abhimanyuḥ | Abhimanyuḥ[ā]* Parikshita [t]
22 Parikshito Janamejaya | Janamejaya[t=] | Kāhēmukāh | Kāhēmukān-
23 Naravāhanah | Naravā-
24 hanā[ś]-Chālānīkāh | Śatānīkād-Udayanah | Tatah pariṇām tatt-prabhūtridev-vi-
25 avichchhi(ohchchhi)na-saṅtānādevy-Ayōdhyā-sīnhā-

1 According to the Vṛṣṇi-śākṣā, śāmara is dropped before a group of consonants the first of which is an sibilant, even when the second consonant of the group is a sonant letter, and this rule, according to Dr. Lōthra, is generally observed in South-Indian manuscripts.
2 Metre : S̮āṅka (Anvēśūhā).
3 Here the names of Parā and Janamejaya are omitted ; the Korunmli plates of Rājādā, l. l. 5 and 6 have tattā Parvāntī chakravartī tattā Janamejāyadeva-śākṣā-deva-sūdāya kartṛ[ā] tattā Pradikṣaita.
4 Read "pattā ".
5 Read "ke-Rīkshahā | Kīkshādāa.
6 Read "vyan [ga] nāvernāyāvā."  
7 Metre : Aryanīti ; the same verse, in the Korumli plates, i. l. 9-11. Compare also above, p. 331, verse 3.
8 Read "aṅgā-Śantanaḥ.
9 Metre : Upagiti ; the Korumli plates, l. 14, have the word dṛgyā, 'an Ārya' verse,' before this verse.
10 Metre : Sārūlāvīraśī ṇīta ; the same verse, in the Korumli plates, l. 15-17.
11 Read "aṅgā-śatī."
Second Page; Second Side.

Vishnubhata-somyaji'ina duhititi(tri)virvishasham-abhirakshata sati Vishnu-
vardhahananamama prasuya 7a sayas cha ku-
karyatva tam-avarddhayat ["] Sa cha ma-
[tr]a vidita-vritta-saan-nirgagata Chalukya-giru
Nandam bhagavatin
[sva]jatapatraakasa-ksha-panchamahasa
Palik[n]t a prati dha k-a
varahalancha(chha)na-pincha-kunta-sa[ng}h(ha)sa-
svakula-kram-ochatani
[ni]kharipna-sayav-sakhbrah.

Jya-chi(na)ni samadaya Kadambha-Caung-dhi-bhunipan-nirjitya
Setu-Narmmadadh-
medhyam sardhha-
sapta-laksham Dakshinapatham
plasyam-asa (1)u
Slokaam(kaḥ) 8a Tasya=
[4]nadi-Vishayadyoty Vishnu-
vardhhan-bhupatib ["] Pallav-anvardi-jaapyah mahadevyascha
nandana (1)
[3]u Tat-suta Polakse-labhah ["] Tat-patra

Kritivarman ["] Tasya tanayah 'Svasti ["] Srimatam sakasa-bhuvana-
ritiputrapam Kausiki-varaprasl-c-la-bha-rjyahnin
Matriugna-paripalitanam

Dundhyatanah bhagavana-Narahasta-prasada-samsa-dita-vara-varahalancha(chha)na-
ekshapa-kshana-vasikrit-artha.

Third Page; First Side.

Mandalaman-savamadh-avahriyata(thaa)na-sa-pavitrikya-vapsham Chalukyanam
kulanalankarishno 'Satyadhara-
va-vallabhendra bhrata Kubja-Vishnuvardhanoshatdasam varshani Vastya-
desam-aplayat 7a tad-astajyay Jitatsingha(ha)-

Vallabha [h] trayastrihasanam | tad-am | Endravasa-sapta dinani | tad-auto
Vishnuvardhanah nava(1)u

Varajah panchavirمتاز | tad-patra Jitatsingha(ha)-vallabhas-trayodasa |

Tad-avaranah Kokkla(ki)lish-chhanam(1)u

Jyaishthoh bhrata Vishnuvardhahanam vichchayya saras(3)apatrisahasam |

Tad-patra Vinishyadyoty-bhastarakah abhi[a]dha.
Third Plate; Second Side.

āt-piṣṭaḥ-ēkaraḥḥam-āpi  āṭravakānāh(ābhām) kṣhāmām=Ammarāj-anuja-
Bāja-Bhima bhāmas-samā dvādasa rakhaṭi sman || [7*]

6 Tat-sunur-vināś-arātir- Ammarājō nṛpi-āgrāṇīḥ paṃchavimśati-varṣāpi
Vṃgli-bhuvaṃ-apalayaṭ || 8* Dvaimātu-?

47 rō-ṃma-nrīpatē[ṛ]-Dāna-nṛpō Bāja-Bhima-nṛpi-tanayāḥ [1*] vidyā-kalāpa-
chaturāḥ || 8 chaturanta-dhāram-māt-samās-ti-

48 sraḥ (||) [9*] Anānma(rupasa)vaḍḍ(d)-aśīl-daiva-duṣcuḥṣyaḥ tataḥ [1*] saptaviṃśati-varṣāpi Vṃgli-mahīr-anāyī(ya)kā || [10*]

49 Atr-ā[nta*]rō Dāna-nrīṣā-sānā śri-śaktivarmanā Surarāt-sadharmā[ā*] [1*]
yāś-saurya-saktyā vināṣṭhītya

50 śatrān-sa dvādasa-ābdān-samarakshad-u[r]vāhni || [11*] Tatas-tad-anujo-

51 virō Vimalāditya-bhūlapāthā [1*] mā-
hmaṇḍapā-sānṛjya-praṇya-lakshmiṇ mudādādhat (||) [12*] Tējō12 yadīyaṃ-

52 d-amala-ratna-ruchi-chohhalena [1*] pātī sman saṃsa-sakalān-
dharitrin bhima-pratāpa-mahītō bīrū[ā*]ukṣa-bhūmah (||) [13*]

53 Tasm[ā*]r Vimalādityād-Ravikula-lakshmyā-sa Kumāvāna-mahādeeyāb [1*]

niṣa-guṇa-viṣkrit-akṣhila-rājanyō Bājārājā-vibhuma-

1 Read tat-tanajō.
2 Read tatās-Tha.
3 Metro: Indravajjō. In the place of this verse, the Korumelli plates, II. 46-47, have an Anuṣṭhhub verse; but the second half of it is corrupt.
4 This word is used here in an unusual sense.
5 According to Pāṇini, ii. 3, 56, the verb piaḥ, in the sense of āhāt, governs the Genitive case.
6 Metro: Sīlka (Anuṣṭhhub). The Korumelli plates have no verse corresponding to this.
7 Metro: Gti. The Korumelli plates, II. 47-48, instead of this, have an Anuṣṭhhub verse.
8 Read 'vramchala'.
9 Metro: Sīlka (Anuṣṭhhub); one would have expected one Dāna-pranama. The Korumelli plates, II. 48-49, instead of this verse, have a verse which I would read: Tatas parom patim ladbham-aśāpaṃ-anāyī(ḍ)aś 

saptaviṃśati-varṣāpi chakshuraṭa taṣṭaḥ kṣhāmā ||

10 Metro: Indravajjō. The Korumelli plates, II. 49-50, have three Anuṣṭhhub verses here, but their wording does not resemble the wording of this verse.
11 Metro: Sīlka (Anuṣṭhhub). Compare the Anuṣṭhhub verse in the Korumelli plates, II. 52-53.
12 Metro: Vasantākāśa. With the last Pāda of this verse compare the verse in II. 53-55 of the Korumelli plates. Biradās ending in dānāla and paurānāla, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.
13 Metro: Gti. Compare the verse in II. 53-55 of the Korumelli plates.
14 Read Kumāvāna-mahādeeyāb.
Fourth Plate; First Side.

56 śā[śva]d-akhipam-abhirakshitum yaḥ śāri-Viśnuvarddhana-nripō māṇuṁ
parādīhyam mū[ṛ]d[ā]dhān-mañi-mayūkha-vi-
58 prajā [niṣa-pavi-trā-charitra-tōyaṁ prakshālayanti kalyāṇa-kalanakaka-pāmanda[kan] ||
[17*] "Sannaggēṇa[7] kulam kal-[ā]gama-
lakhamīṁ śī[th]īrēn [[18*]] saṃphūṛṇ[ṛṇ]-āmala-chañḍerikā-
60 [viṣa]day[ā] kṛityā jagad-gītayā yo dik-chaṅkram-alamkarotē sutarēm Chaḷukya-
61 kripāṣa-dalit-ārāṭīkha-kumārastha-prǒṃ embodied-āmala- vṛtta maṅkita chayam-
samgrāma-rang-āntare [19*] dhatē vī[ra]-
62 rasa-krīyā-ābhinnayana-prastāvānā-lakṣitēṁ vīras-rīṛa[hi]t-āṇjali-pravīrāṭ-puṣpha-
opahāra-śrī-
63 yaḥ(yaḥ) || [19*] "Pitṛr-vyāvhā-suraṇabhabhūvatutalaṁ yasya sput(spu)raṭ-
tējas[an] Sārṇyā-Chandramasun nirastā-tamas[an]
64 [dē]van jagah-chaṅkhaṁ l daśīṣṭā-koṭi-samuddhit-ākhila-mahal-chaṅkram
mahat kriyāya Viśhpo-ādi-varāha-rūpam-a-
65 bhavā-yach-chaṅkhaṁ[sa]nē lāṁchhanaṁ || [20*] Sa sarvalokāśraya śrī-
Viśnuvarddhana-mahārajaḥ-dhiraṇjayō rāja-paramēśvaraḥ para-
66 mahbhātāraṇēṁ ||10 paramamāḥēsvaṛaḥ paramabrāhmaṇaṁ śrī-Rājarajadēvō
Ropaṇaṁnadhīmi-viṣhaya-nīva-
67 śiṇo rāṣṭrakūṭa-pramukhaṁ kuṭumbināḥ sam[ā]ḥ[ā]yā mamtrī-puruḥita-
āṃpātī-hāy[n] varṣa-dauv[ā]jika-
68 pradhaṁ-samaksham-īttaham-ājīnāpyati yathā || 11Hārīta-gōtṛē Hari-mūrttir-
Āpastamba(ba)-dvija-śrībṣaṭha-vibhu-

Fourth Plate; Second Side.

69 rvvivinā∥ sadā purōḍhā-sa-pavitra-vaktraḥ vidvān-abhūt=Kamchenasomayeṣ∥
[21*] Tasya[12] śrīmā-

1 Metre of verses 15-17: Vasantaśilāka. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words Yed rakshitum vasumatāṁ.
2 Compare the verse in ll. 67-68 of the Korumelli plates.
3 Read -gaṇitaṃkātām.
4 Compare the verse in ll. 68-69 of the Korumelli plates.
5 Read gaṇita (for yamāsa), which we actually have in the corresponding verse of the Korumelli plates.
6 Metre of verses 18-20: Śāradāvīkṛtītā. The name (Ātri) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Āṃśākhitī plate of Vignahapāla III, Ind. Ant. Vol. XXI. p. 100, ll. 17-19).
7 Read saṃ-maṛgēṇa (7).
8 There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellūr plates of Kūḷottanadha Ārāhīna II, Ind. Ant. Vol. XIV. p. 67.
9 The same verse we have in ll. 72-75 of the Korumelli plates.
10 This sign of punctuation should have been omitted.
11 Metre: Upajāli.
12 Metre: Mandākraṇṭā.
70 n himakara-kara-prasphurat-kirtti-rāsēr-āśēt-sānhak sakala-vidushāh-anāchitaḥ
Kāñcēnā.
71 [r]jyaḥ | yai manaṣaṁ Karman-ari-gaṇah kāma-dhēnum kav-śūndrāh
kṛt-Ārāmāh paraṇa-sunnidō [32*]
72 vitaṁ baṇḍhu-varggāh (l)|l| [22*] Tasyā-śtmajā mahātmā samajani
Śśau)chāhajāya āti viditaḥ [4*] prajñā-jita-Vāchaspa-
73 tir-Akalañkāḥ-anām-anātyah l [23*] Tasya cha sudharmam-patnyā guṇa-
śālīyāḥ-śa Śāmekāṁbhāyāḥ [4*] abha-
Sanjakita-Karnā(ṛṇā)ta-Prakṛita-Pāśa[chi]
75 k-Āmuddha-bhāhaḥau | Kavyājāśēkharā āti prathitaḥ sukavitva-vibhavēna ṇ
[25*] Kavinn-manāvēlahav-
76 durvvidagdham-anōhārābhīr-nnīja-sūktibhir-ṛyaḥ | kurvvanas-agarvam-ṛṣṭubhi[ṛ]=
bhūhārtiṁt(rotī) Kavyāhavajāhkuṇā-nā-
77 ma sārttham l l [26*] Tasmā sakala-jagad-abhittā-guna-sā[li]* od Saravati-
karnā(ṛṇā)vataṁsā-āśētāṅ-āvadhārana-cha[ra-
78 vartinē Nāṅg-Nārāyaṇāya bhavad-vishaye Nandamāṇḍiṇī-ṇāma-grāmō-
grabhākritya sōma-ra-
79 haṅa-nimittē dhārā-pūrvvakam-asambhis-sarvakarā-śaṇ[hi] parāhīṛēnu dattam-īti4
viditaṁ-asu vah (l) l Asya śīma
80 naḥ [4*] Pūrvvaṭaḥ iyy-ūriyum Bīlemapēḍadapūṇḍiyum bala-garunān
pallamuna Konḍiyagumṭa

Fifth Plate.

81 maṇḍuna simā | Āgōdyatāḥ iyy-ūriyum Bīlemapēḍadapūṇḍiyum Nērapaluyam
bola-garunā
82 sūna muryalikutra simā l Dakṣiṇatāḥ iyy-ūriyum Nērapaluyum bola-
garunāna tadā ré
dvamāna muryalikū-
83 va simā l Nārāṇ[ī]ya(ta)taḥ iyy-ūriyum Nērapaluyum Muddaramunayum bola-
garunāna muryalikū-
84 trā simā l Paśchimataḥ iyy-ūriyum Muddaramunayum Mādakurityyam bola-
garunāna muryal-
85 knura simā l Vāyavyatāḥ iyy-ūriyum Mādakurityyam Bīlemapēḍadapūṇḍiyum bola-
garunāna
86 muryalikutrā ṅolla-pēva simā l Uttaratha iyy-ūriyum
Bīlemapēḍadap(yu)pūṇḍiyum bola-garun-
87 sūna [yō]ruva gāḍayā simā l Aiśänya(na)taḥ iyy-ūriyum
Bīlemapēḍadapūṇḍiyum bola-garun-
88 sā(su)na mārgī-tōḍi tāṣīy-oddā chintya simā l Asya-ōpāri na kēnacīd-
būdhā karunāya [4*] Yaḥ ka-
89 rōti sa parṇa[ha]-mahābātaka-yuktō bhavati [4*] Tathā chōktam bhagavatā
Vyaśena | Sva dattān para-dattāṁ vā yō
90 harēta vasundhārān [4*] sahaṣṭitā varsha-sahaṣāriṇī viśaṭṭhaye[rn] ēyātē
krimiṁ (l) [27*] Bahubhir-vasudhā dattā bahu-
91 bhīṣch-āṣūnālītī [4*] yasya yasya yadā bhūmīs-tasya tasya tādā phalaṁ=
[28*] itē [4*] Ajṇāpītir-saya

1 Metre of verses 23-25 : Aṣṭāy.
2 Metre: Upajāṭi.
3 The aṅkara ka was originally omitted, and has been inserted afterwards.
4 Read datta āti.
5 Metre of verses 27 and 28: Śēka (Anuśṭubh).
6 After this there is an ornamental symbol which may be meant for the aṅkara ērī.
No. 44.—THREE INSCRIPTIONS FROM NORTHERN INDIA.

By F. Kielhorn, Ph.D., LL.D., C.J.E., Göttingen.

A.—Dēogāḍh pillar inscription of Bhōjadēva of Kanauj; [Vikrama-]Śaṅkha 919

In Archæol. Surv. of India, Vol. X. Plate xxxiii, 2, Sir A. Cunningham has given a photograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Dēogāḍh, in Central India; and ibid. p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham’s own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1’ 4” broad by 1’ 24” high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1”. The characters belong to the northern class of alphabets. They include a form of the final t, in the word śaṅkha in line 6, and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word stambham, ‘a pillar,’ throughout is treated as a neuter noun, that in Vṛhatpati-dināṇa, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is paribhumyamādī, the writer probably meant to write -paribhumyamādāk (instead of -paribhumyamānd). As regards orthography, the letter b is denoted by the sign for v in Vṛhatpati-, l. 7, but not, so far as I can make out, in śabda, l. 3, and -āvā, l. 10; the dental sibilant is used instead of the palatal in āvāyua-, l. 6; and t is doubled before r in -nakshatra, l. 8.

The inscription records that, in the reign of the Paramabhāṣṭrāka Mahārājaśīdēva Paramēśvara, the glorious Bhōjadēva, while Lusachhagirā was possessed (or governed) by the Mahādēvaśī of great feudatory Vishnurāma, to whom the five mahāśabdas had been granted by Bhōjadēva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Lusachchagirā), by Dēva, a disciple of the Āchārya Kamalādeva; and that it was completed in the year 919, on the fourteenth tīthi of the bright half of the month Āsvaya (or Āśvina), on a Thursday, while the nakshatra was Uttarabhadrapādā, and made by the Gaṅghikāī Vājusagākā. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

1 Read ḍhirdāj and compare the similar terms kaṭakārīja, kaṭakāddāya and kaṭakāla of cognate inscriptions; Ind. Ant. Vol. XX. p. 267, note 5.
2 Indian Atlas, quarter-sheet No. 70 N. W., Long. 78°19” E., Lat. 24°32’ N.
3 The sign of the final t, employed in the original, is not in the least like the sign shown in the published photograph; it is essentially the sign for t which is used, e.g., in the word añjekayat in line 7 of the Kudākot inscription of Takshadatta (Ep. Ind. Vol. I. p. 151, Plate).
4 This name, the reading of which appears to me certain, I have not found elsewhere.
5 According to Prof. Bühler, Ep. Ind. Vol. I. p. 190, note 50, the gaṅghikās are the members of the Pāṇḍav or committee entrusted with the management of religious endowments; compare also Ind. Ant. Vol. XI. p. 338, first line of the text, where Dr. Hultzsch has translated the word by ‘trustees.’
As I have shown in Ind. Ant. Vol. XIX. p. 28, No. 30,1 the date corresponds, for the Chaṭārdī Vikrama year 919 expired, which was Śaka-Saṁvat 784 expired, to Thursday, the 10th September A.D. 863, when the 14th āśvinī of the bright half of Āṣvin ended 22 h. 47 m., and the nakhātra was Uttarāhasatradāsa, by the Brahma-siddhānta from 9 h. 51 m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates3 which we possess for the reign of Bhūjādeva of Kanauj, and the only one that admits of exact verification.

Luochehagirā, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dēbdgadh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandellā Kirtivarman,4 the place (or the fort of it) is called Kirtigirdurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandellās.

**TEXT.**

1 [{Ôni}2] [ll*] Paramabhaṭṭāra[ka*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-
2 jādeva-mahāpravardhamānapa-kalyānavijayarājya
3 tat-pradatta-pañchamahāsa-bada-mahāmanta-śrī-[Vi]jehp[u]-
4 [-ra]-ma-paribhuṣyam[k]ē
5 Luochehagirā śrī-Santuṣṭa[n]-śrī-Śantāyata[na]-
6 [pi]taḥ idam stambham || Saṁvat 10 śrī-Asava(ya)-yura-sukha-
7 paśka-chaturṛddyaṁ Vṛt(br)i-hapsati-dīnena Uttarabhadrāpa-
8 [di][a]-naksattra persuade idam stambham samāptam-iti || || Vaijak-
9 gāgākē [12]cāṭhika-bhūtena14 idam stambham ghaṭitaṃ-iti || || ||
10 [Sa]sakal-[ābda]-saṁstātani 16chaturāśity-adhikān 784 [ll]

**B.**—Rōhtāsagadh rock inscription of Pratapā; Vikrama-Saṁvat 1279.

This inscription is on the rock near the Lal Darvāza or 'red gate' of the hill fort of Rōhtāsagadh, in the Shāhābād district of Bengal, Constable's Hand-Atlas of India, Plate 28, Co. It has already been edited, by Dr. Rajendralal Mitra, in the Proceedings Beng. As. Soc.

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1 See also Dr. Fleet, ibid. XVII. p. 23.
2 For the other dates, of [Vikrama]-Saṁvat 932 and [Harsa]-Saṁvat 276, see Ep. Ind. Vol. I. pp. 156 and 196.
4 From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.
5 This apparently was expressed by a symbol, but the greater part of it is broken away.
6 The same phrases we have in the dates of Bhūjādeva's successor Mahāpravardha in the Śyāḍōp inscription (Ep. Ind. Vol. I. p. 173, l. 1 and 4), of his successor Mahāpatra in the Aśni Inscription (Ind. Ant. Vol. XVI. p. 174, l. 4), and of his successor Devapāla in the Śyāḍōp inscription (Ep. Ind. Vol. I. p. 177, l. 26); the Pehra (Pehoa) inscription of the reign of Bhūjādeva, on the other hand, has aḥpravardhamāna (ibid. p. 156, l. 1).
7 This sign of punctuation is superfluous.
8 The letter in brackets appears to me undoubtedly to be k, and I believe that the reading intended is "saṁvat" or more probably "ānabāk (compare Gupta Inschr. p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.
9 Read kāritāyaṁ stambhāḥ.
10 Read nāko, nānitāyaṁ stambhāḥ saṁstātani.
11 For the use of the Instrumental case (to explain which we might supply saṁyaśdhyām or saṁyaśṭhitām, agreeing with chaṭṭardhaṇḍa) compare Sāmadeya in Ep. Ind. Vol. II. p. 124, l. 33; Read -dānasūtra.
12 Read "sāyaṁ stambhāḥ saṁstātani.
13 The second aksara of this word is clearly śūkṣa in the impression. Here again the published phonography differs altogether from the original.
14 Read -kāṣṭhīkāyaṁ stambhāḥ gaṭita iti.
15 Read chaturāśityo.
1876, p. 111, but its date was misread and, in consequence, curiously misunderstood. I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5\" broad by 8\" high. The size of the letters is between 1\" and 1\". The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word Yavanas is spelt Yavana; and in line 4 we have the word kāṣṇa, in the sense of ‘water.’

The inscription records that, when the year of Sāhasāṅka (i.e. Vikramaditya) bore the number made up of 9, the chief munis (7), and the lords of the days (12), i.e. in Vikrama-Saṅvat 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,—while the illustrious king Pratāpā was whitening (dhavaṇayati) the earth with the great fame of having in mere sport cut up the Yavanas (or Muḥammadane),—a certain Mādhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the Kārttikeya Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1325, when the first ātha of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The ‘king’ Pratāpā, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpiliya Nāgak or Mahānāgak Pratapadhāvula, whose well-known Tārāchandī rock inscription is dated in Vikrama-Saṅvat 1225, of whom there is another short inscription of the same year, recording the construction of a road by him, at ‘Phulwariya’; and whose name is given, with a date which I would read Saṅvat 1234 Jyaiṣṭha-vaṇi 4 Sa(a)nau, in a short inscription on the rock near the Tatřhāl falls.

From a slightly damaged undated inscription at ‘Phulwariya’ it appears that the family to which these chiefs belonged was called the Khayavāla vāha.

**TEXT.**

1. Ṣrīḥ Ṣrīḥ \[]|]\(1\) Navabhūr-ātha muniḥdrair-varṣarāpam-adhiśaiḥ parikalayati samkhyaṁ vatsarē Sāhasāṅkē | Madana-viṣayasyātra-mangalē māśē Chaitre pratipadi sita-kāntau vāsarē 14 Bhāskarasaya || 1 \[]|]\(1\)

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1. Dr. Rajendra Lal’s translation of the date is: ‘In the Sah’s Śāk year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (Madana-viṣaya) in the auspicious month of Chaitra, the eleventh month of the moon, when the Sun, Venus and Jupiter were in Pisces.’


3. I know of no other date from an inscription, in which javadra is employed instead of the simple māś.

4. The use of this word seems to suggest (in this particular case) that the fuller name of the chief was Pratapadhāvula; see below.

5. For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

6. See *ibid.* p. 179, No. 126.

7. This, or Phulwori, is the name of a part of Rāhţagād; see M. Martin’s (Buchanan Hamilton’s) *Eastern India*, Vol. I, p. 450.

8. This date, for the Kārttikeya Vikrama year 1314 expired and the pūraṇamāta Jyaiṣṭha, would regularly correspond to Saturday, the 19th April A.D. 1158.—It may be pointed out that in the four dates mentioned in the above, which are all from the Shāhpāl district in South Behar,—the date of the year 1214, the two dates of the year 1235, and the date of the year 1279,—the years are all expired Kārttikeya years, and that in the three of them which quote days in dark fortnights, the months are pūraṇamāta months.

9. These falls are five miles west of the village of Tīlithu in the Shāhpāl district; see the *Imperial Gazetteer of India*, s. v. Tīlithu.

10. This place name seems to survive in that of the tribe of Khārmora, ‘who still occupy the table land on which Bantagar (Rāhţagād) is situated, with many fastnesses of the south, (and who) claim a descent from the family of the Sun’; see M. Martin’s *Eastern India*, Vol. I, p. 405.

11. Expressed by a symbol.

12. From a rubbing supplied by Dr. Burgess.

13. Expressed by a symbol.

14. Originally ādhra was engraved, but ṣ substitute is altered to sa and another ṣ is added above the line.
C.—Jodhpur inscription of Rupadevi; [Vikrama] Samvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbar Hall of Jodhpur in Marwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of ‘Burtra.’

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about ⅛". The characters are Nagari. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word paśčapa, used in the sense of the better known word paśčakula. In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word ḍida-, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Krishṇa, records (in verse 6) the construction of a well or tank, at the village of Būdhapatra, by a queen Rupadevi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Chāva, the Chāhumāna (v. 4). His daughter, again, born to him from Lakshmīdevi, was Rupadevi, who became the wife of a king Tējasimha (v. 5), to whom she bore a son, named Kahetimadhava (v. 7). Rupadevi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaiśṭha, in the reign of the Mahārājākula Sāmantasimhadeva, while Jāha and others, appointed by him, held the office of paśčapās.

The date regularly corresponds, for the Kārttikaśī Vikrama year 1340 expired and the puraśimanta Jyaiśṭha, to Monday, the 6th May A.D. 1834, when the 7th śīti of the dark half ended 14 h. 14 m. after mean sunrise.

1 I believe the intended reading to be gamitam.

2 Metre: Sūkha (Anuśūtrabh); also of the following verses.

3 I would alter this to asaya, and refer it to kāndra-nidhir; ‘this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.’


6 The original has patriṣā, ‘a daughter appointed to raise male issue to be adopted by a father who has no sons.’

7 I take this to be a title. We have Rājaka, applied to the Paramaśre Maḥāmāyādevacara Sāmarāsîma of Chandravatī in a Mount Abi inscription of V. 1287 (Mr. Kathavār’s edition of Sāmarāsîma’s Kṛiṣṭikovam, Appendix B, ii. 2 and 32); Mahārajaka, applied to Udayasimha in the date of V. 1306, given by me in Ind. Ant. Vol. XIX. p. 175, No. 115; and Sāmarāsīmha-rājaka, applied to the Gubha Sāmarasimha in an Udyapīr inscription of V. 1344 (Jour. Beng. As. Soc. Vol. LV. Part I. p. 19).
I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Abū fragmentary inscription of Vikrama-Saṃvat 1377, of which we have a translation in As. Rev. Vol. XVI. p. 235 ff., a Chāhumāna Samarasinīha (apparently of Śākaṃbhāra) is mentioned, who, like the Samarasinīha of the present inscription, was succeeded by his son Udayasinīha; and in Ind. Ant. Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's Reports, a date of Vikrama-Saṃvat 1306, of the reign of a prince Udayasinīhādēva who might well have been Rāpādēva's grandfather. But according to the Mount Abū inscription Udayasinīha was succeeded by his son Mānavaśiṇā, not by Chāva; and I know of no Tējasinīha (or Tējaśinīha) and of no Samasatāsitha whom I could place in Vikrama-Saṃvat 1340.

Budhāpatra apparently is the village of Burtra, where the inscription seems to come from. I have not found the place on the maps at my disposal.

**TEXT.**

1 Öhm || Öhm namō Vighnārājāya [||*] Prāraśthāhaḥ hasitaṁ bhūja-bhrāma-kritair-āṁśāt-lānaṁ-visūṣitaṁ mānaṁ bāhu-lāt-ō.

2 papddana-bhīya prōḷlāsanā bhūbhṛitaḥ | datāḥ Kriṣṇa-karaṁya-sāyini nagē śreyāṃsi pushpaṃtu vō


4 chaśa ādīmō guṇa-varō jāni sīmā-paṇkramāḥ | svakulā-kāsana-kalpamahira

5 haḥ [||] svaḥuṣa-nirjiita-rājakadambakaḥ || 2 [||*] Tat-pattāha-bhar-bhūja-bramā

6 sō guru || rmaryāda-sahitaḥ payōnidhir-iva kṣaṇī-āśīlī nirmalā [||*] sa-

7 [||*] Manasājō ru(rū)p-āḍhya āśī| (s)el[d]-śiva bhūpāl-ōdayasīnīha ēsha raviva-

8 dhām-mānāḥ 10 sudhām-ōdaya[h] || [||*]

9 Tasya śāgajō gajar āiv-ōtamaṁda-na-rājīrtī ē śrī-Chāva-bhūpati-vaḍe-jāni[14]

Chāhumānaḥ ||(i)

9 sandhāyatrī niราว-geyaṭī saśraśa yad-jiṣa nityaṁ yathā sukṣumāni

10 Ru(rū)padēvī15 | svakula-talak-ākāriṇi putrik-śaya Lakṣmīdēvīyā udara-sarasī prō.

11 llasaad-rājaḥamā || bhūmi-bhartur-vipular-yāssas-Tējasimāsya kāhdā ||

kṛtti(rī)te-gēham kama-

---

1 Chāva, of course, might have been a younger brother of Mānavaśiṇā.
2 There is a Guhilī Tējasimāsya of Māvād for whom we have a date in V. 1334, but he had been succeeded in V. 1335 by his son Samarasimā, and his wife was Jayatellādēva; see Jour. Bong. As. Soc. Vol. LV. Part 1. pp. 46 and 48.
3 From impressions supplied by Dr. Führer.
4 Expressed by a symbol.
5 Metro: Śārāvālaṅkāra. The legend is that Kriṣṇa, the god of the mountain Gōvarāhanā, sheltered the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word kauṭṭādēva either is a mistake of the engraver for kauṭṭādēva or is used by the writer instead of it.
6 Metro: Drapotālaṁba.
7 This sign of punctuation is superfluous.
9 Read gurā, without the sign of punctuation.
10 Read addēwart; this correction may have been made in the original.
11 This sign of vīcara was originally omitted.
12 Metro: Vamantaśiṇī.
13 A sign of punctuation that had originally been engraved here, has been struck out again.
14 Read vērō jāni.
15 Metro: Mandākratā; and of the two next verses.
No. 45.—DIRGHAŚI INSCRIPTION OF VANAPATI; SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dirghāśi is a small village four miles north of Kalingapatam in the Gaṇjām district. At one end of the village is a rocky hill, called by the inhabitants “Durgā-mēṭṭa.” There are remains of a temple scattered all over the place. Stone images of Durgā, Nandi and the Viṣṇu, some in good preservation and others in broken pieces, are found near the hill. An image of Durgā is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked stampage of it, supplied to me by Dr. Hultsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.11

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman’s time. Dḥ alone presents an older form. The ⚱ mark in ḍha in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before ṣ, as in gāndha (l. 9), and before ḍ, as in Nas ṣa (l. 17), but not before ṣ, as in Vēṅgi (l. 12). ḍ after an anusvāra is doubled in Gāndhaj (l. 1), but not so in Vēṅgi (l. 12); ḍ in ddṛṣṇa (l. 8) is also doubled. Consonants after r are invariably doubled, as in kṛtā (l. 5). ṇ is used for ṇ in firmma (l. 12), Gōkarna (l. 4) and ghūrṇita (l. 8 f.). Owing to the incorrect pronunciation of ṛ, ṁṛ and ṓṛ are written as mṛ and ṗṛ (ll. 8 and 11). It appears

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1 This sign of punctuation is superfluous.
2 This correction has been made in the original.
3 Originally ṭeṣṭaḥ and saṣṭha was engraved; afterwards the lower circle of the saṣṭha has in either case been changed into the sign for niṣṭha. Read patimahā patimahā (l. 7).
4 Originally ṭeṣṭaḥ was engraved.
5 Read ṭeṣṭaḥ.
6 This compound is quite incorrect.
7 This sign of punctuation is superfluous.
8 Read ṭeṣṭaḥ, for ṭeṣṭaḥpatī (used in the sense of kṛtā).
that the half-\textit{sauc̱ḍra} sound in Telugu was formerly represented by a full \textit{sauc̱ḍra} symbol. The \textit{sa} as used, for instance, after \textit{toḍa} in line 23 is not required in its full sound by the Telugu metre, but should be attenuated so that \textit{sa} may be a short (\textit{lagha}) syllable.

The inscription records that a provincial chief (\textit{maṇḍalika}, ll. 16, 19) in the service of the king Rājarāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkaraṇa (l. 4 f.) and belonged to the Ārāya \textit{gōṭra} and to the Brāhmaṇa caste (ll. 5, 19), built a \textit{maṇḍapa} (l. 20) or a hall for dancing (\textit{nāṭya-kūṭa}, l. 15) in front of the temple of Durgā in the town of Dirgharāti (l. 14) or Dirghāśi (l. 19) in the Śaka year 997 (l. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvatī made a gift of another lamp (l. 21). Though spoken of as a \textit{pratiḥārī} or ‘door-keeper’ (l. 4), Vanapati appears to have been the commander-in-chief of Rājarāja’s forces. The inscription refers to his victory over the Chōḍa king\(^3\) (ll. 8, 9) and the Utkalas (l. 10) and to the subjagation of the kings of Vēṅgi\(^4\) (ll. 12, 17), Kīmiḍī, Kōsala, Gīdiraṅgi and Oḍḍa (l. 17 f.). He also killed a certain Daddaṅga (l. 12). Vanapati had the \textit{bīrudas Chalamartiganda\(^5\)} (ll. 9, 18), Bhāṇḍanavijaya\(^6\) and Gāṇḍāṅgopāla\(^7\) (l. 20).

The date of the inscription, Śaka-Saṅvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājarāja. Rājarāja’s father Vaiṣṇavastra was crowned in A.D. 1033\(^8\) and ruled for 30 years. Rājarāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājarāja must have reigned from A.D. 1068 to 1076 and died two years before his son’s coronation. What circumstances could then have delayed Anantavarman’s coronation for two years? It must be his minority or some distant expedition.\(^9\)

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman’s grant of Śaka-Saṅvat 1040,\(^10\)—viz. Rājarāja’s victory over the Drāmallas (i.e. the Chōḍas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājarāja’s commander-in-chief,—Kīmiḍī is now a Zamīndārī in the Gaṅjam district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.\(^11\) Gīdiraṅgi I cannot now identify. Oḍḍa or Utkalas is Oriya, whose king was later on reinstated by Rājarāja’s son Anantavarman.\(^12\)

**TEXT.\(^13\)**

1. \textit{Sahāsthrāyaśyaśeṣaśiṣṭpitasyaśrī mārkaṇḍeyāya:} \textit{Aṭāpaḥ.}

2. \textit{Pradeśaśrīṣyaśiṣṭpitasyaśeṣaśeṣaśrī mārkaṇḍeyāya:} \textit{Aṭāpaḥ.}

3. \textit{Nakṣatrasaṃśyaśiṣṭasya[श]yupiśiṣṭasyaṣaṃśyaśiṣṭasya} \textit{śadharṣaṁ rasya vācī vācaśāmya-}

\[\text{[ll. 1-3]}\]

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1. I have not seen the half-\textit{sauc̱ḍra} symbol in the inscriptions that I have hitherto examined.
3. The Chōḍa king is Rājendra-Chōḍa (or Kulōttunga-Chōḍa I.), whose daughter Rājacakravarti was married to Rājarāja; \textit{Ind. Ant.} Vol. XX. p. 273.
4. The king of Vēṅgi referred to is Vijayāditya VII.; see \textit{ibid.}
5. \textit{I.e.} ‘the Arjuna among heros.’
8. Above, p. 185.
9. See the Table facing p. 185 above.
10. Anantavarman’s stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1076; see my \textit{Annual Report} for 1895-96, p. 6. — \textit{B. H.}]
13. From an inked stamper, sent by Dr. Hultsch.
14. Read \textit{विह.}

2 a 2
4. तत्त्वावत्तमक्ष्यनयमनामितानिक्षयनिरीक्षितांनिराच्यायीचाय: । नीचरं
5. सुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेष
6. ति नाबा तः गांभीर्यां गांभीर्यां गांभीर्यां गांभीर्यां गांभीर्यां गांभीर्यां
7. बनित्तानां संस्कृते न विदेन्न यत्रसमालिते।। [4]
8. वसी चोटेरुप तेनाम्नांतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेष
9. दंकात्तानां दंकात्तानां दंकात्तानां दंकात्तानां दंकात्तानां दंकात्तानां
10. "प्रायवग्नी" निश्चिन्नग्नाये चोलां लक्षमनराजसिमानीनायामृत।। [10]
11. ला "निरततितिनिरस्सितिवामुख्यां ध्रुवेतिद्रयमस्य ध्रुवेतिद्रयमस्य ध्रुवेतिद्रयमस्य
12. नीचरं।। [6] रित्तानां सुवंचिपरवाचिपरवाचिपरवाचिपरवाचिपरवाचिपरवाचिपरवाचिपरवाचिपरवाचिपर
13. यमाय दुः: प्रक्षबर्ती दिनवयकोसनाय।। [6] जिलेवर्य भूमिपालकवने
14. वनिते वीकादे वैशंपायनभवनविहितेवर्य दीप्वंश स्वयं वर्णी ।। [10]
15. भव वर्तस्य धार्मिकात्तानां धार्मिकात्तानां धार्मिकात्तानां धार्मिकात्तानां धार्मिकात्तानां
16. दीपमच्छक्क दीपमच्छक्क दीपमच्छक्क दीपमच्छक्क।। [6] तत्त्वावत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेषसुतृत्तवीशेष
17. बिसुबंश विसुबंश विसुबंश विसुबंश।। [10] देवनु निश्चिन्न
18. बिसुबंश विसुबंश विसुबंश विसुबंश।। [10] जनन भुपातिरननिनोभेच्छ विसुबंश विसुबंश विसुबंश।। नेत्राय

¹ Read ोपरेक। ⁹ Read ोपरेक। ¹⁰ Read ोपरेक।
⁶ Read ोपरेक। ⁸ Read ोपरेक। ¹¹ Read ोपरेक।
⁷ Read ोपरेक। ⁹ Read ोपरेक। ¹² Read ोपरेक।
¹⁰ Read ोपरेक। ¹³ Read ोपरेक。

18. The following is a Telugu verse, containing a stanzalsty of eight lines, followed by an stanzalsty of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the təsas a and i should be attenedet in reading, so that the consequential preceding them may be tāya or short. At present these təsas would be replaced by half-avandreads symbols.

¹⁴ A letter is wanting before ो. ¹⁵ Read विनिमित्तु। ¹⁶ Read विनिमित्तु।
19 मध्ये लिङ्क| [19] भूमिरंगस्य वासवनिधमोगिनि शशति स्रीजयसुष्मकस्वामि -
[19] दीर्घलीक्ष भवतिदे-
20 बिच्छिन्नं संस्कृतं गड़बन्तरस्य स्यामितं भन्नस्यविख्यातमकः
21 रागविंद्र स्यामिति [19] दीर्घ वेदेन्द्रविघिन्यं| दन मनोवशमि वनमयिनि [19]
दीर्घ वेदेः बलविश्वमितुन-
22 2 तः चरीरश्च गड़बन्तरकः सुदर्शन [19] गणरूपमिष्कृतकारकीदक विकितः [19] मण्डलामस्वर्ति
23 महायमनं [19] यज्ञस्य ज्ञासुनिश्चाकारास्य [19] भद्रतिवर्षधर्मनिष्कुस्व छ[2०]

TRANSLATION.

A.—Sanskrit portion.

(Verse 1.) There was king Bājrājā, the ornament of the kings of the Gaṅga dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vīṣṇu) whose weapon is the discus; who (like the latter) had Rāma (Lakshmī) on his bosom; (and who was) a lord of speeches (Bṛhaspati) in speech.

(V. 2 ff.) The chief of the great door-keepers (pratīdrīn) hereditary in his family, he who paralysed the vigour of all the rival kings, (was) named Vanapati, the son of Gokarna, the son of a Brāhmaṇa family, praised among those of the Átreya gōtra, (and) of great repute. (He) excelled Pracītaśa (Varūṇa) 4 by his profundity, in heroism, (and) in benefactions to all the world. Seeing that his gifts in this world exceeded (even) desires, the Čintādāpa 5 did not melt away (only) because of (its) stony nature. 6

(V. 4.) This Chalamartigandha became in battle a conflagration to the great forest (which was) the army of the Chōḍa king, teeming with beasts (which were) horses, (and) full of 7 tall trees (which were) most elephants.

(V. 5.) By him—the fire to the forest of the army of the Chōḍa, whose flames were arrows, darts, knives and swords,—the trees (which were) the commanders of the troops of elephants and horses of the Utkala, were entirely burnt in battle, their roots broken, their heads struck down, (and) their branches (which were) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (their) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of Vāngi, he took away the whole heap of his property. Dāḍārṇava was sent by him to Yama (the god of death) as an envoy to report (his) conquest of the whole world.

1 Read "मष्य" or "मष्यिले.
2 Here the metre requires some alteration, perhaps "साधुपिनसामावा"
3 Read "समस्यिले.
4 Vanapati literally means 'the lord of water' and is also an epithet of Varūṇa, the regent of the ocean.
5 The Čintādāpa is a fabulous gem which is supposed to yield to its possessor all he desires.
6 If it were not a stone, it would have melted away out of shame.
7 Literally 'moving to and fro with.'
(V. 7.) Having thus conquered the kings on earth, the prosperous Vanañat, who possessed the valour of (Vishnu) the lord of Śri,— in the Śaka year formed by the hills (7), the Brahmad(9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharani, in front of it, the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (mañjalika), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

B.—Telugu portion.

(V. 9.) When the prosperous Śaka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmas (9),— (i.e. 997),— the mañjalika Vanañat, (who came) of a Brāhma family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as Chalamartigaṇṭa, defeated in battle the kings of the Vānī country, Kimidi, Kosala, the Giḍrasiṇī country and the Oḍḍa country, (and) caused a mañjapāṇa to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghasth. He, the Bhandanavijaya, the Gaṇḍagāpala, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed Padmāvatī, joyfully placed a lamp on the other side, to last as long as the earth, the sun and the moon. Let (the goddess) Mahishamathani (Durgā), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (śaṅkāyana).

No. 46.—TOTTARAMUDI PLATES OF KATAYA-HEMA;
SAKA-SAMVAT 1333.

By J. Ramayya, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapati Rājappa of Tottaramudi in the Amalāpuram tāmuka of the Cōlāvāri district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper Chintāmanī for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring 9½ by 5 inches each, and weighing in all 3½ 7½ oz. The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about 3½"; its thickness about ½"; the height of the bull 1½"; and the length and breadth of the pedestal 1½" by 2½". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The talañkātu or secondary form

1 Or, 'on that day.'
2 If my emendation on p. 317, note 3, is correct, the word 'witnesses' should be substituted for 'earth.'
3 This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 2.
of a is like the lower half, and the guḍi or secondary form of i like the upper half, of a circle. To denote i, the tip of the left leg of i is slightly curved inwards. The secondary form of e is like a sickle, and no distinction is made between that and the secondary form of e, nor between those of o and ō. These vowel signs are generally detached from the consonants to which they appertain, except in the case of bh, v, n, ch, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. Bh is distinguished from b by the takaṅṭa, which is absent in bh, bho and bhau; these forms are, therefore, similar in appearance to the corresponding forms of b. D resembles the modern ð, and dh the modern ð.

The following orthographical peculiarities may be noticed. When r happens to be the initial letter of a compound akṣara, it is generally represented by its secondary form, called velapalagil̄a (II. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in karma and śavuga, II. 7, 11). G is sometimes unnecessarily doubled after r, as in Bhārgava for Bhārgava (II. 17, 30), and the anusvāra is used in certain places instead of u, as in yasmin-niṣṭhā (I. 16) and pūnaraṣāñavāṣa (I. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (II. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Vishnu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma. It then refers to Vishnu, “the first of the gods,” from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Pañjakula (v. 6). To this belonged king Vēma, surnamed Jagannobbagaṇa, the builder of a flight of steps on the bank of the Pātalaganga at the foot of the Śrīśaila hill (v. 7 ff.). His son was Anavōta (v. 10). The younger brother of the latter, named Anavēma or Anavēva, was also known as Vasantarāya, ‘the king of spring,’ and Kahurikēnāra, ‘one whose chief weapon is a dagger’ (v. 12). The epithet Vasantarāya appears to have been earned by Anavēva by the prominent part he took in the annual vasanāṭṭes or spring festival, which is alluded to in verse 14. Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Konḍavīdu (v. 15 ff.).

Kumāragiri’s minister was Kāṭaya-Vēma, who excelled Bṛhispāti and Śukra in intelligence, and Parnārāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛśna did to Yudhishṭhīrā (v. 19). In return for these services he received from his sovereign the gift of the “eastern country,” of which Rājamaheṇḍranāgarī (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (L.), whose son was Māra. Māra’s son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (jāmdītri) of Annavōta and the son of the daughter (daṇḍītra) of Vēma, and that his mother’s name was Doḍḍāmbikā (v. 21). His wife was Mallāmbikā, who got the Śiva temple of Mārkanḍēya.

1 For the use of the secondary forms of short e and o see the Telugu portion on pages ii. b and iii. a of the plates.
2 Above, Vol. III. p. 69.
3 This name stands for Ana-Pōta. According to Telugu grammar p becomes v under certain circumstances.
4 See the Vānapalli grant, where the same epithets are applied to Anavēva.
5 Compare above, Vol. III. p. 65, note 6, and p. 268.
6 See Sṛṅkāla’s Kāṭēṣaṅkēṣa, where a similar festival at Rajahmundry is described.
7 Kāṭaya-Vēma was the author of a learned commentary on Kāṭiśaṅkā’s three dramas.
8 This relationship is made clearer in the extract from the Kṛṣṇadevārīḍīṣṭāsam appended to this paper, which states that Kāṭaya II. begot Kāṭaya-Vēma by Doḍḍāmbikā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was śāṅkīṛṣṇa (sister’s son) and jāmdītri (son-in-law) to Annapōta (v. 12).
on the Gódvári at Bájamahändranagara (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kárthiká (Kárthiki) in the cyclic year Khara, corresponding to the (expired) Śaka year counted by the guṇas (3), Rámas (3) and Viśvas (13),—i.e. 1333, or A.D. 1411-12,—Káṭya-Váma granted the village of Mallavaram, which was named after her wife Málāmbiká (v. 26) and which was situated on the bank of the Vṛddha-Gautami in the vicinity of Muktívára in the Kónadása (v. 27), to Nrisinha, who was the son of Ahyála and the grandson of Appárayá. The donor belonged to the Káṭyapa gótá (v. 28) and the Kánya ájáhá (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of Mallavaram (ll. 51-57). This village was bounded in the north-east by Tottadimúndi, in the south-east by Málāyamánagári-Komarágrípuram,1 and in the west by the Vṛddha-Gautami. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (ádána) was composed by Srívallabha of the Kánya gótá, the son of Lakshmi and Srívallabhárya. The grant bears at the end the signature (érála) of Vému (i.e. Káṭya-Váma).

Of the localities mentioned in this inscription, Kónádása (l. 27) and Bájamahändri (Rajahmundry) (ll. 33 and 42) are well known. The term Kóná (l. 42) as the name of a tract of country is not unfrequently met with in inscriptions. The Pitháparam inscription of Máládáva2 gives a list of the chiefs of Kónamapádu, and the Naújupáru grant of Anávéma3 refers to Kónasthala as being situated in the Gódvári delta. The term Kónastháma is in common use in the Gódvári district, where it is now applied to a portion of the Amaláparum táluka, which, being watered by several branches of the Gódvári, is as fertile as a kóna or valley. The village of Muktívára (l. 49) is situated in this Kónamá on the right bank of the Gautami, right opposite to Kóțipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the Gautami-Màhámya.4 The Vṛddha-Gautami (ll. 48, 54, 55), one of the seven branches of the Gódvári, runs close by Muktíváram on the south and is entirely dry, except perhaps when the Gódvári receives heavy floods. Mallavaram, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of Tottaramúndi, which is mentioned as Tottadimúndi among the boundaries of Mallavaram (ll. 52 and 56); but the Mallavaram lands are identified to this day. When Mallavaram was a separate village, the Kappagantula family possessed the mérádi right to the village, and this family belongs to the Káṭyapa gótá, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the Kónádáva chiefs down to Kumarágríri, and as showing when and under what circumstances the Bájamahändri portion of the Kónádáva territory became detached from the rest of it. As has been seen, the inscription traces the Reḍḍú line from Vému, who had two sons, Anáváta and Anávéma, Anáváta’s son being Kumarágríri. This genealogy is, in the main, supported by the introduction to Káṭya-Véma’s commentary on Kálidása’s Sákuntala, called Kumárágríri-kútám (after Kumárágríri Reḍḍú), an extract5 from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anávéma. Both the Vánapáru6 and Naújupáru7 grants of Anávéma trace the line from Vému’s father Próla, the earliest member of

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1 [This village, which is not found on the Madras Survey Map of the Amaláparum táluka, must have been an éparkhe covered by Málámbiká, the wife of Káṭya-Véma, and named after her brother Kumárágríri.—E. H.]  
2 Above, p. 84.  
4 See also Mr. Sawell’s List of Antiquities, Vol. I. p. 32.  
5 I am indebted for this to the late Paravata Jagannáthavámi Ayyaváru Gíru of Víznagapatam.  
7 ibid. p. 286.
the dynasty mentioned in any published genealogy, and conclude with Anavót'a and Anavéma. Putting all these accounts together, we get the following genealogy of this dynasty.\(^1\)

**THE REDDIS OF KONDAVIDU.**

1. Próla.

2. Vëma.

3. Anavót'a
   - or Annavót'a,  
   - Doçjambiká;  
   - m. to Káta II.

4. Anavéma
   - or Annavéma,  
   - Vëmasáni;  
   - m. to Nallanúñka.

5. Kumárargiri.
   - Mallambiká;  
   - m. to Kátsaya-Vëma.

All these accounts agree in ascribing to Vëma (No. 2) the construction of a flight of steps connecting the Pátálaganá with the temple on the Śríśaila hill, and to Anavéma (No. 4) the epithet of Vasantaréy. This genealogy differs from that given by Mr. Sewell,\(^2\) which seems to have been based partly on local traditions.

The following genealogy of Kátsaya-Vëma of Bámamahéndri is given in this grant and in the Kúmatragirvádhyam:—

1. Kátsa or Kátsaya I.

2. Mára.

3. Kátsa or Kátsaya II.


Kátsaya II. married Doçjambá, the daughter of Vëma of Kondavidu and sister of Anavót'a and Anavéma; and Kátsaya-Vëma married Mallambá, the daughter of his maternal uncle Anavót'a and sister of Kumárargiri.

**TEXT.\(^3\)**

*First Plate; First Side.*

1. विर्मणिस्वास्त्रादारः बैलिप्रकाशितापुरिः । विर्मणिस्वास्त्रापापः हे-  
2. नीचालाईमवाय भु: ॥ [१०] भवता भवता नामः गांवकि: शंकरीनांह ।  
3. दानिन सुरभिः[१०] खच दानिन सुरसिंह याः ॥ [२०] गिरीरं गंभी:  
   शान्तयक्षियाः कः-

\(^1\) For further confirmation of this list see the passage beginning with *Appaya-náhámsu Kanántura-dhvanir* in Śríśála's *Bámasámsa*, śástra 1. [See also the two genealogical accounts in my *Reports on Sanskrit MSS.*, No. I. pp. x. and 83 f. and No. II. pp. xli. and 91 f. — E. H.]


\(^3\) From the original plates.
4 बताइलकरं गैरवी सुकृति रते दीपति च च विषाणकुर्मांवः । गनतिनीशपतिसुकुमारश्वास्वाभिविविकर्मांकामलेरिजित चव ॥ [१०] पञ्चित खः।।

6 द्राक्षमधवर्षामावस्मिनांगमहस्यमानीकथापद्यः। [१२] विजयामति निः।।

7 माणानकनमः। सुखो विलेकाः चिरतःगिर विलम्बः।।

8 'तपवसधार्यानुवाचतं सख्य्योद्धता वचनः। कथायोदितः॥ [१०] पुं।।

9 सर्थव पुरातनम चरणामोजातजात कुल सर्थाचारयवधातीः। विम्बः।।

10 'शुक्लभावादिलः। भास्कलिंक कक्षी युगी नपतः। प्रायेष यथेऽदिताः।।

11 शौर्यवद्यावतस्यतिभिन्नम् शुष्कः। प्राम्वन्॥ [१०] तथा यक्कुलः। नाम

12 वदनामिनि। तरापो चलस्य रम्यतः सरससुज्जवः॥ [१०] तथा यक्कुलः।।

13 कुणे विवृविज्ञानः। पर्यावधाविवतं संतानो राजराज्ज्वत्वारेऽ॥ [१०] यी-

14 महीपतिस्व विद्धे पालावमाते भीतिष्क् अग्निनीमनविवद्धीमपान्।।

15 वीरीः। शुभाः। यासी दीप्तियि दिय्यवीमनगरारोक्षोपतानां नाम नि-नाचिः।।

16 : परिजातिन्दा निताकामारकक्षिराः॥ [१०] जम्बिनिधिशमुदानख्चाति-

17 माणानकनि। विद्रेणव वन्य मन्ते विश्वभूमिभवान्वाः।॥ [१०] चन्दनोत-

18 जायत मुजायः। माणाणी महादेवादिवारातिकुंकुमांतः॥ [२०] चन्दनोत-

19 महै(प)तौ धरियाः परितो विच्छिन्ति यागोमदसुश्वा:। विस्वुषुक्षिता०

20 ते चे भरवेश्वरीवमयस्य संवतितः॥ [११] तथागुरुसुज्ज्वलनोगिस्रा

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1 Read भास्कर। 2 The anusandra stands at the beginning of the next line.
1 Read भास्कर। 4 The anusandra stands at the beginning of the next line.
3 The anusandra stands at the beginning of the next line.
5 The anusandra stands at the beginning of the next line.
6 Read 'पुं'। 8 Read चः। 9 Read मृदुलसू। 10 Read मृदुलसू। 11 Read मृदुलसू।
21 तत्तथायो वैरांवेद्वृपति: शुरिकास्वतवः। यविनः शशि।
22 सवित साह्यसभृविषय नामानो शुमगा बदृशो यदाचे। [१२६] चे।
23 [स]टिड़िदारनिमितो यशिनाःवेद्वृपाती सुदितानमः प्रवृत्तोभूमिदेवनः
24 [देय]। स्वप्नवति शुभिवासवय। [१३३] यविनः चित्रति यस्ते दिरि
दिश्य कामीकः
25 कीर्ति कार्यः। च[चिर]शापित्विनासपात्तवक्षीमृतिराय निरियोपि।
[१४९] कः।
26 सारंगिरिन्दुपीभूदृवृत्तविलोकमुः। जयंतः कावज्ञणेष्वरय प्रयुक्तः

Second Plate: First Side.

27 व शारिचः। [१५८] कीड़कीड़ति ख्याते पुरे खिला कुलागते।
कुमारगिरिसूपः।
28 यः [चिर]भूभमपालयः। [१६१] तुषा पुषपवर्ष चीकुमारसः
कुः।
29 तुषापुस्तकंवाति महादानामि योतनायाम्। [१५५] चासोदमालवः
कालः।
30 विवेयमयनः। चतुरयुगभागविवर्तितिमही[८]विजयविजयविख्या
तिः। [१६४] सिंह[च]विन निधायासि कुमारगिरिसूपः। वनिजयबाहुः
दीर्घः।
32 प्रण दव भ्रमंकः। [१८५] कुमारगिरिसूपः। यच्च विक्रमवोधितः
प्रादात्तः
33 प्रायी शुभ राजमष्टद्वरणीसुखः। [२०८] नाते काठमाणोः
34 पुषो। गुणांगोदरकः मारयभोः। पौशः। काठयंवमभूः
35 सियमः। श्रीवेद्वृपीपतः। दीर्घः। पुनर्वेद्वृपीपणोऽद्वं\n36 शरीरामाता जयाति चित्रा चित्रयुः देख्याविकारः। [२१५] कालः
37 वेश्यकार्ये प्रभाति सर्ये च निर्दैषे च निर्दैषे च (निर्दैषे च) तथा। गजपति
38 नात्वे चित्रं सुखातपः भवति। [२२८] भुपालावशयनः जया नियमवनः
39 कांतिजः। कामयुः भूदिरवमयवरीभिन्नविशयनः विशाखि विशायनः। कीर्ति

1 Read शारिचः।
2 Read शारी।
3 See below, p. 329, note 2.
4 Read पौशः।
5 Read श्रीवेद्वृपी।
6 The syllables सियमः and दीर्घः are entered below the line, and the places in which they are to be inserted is marked by a cross over the line.
7 The लक्ष्यः stands at the beginning of the next line.
Second Plate; Second Side.

40 भमयच्छानि शम्यन्। वर्मः समायायन्। चोयं वेमसीष्ठोपतिविनः।
41 जयसे काटायनीभाषणः। [२९*] चमुलायवेमस्व जाया भज्ञाविकाः
42 चन।
43 गेराजः पतिमन्त्रायुरुर्वर्द्धरा। [२५*] राज्यदक्षिणाय नानसंगरे गीता-
44 वरीमारू मांदेविविहारकारं परिपुष्टा भज्ञाविकाः चाभिंकाः। शत्
45 घुमः।
46 सुवर्णश्रेष्ठचिंत भज्ञातिहास्यत्वा सवास्थविन् े प्रपा विज्ञायनेन्तकाः-
47 स्ताकाणिप। [२५*] तीमारे शुभरामविविखानि कारिकाहेण्ये खरे
48 प्रादकाण्यः।
49 देवम्। [२१*] स्वनितभज्ञाविकानामः। याम् बलवरे तुसिं-
50 तुरुः। कालदिव्यायादारादारादरादसुधीकलसाहस्तिश्चस्।
51 चंकीपालकः। [२६*] कौंदेरेग्रहारीयों भानी मन्त्रारिथः। तौरे च
52 वधवीतम्या।
53 गुष्की सुशीमारतिवः। [२७*] चत्पयायियः। तेवासी सूक्ष्मः। कक्ष-
54 पालः। च।
55 दानम्रिष। निलम्रियकलसम्भवः। [२८*] ‘यद्वाःविभागममाण्याहु विघाय
56 श्राति।
57 भवरूः। च।
58 सीमातु। तौरः। तीतिमंडः। पोलमरे। पुनः। समलुकः। पोलमरे।
59 पोलमरे। पुनः। वर्गुष्की। [२८*] ५।
60 वर्षूरिः। पोलमरे।

Third Plate; First Side.

53 द्वू भोद्वुगं। बोधि। शम्यायायामारिकीस्वः।[२५] पोलमरे।
54 पुनः। मोचेंदु। दक्षिणः। शा। कौंदेरेग्रहारीयः। पोलः।[२५] हवनी.-
55 भीते।। एकुम्बरुः। [३०] वहनेन्यात्मकः।। उत्तरानुः।। बिवाः।[रस्तालयमनि
56 गृहीतम्।

1 Read शम्यनः।
2 Read देव।
3 Read पतिमन्त्रायुरुरुर्वर्द्धरा।
4 Read मेवार।
5 Read मेवार।
6 Read कालदिव्यायादारादारादरादसुधीकलसाहस्तिश्चस्।
7 The suvarṇa stands at the beginning of the next line.
8 That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.
APPENDIX.

Extract from the Preface to Kāṭaya-Vēma’s Kumāragiriṛājīyam.

वीरिन्द्रायांनिधारणांनिदारणांमिति।

एक एक सबा बाध्यः कुमारीगिरिपुरस्पर्शः [५४]

1 Read दानपालनीयोऽति.

2 Read शाबामः.
वीर: नीरजोधिवालसुकरी वैरामधुमेशपति
स्वेच्छायारिपृत्यः; विवाहारबिधुत्वः
राजा नायकवर्ती स्वाभाविकमिवभवति
भवति विश्वसनमात्रेयं कुपपरिपूर्णस्यः
समुपदेशः [१०]

गयति भक्ष्म श्रीवासातितः कुमारगिरिमभी
सर्वसंसारादेशः वस्तु विषाक्ष वस्तुः प्रियः
गनविनयं नाथसाहिनी विश्ववाचकः
विश्वासविनयं नाथः विश्ववाचकः

राजविन्यासवर्तम: नीक्रसारगिरिमभृतः

पादरिविशेषारितः प्रेमचतुर्वर्तिः विवर्णयः
गुरुर्द्वारिकसंख्याम्: वुष्टिः
विष्णु: वन्यः: श्रवणः सदस्यः चक्रवर्तम: [१२]

तथारूकयोऽछात्राणि निरेक्षावै नीरीविनावः
नीराराध्योऽधिकशीलाष्ट्रायः

वत्सः श्रीवासातितः नीरजोधिवालसुकरी: समवेत

सत्यार्थानि सन्ति विश्वासातिताविवर्तमानी
कार्यसंपत्यारिविविष्कालीनः
नीराराध्योऽधिकशीलाष्ट्रायः

वृष्णि: सर्वोमुखः
विवाहारिक: विवर्णः

पुष्पाणि दीपकः

उपासाय: परितर्थः वशी: विवेकानन्दः

श्रवणः सन्ति विश्वासातिताविवर्तमानी

नीराराध्योऽधिकशीलाष्ट्रायः

श्रवणः सन्ति विश्वासातिताविवर्तमानी
POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the Kumāragiri-rādīya, as printed in Dr. Burnell's Tanjore Catalogue, p. 173. While Mr. Ramayya's copy reads in verse 1 Kumāragiri-bhāpatiś, the Tanjore MS. and an India Office MS. (Professor Pischel's Dissertatio de Grammaticis Preroticis, p. 17) have Kumāragirijō nirpaḥ. This erroneous reading has naturally enough led to the statement that the Vasantarādīya Nātyāśāstra was composed by Vasantarāja, king of Kumāragiri, a place on the frontiers of the Nizam's country (see Wilkon's Mackenzie Collection, Madras reprint, p. 157; Professor Pischel, l. c. p. 18; Professor Aunrecht's Catalogus Catalogorum, p. 556). It is now clear that the author of the work was Kumāragiri, king of Kopḍavīdu, who bore the surname (bhūta) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavēma; see p. 319 above.—E. H.]
No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;
SAKA-SAMVAT 1313, 1336 AND 1338.

By E. Hultsch, Ph.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the Kuntimadhava temple at Pitthapuram.\(^1\) It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhumdeva temple at Draksharana. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Olti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kāṭaya-Vēma of Rājamahendri, which Mr. Ramayya has derived from the Tottaramūḍi plates,\(^2\) in stating that (Kāṭaya)-Vēma was the great-grandson of Kāṭaya (I.), the grandson of Māra, the son of Kāṭa (II.), and the son-in-law of Annavōta (of Koṇḍavīdu). In the Telugu portions Kāṭaya-Vēma is called Kāṭamareddy-Īvminreddi, -Vēmareddi, or -Vēmāyerreddi. His father Kāṭa II. and his mother Dōḍāmēṣa are mentioned in A. as Kāṭamareddy and Dōḍāsamamma. B. and C. mention his son Komaragirreddi, who was evidently named after Kumāragiri of Koṇḍavīdu, the brother-in-law of Kāṭaya-Vēma.

A. records the building of an enclosure for the Kuntimadhava temple at Pitthapuram by Kāṭaya-Vēma himself; B. the building of a maṇḍapa by an officer of Kāṭaya-Vēma; and C. the building of an enclosure for the Bhumdeva temple at Dāksharana\(^3\) by the wife of the same officer.

A. is dated at the Makara-samkranti on Thursday, Pushya 2 in Śaka-Samvat 1313 (expired), the Prajapati-saṅvatsara; B. on Sunday, Kārttika 15 in Śaka-Samvat 1336 (expired), the Jaya-saṅvatsara; and C. on Monday, Chaitra 11 in Śaka-Samvat 1328 (for 1338, expired), the Durmuha-saṅvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates:

"A.—In Śaka-Samvat 1313 expired = Prajapati, the Makara-samkranti took place (by the Arya-Siddhanta) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second tithi of the bright half, which ended 3 h. 54 m. after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent of the date.

"B.—The date regularly corresponds for Jaya = Śaka-Samvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon tithi ended about 16 h. 46 m. after mean sunrise.

"C.—The date is incorrect for Śaka-Samvat 1328, both current and expired. For the year Durmuha = Śaka-Samvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1418, when the 11th tithi of the bright half ended about 22 h. after mean sunrise."

A.—Pitthapuram Pillar Inscription.

**TEXT.\(^4\)**

1 Naptā Kāṭaya-Śaurēḥ paṅtrō Māraṣya Kā-\(^{\text{vir-Ānnavōta-}}\)
2 Ṭa-vibhū-sānuḥ | | Vēma-\(^{\text{Vēmareddi}}\)
3 nripatėrejāmēṭa jayaṭu Śvasti ārī [\(*\)] Śaka-varahāmbulu
4 bhūpalēḥ || Svasti ārī \(^{\text{[\(*\)]}}\)
5 1313 agunēṁti Prajapati-saṅvatsara-\(^{\text{[\(*\)]}}\)

\(^1\) See above, p. 226.
\(^2\) See above, p. 227.
\(^3\) This is the ancient name of Draksharana; see above, p. 37, note 3.
\(^4\) From inked stammapes.
Three Inscriptions of Kataya-Vema

6 ra-Pushya-du 2 Gu | nāmī Makara-sanakrānti-[pu]-
7 nyla-kālamadu Kātama-rddī-Vemiredciṅga-
8 ru tama tamrī Kātama-rddī-mārgārikīnī tama talli
9 Dochasāni-aṁmanā-gārikīnī akshaya-[su]kri-
10 tamguṇa Pithāpuramadu śrī-Kunntti[mā]-
11 dhava-dēvaraku śilā-prākāramu śa-chandārīkā[ka]-
12 mugānu chāyicchchhi | Dēvāchāri-lihkitam [II*]

Translation.

(Line 1.) Let prince Vēma be victorious,— the great-grandson of Kātaya (who resembled) Śauri (Krishna), the grandson of Māra, the son of the lord Kāta, (and) the son-in-law of the heroic prince Annāvota!

(Line 4.) Hail! Prosperity! On Thursday, the 2nd (titthi) of the bright (fortnight) of Pushya in the Prajñapāt-saṁvata, which was the Śaka year 1318, — at the auspicious time of the Makara-sanakrānti,— Kātama-rddī-Vemiredci causeth to be made,— for the perpetual merit of his father Kātama-rddī and of his mother Dochasāni-amma,— an enclosure of stone, (which is to last) as long as the moon and the sun, for the holy temple of Kuntimādhava at Pithāpuram.

(Line 12.) Written by Dēvāchāri.

B.—First Drākshārāma Pillar Inscription.4

Text.

First Face.

1 Šv Naptā Kātaya-Śaurēḥ paṇṭrō Mārasya Kāta-nṛipa-sūnuḥ |
2 vir-Āmnavēta-ṛipatēr-ṛamāṭā jayaṇa Vēma-bhūpaḷaḥ [II*]
3 Yītavāntī Kātama-rddī-Vemerddicīṅgaṃ niṣṭa-bhṛityum-3
4 dh-aṇa Kādiyām stylish Māchicēṇicārū tanakus svāmi sāyi-
5 na Kātama-rddī-Vemarya-rddicīṅgaṃ vāri dēvulakunnu
6 Kātama-rddī-Vemredciṅgaṃ kumārubāṅgu Komara-
7 giri-rddicīṅgaṃ vāri dēvulakunnu akshayasup-
8 kītām-svaṁnaṭṭugānu Dēksharāma-śrī-Bhimēvāras-
9 śrīman-Mahādevaraku āsthāna-śilā-mahāḍapamānu
10 kaṭṭiṇchhi | Śaka-varṣinbūla 1338 agunanṭṭi Jaya-saṁva-
11 tsara-Kārtika-ṣu 15 Bhā | nāṁgu samarpāṇa chēṣenu | Pedda[n]ā-

Second Face.

12 chārya-likhi[ta]ṁ | śrī śrī śrich jōyinn ||

1 This is an abbreviation of Gauradra.
2 The word geṣṭri generally means 'a grandam,' but is also used for 'a great-grandson' if it occurs together with paṇṭra; see above, p. 322, verse 21, and my Reports on Sanskrit Manuscripts, No. I. p. 72, No. 838; and No. II. p. 74, No. 683: p. 94, line 12; and p. 144, line 6 from below.
3 This comparison rests on the fact that the son of Kātaya I. bore the name Māra, which is also used for Krishna's son Pradyumna.
4 No. 422 of 1903.
5 Read bhṛityvān.
6 This is an abbreviation of Bhāmvedra.
TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kādiyaṃ Māchinēṇi, the servant of this Kāṭamāreḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of his master Kāṭamāreḍḍi-Vēmāyareḍḍi, and of his queen, and of Kāṭamāreḍḍi-Vēmāreḍḍī’s son Komaragirireḍḍi, and of his queen,— an āsthāna-mandaṇa of stone for the god Mahādeva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Sunday, the 15th (iūṭi) of the bright (fortnight) of Kārttika in the Jaya-saṅvatīra, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.—Second Dākshārāma Pillar Inscription.¹

TEXT.

First Face.

1 Ṿapā Kāṭaya-Saurēḥ paunrō Mārasya Kā[ṭa]-
2 nipa-sūnuḥ | vir-Ānnavōta-anipatēr-jāmā-
3 tā jayati Vēma-bhūpālah || Iṣu-
4 vaṇṭi Kāṭamāreḍḍi-Vēmāreḍḍ[ī]|[k[ī]]
5 niya-bhrityun[ḍ]-aina² Kādiyaṃ Māchinēn[i][m]g[ā]-
8 tāmāreḍḍi-Vēmāreḍḍi[ng]ār[ik]ini vā-
9 ri dēvalakunna Kāṭamāreḍḍi-Vēmāreḍḍi[ṅ]-
10 gārī kumārun[ḍu] Komaragirireḍḍi[ṅ][ā]-

Second Face.

11 rikinni vārī dēvalakunnu akṣaya-sukrīta-
12 m-avnat[ṭ]gān[ā] Dākshārāma-sṛi-Bhī-
13 mēv[a]-srīman-Mahādev[ā]raku śīlām[ā]-
14 ya[m-aina] tiruchhūṭamālīka kāṭin[c]he[ci]
15 svast[i] śṛi Śaka-varshaṃbūl 1228 [nag][u]-
16 nēnt[i] Durmukhā-saṅvatsara-Chaitra-[f[i]u] 11
17 So⁴ | nāṁḍu samarppa[ṇa] chē[ṇu] ||
18 Peddanāchārya-li[khi]tām | śṛi śṛi śṛi-
19 m jēyu [||*]

TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtaṃ[ṇi], the wife of Kādiyaṃ Māchinēṇi, who was the servant of this Kāṭamāreḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of Kāṭamāreḍḍi-Vēmāreḍḍi, who was the master of Kādiyaṃ Māchinēṇi, and of his queen, and of Kāṭamāreḍḍi-Vēmāreḍḍi’s son Komaragirireḍḍi, and of his queen,— an enclosure of stone for the god Mahādeva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Monday, the 11th (iūṭi) of the bright (fortnight) of Chaitra in the Durmukhā-saṅvatsara, which was the Śaka year 1228.⁴

(L. 18.) Written by Peddanāchārya.

¹ No. 443 of 1293.
² Read bhrityunḍa.
³ This is an abbreviation of Śūmaṃḍa.
⁴ This is a mistake for 1336.
No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

BY E. HULTZSCH, PH.D.

According to the large Leyden grant, six Chōja kings ruled between Parāntaka I. and Rājarāja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Āditya II. and the mere mention of Gaṇḍārāditya, the second son of Parāntaka I., in an inscription of his father. This break in the continuity of the Chōja records is probably due to the conquest of their dominions by the Rāṣṭrakūta king Krīṣṇa III. whose vassal Bātugala killed Rājāditya, the eldest son of Parāntaka I., at Takkōlam before A.D. 949-50.

The village of Karikal between Sholingur and Rājarājāram contains a small temple of the goddess Poṇṭi-Ammā. The slab which forms the roof of this temple, bears the subjoined inscription of "Rājakārivarvarman, the conqueror of Madirāi (Madhurā)." Madirāi kōṇḍa is known to have been a surname of Parāntaka I. and the Sanskrit synonym Madhurāntaka is applied to Rājendrā-Chōja I. in the large Leyden grant. These two kings, however, had the title Parākṣavarvarman and not Rājākēśarivarman. Consequently the subjoined inscription of "Rājākēśarivarman, the conqueror of Madirāi," may be attributed to another Madhurāntaka who, according to the large Leyden grant, was the son of Gaṇḍārāditya and ruled between Āditya II. and Rājarājār I. This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Rāṣṭrakūta king Krīṣṇa III.

The alphabet is Tamil, with the exception of the two Grantha words suvasti Śrī at the beginning. It is worth noting that, in miśāṭi (I. 3) and Veṇādyē (I. 4), the syllable Śa is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Piḍāri—which must be the present temple of Poṇṭi-Ammā—was built by a woman named Veṇāyi-Naṅgai.

TEXT. 11

1 Suvasti Śrī (Śrī) [||*] Madirāi kōṇḍa kōv-Īrāsakēśaripa-
2 nmar[K*r]i-yāŋcu aŋjavaddi Pulkavala-nāṭṭu
3 Mārīyaṭti Vi(v)ra-Valaṅjiyaśi miśāṭi Kīlār-kū-
4 kkattu Ārupati Āchopā Viṇṇāyi-Na-
5 ngaiy-ēŋ de[y]jichcha Piḍāri kōyil [||*]

2 Takkōlam (No. 237 on the Madras Survey Map of the Wālkāpēṭ taluka of the North Arcot district) is a village 6 miles south-east of Arcot Junction. The temple at Takkōlam contains an inscription of Krīṣṇa III.
4 No. 40 on the Madras Survey Map of the Wālkāpēṭ taluka. In Mr. Sowell's Lists of Antiquities, Vol. I. p. 162, the name is, owing to an error, given as Karikal. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kāralktā; see Ind. Ant. Vol. XXI. p. 327.
6 From two inked impression, prepared by Mr. T. P. Krishnarum Nastri, M.A.

2 2
TRANSLATION.

Hail! Prosperity! In the fifth year (of the reign) of King Rājakāsa-varman who conquered Madurai,—I, Veṣuñī-Nañgai, (the daughter of) Šeṣa-ṛṣi of Eṟupūḍi in Kiḻaṟkūṟraṁ¹ (and) the wife² of Viṟa-Vaḷaṇjiyaṉ³ of Matiyādi in Pulivāḷa-nāṇu,⁴ caused to be made (this) temple of Piḷāṟi.

No. 49.—KADABA PLATES OF PRABHUTAVARSHA;
SAKA-SAMVAT 785.

By H. LöDESS, Ph.D.; Oxford.

The copper-plates which contain this inscription, were found at Kadaba in the Tumkur district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the Indian Antiquary, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the Prāśna-śāstra of the Kāṇeṇaḻ, Vol. I. p. 47 ff. The imprints which I have used for this new edition, were supplied by Dr. Hultsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about 9½” long by about 5½” broad at the ends and about 4½” in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve aṅkharas. The ring on which the plates are strung, is now cut. Its diameter is 4” to 4½”. It holds a circular seal, 1½” in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the Indian Antiquary, are, as Dr. Hultsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Pañcākṣā ṣaṅkṣāra grants.⁵ The average size of the letters is ½”. In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee’s aṁṣaṇa, and the names of the grantee’s teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.⁶ The words pa[la]-puna[sa] eva[r]ile ante pōye, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.—The language is Sāncī, but the description of the boundaries and witnesses in l. 88-98 is in Kaniṅeḻa. The text and translation of the Kaniṅeḻ部分 have been contributed by Mr. H. Kriṅaṇa Śastri, B.A. The Sāncī portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is called Champoo.—The orthography calls for a few remarks.

¹ The same district is mentioned in the Taḻaḻviṟ inscriptions; South-Ind. Inter. Vol. II. pp. 74, 76, 222 and 229.
² Miṇḍhi is probably a corruption of maṇiṅḍhi.
³ On the Veṣuṇī see above, p. 296, note 2.
⁴ This division is probably named after Pulivāḷa (No. 42 on the Mādras Survey Map of the Taḻaḻviṟ tiḻakas) near Sholingahur.
⁵ Compare e.g. above, Vol. III. p. 104; Ind. Ant. Vol. XI. pp. 112, 126, and 161, Plates.
⁶ L. 76, Śrīkāṝṛgy for Śrīkāṝṛgy-āṅkhaṇya; l. 77, Kāṟi-ṅkhaṇya (Mr. Rice reads Kāṟi); but the last aṅkhaṅa is distinctly d; for the second aṅkhaṅa, which I consider to be l, compare the l in sāill in a temple inscription at Peḻisai, Ind. Ant. Vol. XI. p. 135, Plate, l. 2); l. 78, Vijayaḵirti, or, perhaps, originally Vijayaḵirti for Vijayakirti.
The vowel ṛ is employed instead of ṛ in namaś-kṛiyamānam, l. 30, whereas ṛ is written for ṛ in vīśīrīta, kṛita, l. 1, ḍhrīta, l. 60, and paraṃ-ṛiṣhi, l. 9, where the usual spelling would be paraṇa-ṛiṣṭi. The sibilant ṣ is used for s in avacāśā, l. 1, pāṃśu, l. 52, and s for ṣ in viśīrīta, l. 3, yasaḥ(s), l. 16, and ṣeṣaḥ, l. 17. Twice the sonant non-aspirate is found instead of the sonant aspirate, in saṅgāta, l. 17, and stambha, l. 16. The rules of saṃhārī have been frequently disregarded. Three times, in ll. 22, 71 and 75, the upadhaṃśāya occurs before p. Consonants after r are doubled, with the exception of k (except in arkaḥ, l. 13), th, bh, and the sibilants. The doubling of the first consonant of a group occurs only in viśīrīma, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in jāgaṭrāya, l. 19, and ujaṇa, l. 25.—As regards lexicography, it may be pointed out that chdṛṣṭ in l. 1 and saṃhārī in l. 16 are used in meanings known hitherto from dictionaries only.¹ In l. 24 a denominative bhadṛṣṭya seems to be used in the sense of 'bhavishyati'; and chaturāḍha occurs in l. 43, in a pun, in the meaning of 'square.' Regarding the word pada in l. 50, I refer to the note on that passage.

The inscription records that the king Prabhūtavarśa, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhandī, on the application of Chākīrāja, in Śaka-Saṃvat 735 presented the village of Jālamāngala to the Jaina muni Arkakīrti, on behalf of the temple of Jīnēndra at Śilāgṛāma, in remuneration for his having warded off the evil influence of Saturn from Vimalādiṇī, the governor of the Kunuṅgūl district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet, and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the palaeography. In his examination of the palaeography of the spurious copper-plates of the Western Gaṅgas, Dr. Fleet has used, as leading tests, the letters kḥ and ḍ. Of these, kḥ in the present inscription appears generally in the later form; but in sukha, l. 15, līkāta (for ḍhīkāta), l. 16, and, probably, in mukha, l. 7, and vikhṣīta, l. 10, the old type is followed. For ḍ the older form is used throughout. Dr. Fleet states that the later form of kḥ appears first in an inscription of Amoghavarśa I. at Mantrāvāḍī near Bankapur, dated in A.D. 865, and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kannarese grant of Gōvinda III., dated in that year, and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śīrā inscription of Amoghavarśa I., dated in A.D. 866, and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental l. For this two signs are used: the subscript sign in the stretched form, which appears already in earlier inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kṛttīvarman II., dated in A.D. 757, the full sign appears still in the old form of the Cave-

¹ Chdṛṣṭi 'diptu. Śabdavastuṣṭi in Śabdakalpapadma; saṃhārī, 'earth,' in von Boehtlingk's Dictionary, quoted from a Dictionary of Balangīc.
characters, with the curve attached to the right vertical stroke ending at the base-line, the later form is used throughout in Gôvinda's Kanarese grant of A.D. 804, mentioned above. There is nothing remarkable, therefore, as to the forms of the I in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with ṭ, ṭ, ṭ, ṇ, at and as and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the virdha (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 93), and of the subscript sign in ṭ (13 times), the full sign appearing here twice (l. 69, 70). In K the subscript sign is employed 5 times, the full sign once, in pulapâdiya (l. 91), which is a mistake for pulapâdiya. In K the subscript sign occurs 5 times, the full sign 5 times. In ṭ it the full sign is used 13 times, the subscript sign 9 times. La is expressed by the full sign 3 times, by the subscript sign 28 times. The full sign is used in ṭa, and the subscript sign in ṭa; but this is irrelevant, as neither of them occurs more than once; ṭa, la and ūa do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalârâ grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with ṭ. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarât and the adjacent districts. In the Torkâsâ copper-plates of Gôvindarâjâ, dated in A.D. 812, we find the full sign in ṭa 13 times, ṭa 5 times, ṭa twice, ṭa twice, ṭa twice, and the subscript sign in ṭa twice, ṭa 3 times, ṭa twice, ṭa once. Of ligatures only ṭa occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy, and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the Champâ, and I have only to add here that it is quite original, and has not one line in common with any of the other Râbhrâkûtâ grants. I admit, however, that this may be accounted for by assuming that it was not issued from

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1 Compare the I in Tâkekhâs, il. 4, 5, pudgumânasî, l. 28, etc.
2 Compare sapalâkâ, l. 4, kâla, l. 6, gopal-badali, II, 7, 8, gopâl-badali(III), l. 10. The subscript sign appears in modalâl, l. 9, and hkhâl (for hkhâl), l. 10. Both the older and the later form of the full sign appear in the temple inscription at Pâtadakal of the time of Dhruva (between A.D. 788 and 794; Ind. Ant. Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare balâshas, l. 2, dgyalâ, il. 3, 4, and sâdala, l. 1, 2).
3 Of these, however, four cases are misspellings for la.
4 In three cases of these, la is a misspelling for la.
5 Which form is used in medga, l. 30, I cannot decide.
7 Compare e.g. il. 11, 12, 26, 50, 57.
the office of the Rāṣṭrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kannūgūr district or of the viceroy of the Čanga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83): Śakunripa-sanavatārākha satā-śīkhi-rūmihā cyanīlāhu āgītālāhā Jyēśṭhāmaṇa-suklapakṣa-hastamānuḥ Pushyānaksātrā Chandravātrā. The year being taken as current,1 the date would correspond, as pointed out by Professor Kielhorn,2 to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsa, as we know from the stone inscription at Čirūr that his successor Śarva or Amoghavarsha I. came to the throne in A.D. 814 or 815.3 But the date offers two difficulties which cannot be overlooked. Firstly, the nakṣatra is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hastā (No. 13) and Chitra (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chaṇḍamahāśāna at Dhōlpur, dated in Vikrama-Saṅvat 898,4 and the earliest instance in Mysore is a stone inscription at Čravatsa-Belgoa, which gives Śaka 904 as the year of the death of the Rāṣṭrakūṭa Indra IV., and probably was engraved not much after that time.5 The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

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1 That current years are called "expired" is not unusual; compare Professor Kielhorn's list, Ind. Ant. Vol. XXIII. p. 127 ff. — [Without wishing to decide what, indeed, at present I cannot do — whether the inscription is a forgery or not; I would, with Dr. Lāders' permission, offer the following additional remarks on the date:—

2. The phrase Śakunripa-sanavatārākha . . . cyanīlāhu is foreign to the inscriptions of the Rāṣṭrakūṭas, in which the regular phrase is Śakunripa-bīdítta-sanavatārā. On the other hand, we have the similar phrases Śakunripa-bīdítta-sanavatārā . . . cyanīlāhu in the British Chalukya Pallākān I. of Śaka-Saṅvat 411 (to be taken, like the year of the Kaḍāha plates, as a current year); Śakunripa-bīdítta-sanavatārā . . . cyanīlāhu in the II. of Śaka-Saṅvat 534; and Śakunripa-sanavatārākha . . . cyanīlāhu in the Nāland inscription of the Western Chalukya Taila II. of Śaka-Saṅvat 904. Considering that these dates belong to Chalukya inscriptions, attention may be drawn to the fact that the family of the Vimalaśīla of the present inscription claimed to belong to the Chalukyas. — 2. Genuine dates with current years, before Śaka-Saṅvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the nakṣatra Pushya with Jyēśṭhā-sudi 10, he would have decidedly failed to do so. The nakṣatra on Jyēśṭhā-sudi 10 usually is Hastā, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hastā for Jyēśṭhā-sudi 10. — 3. It may also be argued that the circumstance of the inscription being a decree of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Saṅvat 536 and 546, are in verse; and so is the date of Śaka-Saṅvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Saṅvat 1001 (of Ś. 987, 904, 944, 991, 999, and 1003), and with all the Vikrama dates down to at least Vikrama-Saṅvat 1240 (of V. 898, 978, 1005, 1010, and 1240). — P. Kielhorn.]


4 Ibid. Vol. XII. p. 219. The inscription is dated in Śaka 783 expired, Vyāya, while the fifty-second year of the reign of Amoghavarsha-Nripatunga was current.

5 Zeitschrift der Deutschen Morgen. Ges. Vol. XL. p. 38. The stone inscription of Dhvāra of Hastikūṇḍi at Būjarā (Journ. Beng. As. Soc. Vol. LXXII. Part III. p. 314) contains the date Vikrama-Saṅvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṅvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

6 L. Rice, Inscriptions at Čravatsa-Belgoa, No. 57, p. 55.
Sanskrit inscriptions of the seventh and eighth century A.D.¹ But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the paleography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāṣṭrākūta kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamāgha; his paternal uncle Akalavarsa; his son Prabhūtavarsa; his younger brother Dhāravarsha Śrī-Prithivivallabha Mahādeva Rājrājendra; his son Prabhūtavarsa Śrī-Prithivivallabha Rājdēśīrājendra, afterwards (l. 83) called Vallabhendra. Six of these names can be identified at once: Gōvinda is Gōvinda I; Kakka is Karka I, whose name appears in the present form also in the Sāmanga and Bharoch grants;² Inda is Indra II., the form of the name occurring here being either the Prākrit form or a mere mistake of the engraver; and Akaḷaśvara, Dhāravarsha, and the second Prabhūtavarsa are, respectively, Kṛṣṇa I, Dhrusva, and Gōvinda III., called here by their bīradas which are known also from other grants. Of the remaining two kings, therefore, Vairamāgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsa to Gōvinda II. These bīradas, however, do not occur in any other inscription. For Gōvinda II. we know no individual bīrada at all, and Dantidurga is stated in the Sāmanga grant to have been called Khaḍga Valleyoka. But as almost all the Rāṣṭrakūta kings bore more than one bīrada, it does not seem quite improbable that Dantidurga had a bīrada Vairamāgha in addition to that of Khaḍga Valleyoka; and as regards Prabhūtavarsa, a strong argument in favour of its correctness lies in the fact that in the Rāṣṭrakūta family certain bīradas are constantly combined with the same name, and that Prabhūtavarsa was the bīrada of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only.¹⁶ Unfortunately, there is another point to render it somewhat doubtful whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akaḷaśvara is said to have erected a temple which was styled after his own name Kauṇḍīvara. As the combination of a dental and lingual a in the interior of a word is absolutely impossible, this must be a mistake for either Kannēvara or Kauṇḍīvara, and the name of the king would therefore be either Kanna or Kauṇḍī. As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛṣṇa, the common Prākrit form being Kauṇḍī, and the Kannarese equivalent Kannara, whereas both Kanna and Kauṇḍī

² Rājdēśīrājendra is perhaps only a mistake of the engraver, who omitted maha.
⁴ I have not overlooked the fact that Gōvinda II. is called Vallaḥa, and Dantidurga, besides Khaḍga Valleyoka, Vallabhārjana and Prithivivallabha. But these are the common titles borne by all the Rāṣṭrakūtas, beginning from Dantidurga, and not individual bīradas which here alone are the matter in question.
⁵ That the relations between the bīradas and the names in the Rāṣṭrakūta family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Aṅgūravarsha in combination with Cava, Baddiga and Kakka II.), it is a fact that Prabhūtavarsa, Nirupama Dhāravarsha, and Śubhakṣata Akaḷaśvara are found as the bīradas of, respectively, Gōvinda, Dhrusva, and Kṛṣṇa only. But in using this fact for the identification of an Akaḷaśvara mentioned in the Markura plates with a Kṛṣṇa supposed to have lived in the fifth century A.D.—the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III. p. 168).—Mr. Rice has overlooked the second fact that no bīrada at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of bīradas. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the bīradas only are used. This too supports a certain extent the assumption that the names, as given in the present inscription, are correct.
represent the Sanskrit Karpa. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kauṇḍāvara is a misspelling or a clerical error for Kaṇḍāvara or Kanaraśvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramēśvara. This and the form of the name1 indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Krishṇa on the hill of Ellāpura, the modern Ellāra.2 None of the temples at Ellāra, however, bears, as far as I can ascertain, the name of Krishṇaśvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king Dhruva Dhārāvarsha is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.3 I will add here, as it is a matter of some interest in connection with the Rādhaśrakāṭas, that afterwards, in l. 81, Góvinda III. is stated to have resided at the time of the grant in his victorious camp at Mayūraśarapha.4 This is the same place from which the Vapi-Dīpañthā and Bādhanpur grants of Góvinda III. are dated,5 and it has long ago been identified by Professor Bühler with the modern Mūrkhash, a hill-fort in the Nāsik territory. But those two grants leave it doubtful whether Mayūraśarapha was the capital of the dynasty. Professor Bühler thought it not likely, because “Indian princes do not usually govern their dominions from lonely forts;”6 and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of Vimalāditya. His father was the vājam Yaśōvarman, and his grandfather the prince (narmara) Nalavarman. The family claimed to belong to the Chālukyas; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarker therefore considers them an independent branch.7 Vimalāditya apparently was a petty chief under the Rādhaśrakāṭas; he governed, as mentioned above, the district (dīka) called Kunuṅgī.8 Mr. Rice has suggested that this might be the modern Kuṇigal, but he has added himself that this is only a conjecture, and that he has taken the same Kuṇigal to be the Kuṇikal-viṣaya of the Hōṣcar grant of Ambērī, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

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1 Names ending in śaśa always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned, under the name Bhava, in v. 4.
2 Ind. Ant. Vol. XII p. 159 and p. 239 ff. Professor Bhandarker supposed the temple to be the famous Kaḷīṭaṇa.
3 That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Mann, vii. 192.
4 In the present inscription the name is written with a short ś. But as ś and ș are often confounded, this may be only a clerical error.
6 Ind. Ant. Vol. VI. p. 64.
7 History of the Deccan, 2nd ed., p. 79.
8 In line 98 the name is spelled with a lingual ś.
correct,—and it seems to me much more probable,—it is hardly possible to connect Kupigal at the same time with Kunugil.

Vimaladitya is stated to have been the sister's son of Chakrāja who is called the ruler of the entire province of the Gaṅgas (adēka-Gaṅgamaṇḍa-ḍhārīya), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāṣṭrakūṭa king, and governed the Western Gaṅga kingdom in his name. And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāṣṭrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithan plates the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II, against his brother Dhrupa. The Vapi-Dinjörü and Rādhanaur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhrupa. He must therefore have been conquered and taken prisoner between A.D. 788, when Gōvinda II was still on the throne, and A.D. 794, when Dhrupa's son, Gōvinda III, was already reigning. We are further told, in the same plates, that Gōvinda III released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year. It would therefore be quite natural to find a viceroy appointed by the Rāṣṭrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-50 the inscription gives a detailed account of the grantee. He was called Arjukirti, and was the disciple of Vijayakirti, who again was the disciple of Kūṭa-ākāra. This person is said to have belonged to the family (ānya) of Śrīkirti-ākāra in the Punnagavrikshamulagana of the Nandisaṅgha of the venerable Yiapulh, and in l. 77 he is given the epithet brata-samita-gupti-gupta-muni-gandhi-vandita-charana. Comparatively little is known hitherto about the Yiapulh. In the Bhadradhūfakirti we are told that king Bhupala of Karahāta, at the request of his wife Nrikuladeva, invited the Svētāmbara monks of Valahii to come to his city. But beholding them dressed in white garments, he

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1 Mr. Rice thinks it possible that Chakrāja was a supreme king. But neither is adhārja ever applied to an independent sovereign, nor maṇḍala to an independent state. I would remark that the term Gaṅga-maṇḍala is quite analogous to the term Līṭēsvara-maṇḍala, occurring in the Baroda, Tārakhāl and Kāi plates as the name of the province of Gujarāt.
4 The Paithan grant of Gōvinda III was issued in this year.
5 The account of these facts given by Mr. Rice in his Epigraphia Carnatica, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Sivamāra that the Rāṣṭrakūṭa king Dharvaśara of Nīrapana is said to have defeated and imprisoned Gaṅga. For this Sivamāra he fixes (ibid.) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.
6 See above, p. 332, note 8.
7 I consider ārya here to be a constituent of the name, partly on account of the analogy to Arjukirti and Vijayakirti, and partly because the person who inserted these names has not added a honoress prefix in any other case.
turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yápānyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvetāmbaras" (verse 151). A similar account is given in the Paścaṁdṛṣṭipatti, a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvetāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics; they taught some opposite tenets, relative to prescribed acts, and to prohibited periods of journeying." In a Paścanāl of the Digambaras, published by Dr. Hoernle, it is stated, on the authority of the Nītisāra, that the Yápānyasaṅgha was one of the five false Jain sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpulagohha or Yāpulyas. Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlāpur in the North to Mysore in the South. There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yápānyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dākōdvād. In a grant of Rāyvarman, the revenues of a village are allotted to some Jaina stūpa who are called Yāpaniya taparincā ṣ. In a grant of Rāyvarman's father Mṛgēśa, the king is said to have presented some land to the Yápānyas, Nīgranthas and Kārttikas. In a grant of Kṛṣṇavarman, the king is stated to have given a field to the Yápānyasaṅgha (Yāpaniya[sa]pārenah). To these we may add a stone inscription of Dānacaritīya at Honūr in the Kōlāpur State. For though it seems that the name of the Yápānyas does not actually occur here, and though the name of the sakha cannot be made out from the facsimile, there can be no doubt that the gāpta referred to is the Punāgavariśamullagana, the very gāpta that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on Bhadrabāhu, Chandragupta and Śravasā-Belgola, and again in his remarks on the Śravasā-Belgola epitaph of Prabhāchandra, Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words guptiguptamanterīndu, and translates them by the body of saints (i.e. community) of Guptigupta. But the preceding words evatamanātītī cannot possibly be taken separately, and the whole, from evata to chavanās, must be taken as one compound: he whose feet were revered by crowds of saints, protected by observance of the rules, good conduct, and guard from sins. The five evatas, the five samitis and the three guptas are the three requisites of a Jaina monk. Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (II. 80-98), the main points have been mentioned above, and I have to add only a few remarks on some details. The Jaina temple at Śilāgrāma—which I cannot identify—is said to have adorned the western side of the excellent Mānyapura. Mr. Rice remarks that this would naturally suggest Mānyakhēta, the modern Mālkē in the Nisām's territory. The identification of these places, if correct, would imply

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3 As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.
4 This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahās, the modern Karaby in the Bāhāra district.
5 Ibid. p. 34. 6 Ibid. p. 24.
7 Ibid. Vol. VII. p. 34; compare Dr. Fleet’s note.
9 Ind. Ant. Vol. XXI. p. 120, note. 10 Above, p. 34, note.
that the inscription is considerably later than it pretends to be; for we know from the Déoli plates that Mánâyakhēta was founded by Gövinda's successor, Nripatunga Amoghavarsa I, and therefore did not exist at all or, at any rate, was not a city deserving the predicate puravanara in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mánâyakhēta is ever described as Mánýapura,¹ I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mánýapura, "situated near Chāmārājanagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jālāmāṅgala, the granted village, was situated in the Idigur-欢喜, and surrounded by the villages Svastimāṅgala on the east, Bēlīnda on the south, Gudājanūr on the west, and Tāripāl on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

**TEXT.**

*First Plate.*

1 Oṃ² svasti [||*]| Vistri(ṣtri) ta-viśad-yaśō-viṭāna-viśādikrī(ṃ) t-āśā-chakravāla[ḥ]* karavāla-prav[ā]* jāvataṁśa(sa)-vīrjī(ṛ) jīta-jayalakshmi-samāl[m] (m)mānīn.⁴

2 gita-daksha-dakṣaṁbha-bhūri-bhuj-ārggalaḥ⁵ galiya-sāra-sāruyya-rasa-visara-viṣ[an]*- khāl[krit-ōgrā-

3 ri-varggah varagga-traya-varagga-aikā-nipūṇo-va-achā-va-va[ṛ-vi(rvī)-visā(ā)hā

4 niṇjījaṭh-vrjī(ṛvī)-mapdal-ōtav-ōtpādana-paran[ḥ]*

5 para-ḥūpāla-mauli-mālā-kīkhu-dvandv-krivindō Gövindaraṇāḥ [||]* Taṣya sū-

6 nā, suta-uvā-bhāv-ōdaya-ἀdā-ādana-dhētara-guṇa-gana-samarppita-⁶ bandhu-jaṇaḥ sakā-

7 la-kal-āgama-jaladhī-Kalahśyānī Manu-dārśita-mārgg-āṅgāmī Bāṇātrākṣa-kuł-

8 mala-gagana-nirgālānčhānaḥ budhā-jana-mukha-kaṃala-ā[ḥ]umālī manūha-

9 ra-guṇa-gaṇ-ājanākāra-bhāraḥ. Kakkarāja-namadihēyaḥ [||]* Taṣya putraḥ swa-

10 varnā-āṅkā-nri-

11 pa-saṅghāta-parampar-aśādunadaya-kāṃcaḥ paraṁ-rīṣhi-ṁbṛhamāṇa-bhakti-ṭāpāryaya-

12 knālaḥ samasta-guṇa-gaṇ-ādhivvōn⁵ vikhyāta-sārvā-lōka-nirpama-śthira-bhāva-

13 ni(vi)jitā-

14 ri-mapdalaḥ yasya-āimam⁶  śaśūt || 10 Jītva bhūp-āri-varagga-maya-kusālataya yēna rā-

15 jayaṁ kriṇau yaḥ kauṣṭh Manu[ṃ](nv)⁷-ādi-mārggē stuta-dhavalā-yaśa na

16 kvaḥidi-yāga-pārvvaḥ²⁸ [||]* saṃgr[a]*mē yasya śeṣaḥ

¹ The Mánýapura mentioned in a grant of some Bāṇātrakṣa prince Abhīmanuyu (Jour. Bo. Br. As. Soc. Vol. XVI. p. 91) stands certainly in no connection with Mánâyakhēta, as the editor thinks. The name rather seems to indicate that it was founded by Māṇḍākika, one of the ancestors of Abhīmanuyu, as it is a common custom to form the name of a town by comproposing the first element of the founder's name with purā.

² From impressions supplied by Dr. Holtzsch.⁴ Expressed by a symbol.

³ Instead of za two aksarās, the first of which was a, were originally engraved. Here and in other places below, the rules of samālī have not been observed.

⁴ Read -amārāṇāpāṭa-.⁷ Read parama-riṣhi-

⁵ Mr. Rice reads -gaṇ-dāki-dāndō, but this is impossible. There can be only a doubt whether the last but one aksara is re or ḍō. The editors of the Kṛgyamād read -gaṇ-dāki-dō. The meaning of which I fail to see. As the signs for re and ḍō do not differ very much (compare re[ā]dā, l. 69), I propose to read -gaṇ-dāki-dō.

⁶ This passage is corrupt. I cannot suggest any satisfactory correction.

⁷ Metre : Śragdrākāra.

⁸ Perhaps this correction was made by the engraver himself.

⁹ This ṣekō seems to be corrupt; perhaps we have to read ṣekō-pārvē. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Keilhorn.
KADABA PLATES OF PRABHUTAVARSHA.

13 sva-bhūja- kara-bala-pr[ā^]*pitā yā Jayasṛif[ra]-yasīn- jâtē sva-vama- bhyundaya- dhavalatāṁ yatavān-aarka-tējāh [ll 1^]* ¹(a)⁻

14 sāv-Indarāja-naamadhēyaḥ [ll^]* Taṣya putraḥ sva-kula-lālamaṃaṇo māna- dhanā dhīn-ānā. 

Second Plate; First Side.

15 tha-jan-ākāśanakara-dāna-nirata-manō-vṛttiḥ hima-kara iva sukhabakara-karaḥ kul- āchala-samu- 

dāya iva sudh-āḍhāra-gupa-nipuṣaḥ Himāsaila-kūta-taṭa-ṣthāpita- 

yasa(ṣa)stambha[mh]-li(∥)khiḥ(khi)t-ā. 

17 nō(nē)ka-vikrama-gupa[h^]* Agha-saṅgā(ghā)ta-vināśaka-surāpagā yasya^ sad- 

yaśō viśādana^[a^]* gāyant-iva taranga-prabhava- 

18 ravair-vvahati jana-mahitā [ll] [2^]* asan Vaivasvakeṇa-nāmadhyāyaḥ [ll^]* Taṣya 

pitrīvyah hridaya-padm-ā. 

19 sanēsāḥ Paramēvava-śīrāśiśirakara-[kara-]*nikara- nīrākṛita- tamō-vṛttiḥ 

saviśētahasya^[a^]* jāga[k^]*-traya^- 

20 sā-ōcchayēn[10]*ēva virachitasya chaturthā-lōk-ādaya-samāneya Kṛitayuṇa-ṣataīr- 

iva nirnmi. 

21 taṣya yasya yāsasāḥ puṇyam-iva virājamanāḥ[11] || Pradagdha-kālāgaṇu-dhūpa- 

22 dhūnāṁ pravarddhamān-āpachayāḥ-payōdāḥ [¹] yasya-ājīraṃ svachchha- 

ṣaṅgahā-tōyai[h^]* 

23 sīchanta Siddha-ōdiṭa-kūta-bhāgāḥ II [3^]* Na chāḍriṣāṁ prāpyam-itṛ pralabhāt 


24 vatārē [¹] avaimi yasya sthitayā svayan-tat kalp-āntaraṁ nāiva cha 

bhāvyat-āt II [4^] Tārā-ga- 

25 nēbh-ūnata-kūṭa-kōṭi-tat-ārppitaṁ=ū[¹]jvala-dīpikāsū [¹] mōmuhyaṁ rastr-īvi[bb-dā- 

bhā]. 


mā[ti]nā vardhahatā 


cha mē vi[1] 


lōk-śi- 

29 ka-chāḍamaṇīnā maṇi-kūṭajna-sa[gh]krānta-pratibimbha-vyājēna svayam-satāryya 

Second Plate; Second Side.

30 Paramēvwayh-bhakti-yuktē namaśkrī(ekri)yamānap-iva vi[v(1)]rajaṃmanāḥ prahata- 

pushkara-manda-ni(n)ād-ā. 

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¹ It would seem that originally kara was engraved instead of bāja. 
² Read yasminā. 
³ yasminā would be a preferable reading. 
⁴ Metre: Āryā. 
⁵ Originally yasāḥ was engraved, but it seems to have been corrected to yasya by effacing the d-stroke. 
⁶ Originally sa was engraved, but the engraver corrected the error by inserting it down and engraving a little more to the right. 
⁷ Originally another sākara was engraved before āsa, but it has been struck out. 
⁸ From here to line 21 the construction is faulty. Instead of the genitives saṃ(sa)ṣṭhānaṃ, virochitasya, 

-saṃstānaṃ, nirmiṣṭhānāya the respective nominatives saṃ(st)ṣṭhānāṃ etc. are required. 
⁹ Perhaps -traya- was engraved. 
¹⁰ The first sō looks like s. 
¹¹ Read prāja iva virājamānaḥ. 
¹² Read prāja iva virājamānaḥ. 
¹³ Metre: Upajāti; also of the next three verses. 
¹⁴ Read prativṛddha-bhāvan-ādīv. 
¹⁵ Read bādō. 
¹⁶ I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture. 
¹⁷ prthivyātēn would be a preferable reading.
31 karṣṇa-बिदा-अन्नरागस्थः प्रावरिण्य-आरभ्य-कार-जनि-ब्रस्य-आरभ्य-वाहिनः भव्याप्रवृत्ता
32 रावणुः रूपावरिण्य-गतिविसंय-सातिनः वार-वाल-किन्य-रस-क्षाय-सदाभवा-सदनः
33 तान्त्रिकः आंशिक-दलोप-विलासिनः जानाखराज-सम्य-समस्ताराज-
34 सर्वनाकार-मन्य-दलोप-स्व-सातिनः देवकुल-ादि Kāṇṭha(काण्ठा)वाण-सातराज
35 वा-कालाकारः तिथि विख्यातः [॥ऱौ] Tasya सदुपनः अनां-विप-करुण-माव-गणेशा
36 वा-संख्याकारः तिथि विख्यातः[॥ऱौ] Tasya सदुपनः काण-कान-कानकार-
37 तापार्गार-दी(दी)धया-अर्जुन-स्व-सुभ-कसुंभ-रसा-रामी-तिना-धवाविनः
38 मानिक्यी-विख्याताम(ता)-प्रायः-राज्य-भविष्यक-अंतर-सार-निर्माणयोग-सुक-सरान-भवाव-
39 तिथि निज-तुम्हा(तह)गम-सिक-विख्यात-राज्य-काल-कार-संस्थाद् भव्याराजः भव्याराजः
40 व्यक्ति-प्रतिभा-वस्त्र-सचिन-व्यक्ति-प्रतिभा-वस्त्र-सचिना[॥४] ni(ni)tya[र] pratyā prapt
41 राजार्धमार्गः भविष्यो-चक्राधिकारिणः [॥४] Tasya अनुजः Dhārāvarṣa-
42 श्री-प्रेम-चित्री(विन)-वाल्लाहु-महाराज-हच्छ्डहिं
43 राज-परमार्गारः कामिनी-मांगल-सार-भविष्य-दृष्टि-दाप्तरः पदशाहिणः
44 श्री-प्रेम-चित्री(विन)-वाल्लाहु-महाराज-हच्छ्डहिं
45 सारंग-सुखौ-अच्छो-स्थिति-संभोगः स्व-सुभ-सार-वाल-पदाः-संस्थाद्-संस्थाद्
46 सारंग-सुखौ-अच्छो-स्थिति-संभोगः स्व-सुभ-सार-वाल-पदाः-संस्थाद्-संस्थाद्
47 हर्ष-विशभब्धा-ककुद-अक्षर-दान-विकास-ताप-निवास-तात-क्षाय-सार-चार-राठिकारणः
48 पाृज-दाप्तर-सुखौ-विचार-विचार-चतुर-अमार्ग-अलिंगान-तुम-कुवाः

Third Plate; First Side.

1 After this we should expect īva.
2 Read nirita-niritadām, as suggested in the Kṛṣṇamālā.
3 Originally another akshara seems to have been engraved instead of ra.
4 The second akshara of this word, which I have read kṣa, is very uncertain; it is apparently a later correction. Mr. Rice reads sa[र]ḥ, but the evidence at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the Kṛṣṇamālā suggest sa[र]ḥmaṃ.[स]
5 Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a pāda of the Śrīgītā metre: -iti dharmasya vādash arākīnaḥ. Similarly we find twice periods ending like Bandana: mā svanadhatyakālam (l. 54) and bhūpahakruhādādeṇuḥ (l. 61).
6 Read Puddākādaḥ.
7 It is possible that this other akshara, perhaps sar, was engraved. But it is entirely effaced.
8 Read -dalitam-asta-.
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<td>50</td>
<td>hata-padan-ādha[k][k]ā-gaṃbhīra-duḥśāṇa ghanāghana-garjjan-ānukāriṇī asyāchītō- vināda-nirṛgmaṇaḥ svā-</td>
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<td>51</td>
<td>[k]ṭyā[rā] sancaḥalatām para-nripa-chēṭhō-vṛttisā Hu dātum-iv-ōcchhair-avilōla- prakṣaṭī-rājya-čhi-</td>
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<td>52</td>
<td>hnaḥturumagam-khara-khur-ōṭhitama-pānom[au]-paṭala-maṃśini-jalada-sañcchaya[h[h]]</td>
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<td>55</td>
<td>trastatayo yē sancaḥalach-chēṭasaḥ [[]] tasmīn-eva samētya sārav-śvihvahan [a[=r[n]]] ṭyajya rājyaṁ rāpe-</td>
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<td>bhagnā mōha-vaśāt svayat khala dilām-antaṁ bhajantēvrayā</td>
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<td>samyak sthātum-mahat-saṃkṣaṭam-ity-udagraun [[]] svasya-avakāsānaṁ na karoti yasa yaśō-</td>
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<td>58</td>
<td>dilām bhittī-śvībdhaṇāni [[]] 8anavaṃ-saṇ-saṃavāraḥ-śagmena tripta-</td>
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<td>59</td>
<td>janaṭayāḥ Dhā-</td>
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<td>61</td>
<td>ātmajā(ḍ) niya-bhu-</td>
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Third Plate; Second Side.

60 ja-bala-samānīta-para-nripa-lakshmī-kara-dhri(dhri)ta-dhaval-ātapatra-nāla[h\[h\]] pratikula- |
61 ripu-kū(ku)la-chārana-nibaddha- |
62 khalakhalayamāna-duḥsvava[la]-śrīṅkhaḷa-rava-badhirikṛta-[pa]ryyanta-jaṅo nirupama- |
63 gaṇa-gaṅ-ākṛpaṇa-samā- |
64 ṣadita-ṃanasa sādhun-jaṇēna sadā sann[īṅgṛ] jaṃśa-viṣāda-yaśö-rāṣik(r) śā- |
65 āvahaḥtadbha-ja- | 66 | nishṭhita-karttavyāḥ(vyāḥ) Prabhutavarsaḥ-Srī-Pri- |
67 thuvī(θhū)vallabha-rājadhīrāja-paramēśvarasya pravardhamāna-śrī-rājyā.10vijayya- |
68 sanavatsarēshu vaha- |
69 tā | chāru-Chālukya-ānvaya-gagana-tala-hariyālā[ū]lāohānyā(ī)ya māna-11śrī- |

Balavarmma-narēndra-

1 The editors of the Kṛṣṇaśānta have corrected this word to āpaśka; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kṛśīvarman II (Ind. Ant. Vol. VIII., p. 236). Plate, p. 27: padā-ḍaśāḥ). Pāḍaka and ḍaśāḥ are mentioned together also in the Sayyandhāpadāpa, p. 297; compare Amarnāṭha, i, 7, 6.
2 This passage is corrupt. Something like ādṛī-ḍri-chōḍī seems to be intended.
3 Metre: Śārāvānīkṛta.
4 I would read ḍhara; but it is possible that ḍhara is the name of some river, though, in this case, we should expect to find a feminine form.
5 Read -acchedānta-mārthikāna-.
6 The text is here apparently corrupt. Considering that jasmi rōdu in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read mārthaṇḍa-deciṣaya-dvīpa-karaṇaḥ: yasmin-dāḥalach-chēṭasaḥ. This, at least, yields a tolerable meaning.
7 Metre: Upāṭaḥ.
8 I would read āvaya-deciṣaya, though the dative aṇakṣaya would be preferable.
9 The construction is here confused. The correct reading would be paramēśvarah \[t\] aṣaya.
10 Read -rājya. Perhaps the sign for the long vowel has been struck out again by the scribe.
11 This word seems to have been corrected.
84 shu J[y*]ésbēsha-māsā-sukla-paksha-daśamyām Pushya-nakshatrē Chandravārē Mānya-purvar-āpara.¹
85 dig-vibhāg-ālañkāra-bhūta-Sīlāgrāma-Ja(Ji)nādra-bhavananā dattavān [1*] tasya pūrva-dakāhi.
86 u-āpac-ōttara-dig-vibhāgāha Svasti(sti)maṅgala-Bollinda-Guḍḍanūr-Ttaṁpāl=iti pras(iti)ddāhā grā
87 mā[b 1*] ēvaṁ chaturāṇām grāmade-madhya vyavatītasaya Jālamāṅgalaśya-āyaṁ chatur-āghā.

Fourth Plate; Second Side.
88 ti-kramaḥ [1*] punas-tasya śmaṁ-vibhāgāḥ [1*] Īśanatāḥ mukūḍal dakshina-dig-
vibhāgam-avālōkya Bṛjāga-
89 kodalāṣ mūḍa gareyi[1*] bandu īrpeya3 komade pā[1*]ad=ōragaṇa nī aśariye
kodey[1*]i be-
90 āne saykane bandu *po[la]-puṇu[so] eva[r]ile ante pōyie6 Bi-
91 dirūr-gege mukūḍal [1*] Tataḥ-paśchimātaḥ pulipadiya7 tekhana
pēr-ōlbe(yi[1*]i) pē[r-bi]like eja-
92 gale3 koṇaṇ-ālo mukūḍal [1*] Ante saykane pōgi Gāyusgi-gōreya tāya-gaṇḍi
mukūḍal [1*]
93 Tataḥ uttarataṅ Baṭṭi-gōreya paḍuva gaḍe goda pājambe puṇusye Ānedale-
gegere10
94 puḷ-[p]adiya 11a-galle Pull(ti)[v]ārada gege mukūḍal [1*] Tataḥ pūrvvataḥ
nīduvilniṅke
95 kadav[1*]i[va] nu-[p]adiya13 ka[śo]ha[gra]-galle pola-elle-puṇusese13 baṭṭa-puṇu-
96 seye āleane bandu śānada 14mukūḍalo[1*]-k[ā]dī nindattu
97 Rāvanalla-Gāṃuṇḍanuṅ Sīranuṅ Gaṅga-Gāṃuṇḍanuṅ Māriyanuṅ Be[1*]gōrey-
Ojeyo.
98 rum modal-āge Elpadiśvaram Kupumgil=Aññīram Surēśhiy-āge koṭṭattu namā
99 15Adhir-datta[1*]i trībhīr-bhuk[t]aṁ ahājhiś-a cha pariha(pā)pātataṁ [1*] ētaī na
nivartatāṁ pūrva-raja-kiṭāṁ chi ā]
100 Svāna-datta[1*]i suma[ha*]ch-cchakyaṁ ṅukkham-anasaya pāla(la)naṁ [1*] dāneṁ (naṁ) va pālaṁ chētāīī dāneṁ-cchhrēyo-
101 nupālaṁva ṭ ṭ Sva-daṭṭi[1*]i pra-daṭṭi[ā*]iṁ va;' yo harōti(ta) vasundharām [1*]
shaṁhīṁ(shtiṁ) varsha-sahāraṇi vi-
102 aṭṭhāyaṁ jāyatē krīmi[k]a Dēva-svaṁ [hi*] vishaiṁ gūraṁ kāḷakūṭa-sama-
praḥam [1*] vishaiṁ-ekā-

Fifth Plate.
103 kinaṁ hanti dēva-svaṁ puṭra-pautri(trak)am [1]
TRANSLATION.

(Line 1.) Ōṁ. Hail! (A king) who brightened the circle of the quarters by the expansion of his profuse brilliant fame; whose strong, bar-like right arm was accustomed to the embraces of the goddess of victory, shining with a garland of sprout-like swords; the crushed host of whose formidable enemies resembled lotus fibres, the abundant juice of which had lost its flavour, as (out of fear of him) their great valor had lost its strength; who was skilled only in multiplying the three objects of life; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct; (and) whose two lotus-feet were touched by rows of crowns of hostile princes,—was Góvindarāja.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (viz.) his tenderness, prosperity, clemency, liberality and high spirit; a real Agastyā² to the ocean of all arts and sciences; following the way pointed out by Manu; the moon in the spotless firmament of the race of the Bāṣṭřakūṭas; the sun to the lotus-faces of the learned; wearing as ornament the multitude of his captivating virtues,—was called Kakkarāja.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage; who was filled with deepest devotion to great sages and Brāhmaṇas; who was an abode of the multitude of all virtues; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies; to whom the following stanza refers (5):

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government; who, his bright fame being praised, (walked) in the difficult path (pointed out) by Mann and others, which had never been followed before; whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm; at whose birth his sun-like race assumed the brightness of the rising sun,—he was called Indarāja.

(L. 14.) His son, the ornament of his family; endowed with pride; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless; who, causing joy with his (lavish) hands, was like the moon that causes pleasure by its beams; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth; who engraved his many heroic virtues on the memorial pillars set up on the slopes of the summit of the Himālaya;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmurs of its waves, the Gāṅgā is running along, annihilating the multitude of sins and extolled by men;—

he was called Vairamēgha.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara³ who dwelt in the lotus of his heart; whose bright fame was embodied, as it were, in the excellent temple⁴ which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas:—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloe incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

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¹ I take sam地ēgita in the sense of sam地ēgana.
² In the text Kulaśeṣṭhāni,—'born in a water-jar.'
³ I have translated gāḍa-pārśva instead of gāḍa-pārśva.
⁴ This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers.
⁵ The text is corrupt here.
⁶ For śādi in the sense of 'garland' see the Śāhādakātītā, verse 2566.
⁷ Or, reading -pūrṇaḥ instead of -puraṇaḥ.
⁸ I.e. Śiva.
⁹ Literally; 'shining like a cluster of whose fame, a temple,' etc.
(V. 4.) Bhava\(^1\) will not be allured to be born again in a future age by the prospect of getting such (a temple)\(^2\) may, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all).\(^3\)

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).\(^4\)

(V. 6.) 'I am (its) seat, and it is growing beyond me; this is an aśīprasañga;\(^5\) with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (the sun) which, out of fear of moving above (in the sky), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (the gestures of) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke,\(^6\) which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas; which, being marked with his own name, bore the name of Kāpīnēśvara,— he was renowned as Akālavāra.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (before him); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning chauris, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (fawning) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;\(^7\) who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires, . . . . ,\(^8\) the gum of wishes; who by peaceable means had acquired a store of riches,— he was known as Prabhūtavarṣa, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhārāvarṣa Śrī-Prithvīvallabha Mahādāsākāśī Paramēśvara, whose strong arm alone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Paurāntikākṣa, who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (the government of) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himalaya mountain,— a jewelled floor for the promenades of the royal Lakhmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (and) which had grown hard by the strokes

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\(^1\) i.e. Śiva.
\(^2\) The meaning is that there will never be again a temple of Śiva like this one.
\(^3\) Before the beginning of a new Kalpa the world is destroyed. The rise of a new Kalpa would therefore imply the destruction of the temple.
\(^4\) This seems to be the meaning of the second half of the verse, which apparently is corrupt.
\(^5\) Aśīprasañga is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. Aśīkā also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'
\(^6\) Dāsākāśī may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?
\(^7\) I think that this is what the author intended to say, though it implies the supposition that the words preṣīya-bhrī-bhrī-dhākāśī are not in their proper place in the compound.
\(^8\) i.e. Vishnu.
with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls left by the edge of the sword of his arm; who had groups of beautiful chaurīs fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura; who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect, who, by the deep sounds of the beaten pataha and dhakkō drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth; who displayed his royal emblems waving aloft, intent, as it were, to confer their vasālisation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of foreign princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves, even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) 'How small this earth is! The space is much too confined to rest here comfortably!' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of Dhārīvarsha, and, being everybody's favourite, by that of Vallabha.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (for the fulfilment of their desires) who performed his duties, was Prabhātavarna Śri-Prithivivallabha RājādhirājaParamēśvara.

(L. 64.) While the years of his glorious and victorious reign were running on;—

(L. 65.) There was ruling a king called Yaśovarman, the son of the glorious king Balavarman, the moon in the sky of the excellent race of the Chālukyas, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like Manojīta accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by Kamalā, his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious Vimalāditya.
(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śiśukaṇṭha,₁ his splendid fame spreading afar, the sister's son of the glorious Chākiriṣa, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunūṅgil in accordance with the Law of Manu:—

(L. 75.) When many dhārīyas in the family of Śrīkirti-ācārya in the Punnagavrikṣabhamūlagāna of the Nandīśamgha of the venerable Yāpanīyasa had passed away, there was a man whose feet were revered by crowds of muniṣ protected by observance of the rules, good conduct, and guard from sins, called Kūli-ācārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of muniṣ called Vijayakirti.

(V. 10.) The best of muniṣ, who spread his famous name Arkakirti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the muniṣ, on removing the evil influence of Saturn from that Vimalāditya,—Vallabhendra, residing in his victorious camp at Mayurakhaṇḍi, on the application of Chākiriṣa, gave the village named Jālanaṅgala, situated within the district of Īṣigūr, when 735 years (of the era) of the Saka king had elapsed, on the tenth of the bright fortnight of the month Jyēṣṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jīnendra at Śilāgrāma which adorned the western side of the excellent city of Māṇypura.

(L. 85.) On its east, south, west and north are (respectively) the well-known villages Svastimaṅgala, Beḍinda, Gudḍanur and Taṭṭipā. This is the order of the four boundaries of Jālanaṅgala, which is situated in the middle of these four villages. Again the details of its boundaries:— Looking towards the south from the north-eastern angle,₁ the eastern bank of the Elaga pond; coming thence, . . . . . . of an olive tree; . . . . . . a pipal tree in a pit; . . . . . . coming straight (thence), a tamarind tree in a field; . . . . . . going further, the tank of Bīdirū (forms) the (south-eastern) angle. Thence towards the west, on the south of a grass ridge . . . . ; thence . . . . a boundary stone; the stump of a hanyan tree (forms) the (southern) angle. Going straight on, the head-altar (? of the Gāyānpī tank (forms) the (south-western) angle. Thence towards the north, on the western side of the Bāṭṭi tank . . . . a tamarind tree; the Ančade tank; a grass ridge; a boundary stone; the tank of Pulījirā (forms) the (north-western) angle. Thence towards the east, a grass ridge at the door . . . . ; the stone (i.e. anvil (?) of a brazier; a tamarind tree at the boundary of a field; a circular tamarind tree; . . . . coming (thence, the boundary) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Sīga, Gaṅga-Gāmuṇḍa, Māreya, Be[ ]ge Oḍeyōru and others of the 'Seventy,' and the 'Five-hundred' of Kuṇṅgil were witnesses. Obeisance!

[LL. 99-103 contain the usual imprecations.]

₁ i.e. Śiva.
₂ With mukhdaṭṭa compare mayyanaṭṭa, above, p. 95, note 4, and moṣkhaṇḍi, p. 297 f.
₃ Ajari is probably the same as araji.
No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

BY J. F. FLEET, I.C.S., Ph.D., C.I.E.

Hebbal is a village about eighteen miles to the south-east of Lakhamshwar, in an outlying portion of the Miraj State within the limits of the Dhārvār district. Its name occurs in the present record in the ancient form of Porbāl, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the Ind. Ant. Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice’s Pandits, from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 3½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or collotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shown in square brackets. The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a śākha on three tiers of stone-work. In the centre compartment there is a Śiva, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṅgapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf. The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the upadämasīya in line 28. They do not appear to include the separate distinct form of the lingual ṣ. The b appears, of course, only in the later or cursive form; so, also, the kh, which occurs in sukhađī, line 7. In the cases of final s, lines 2, 4, 11, and 7, lines 5, 19, 21, 27, 46, we have the vīrāma, represented by its own proper sign which resembles an exaggerated superscript r or ṛ. On the other hand, in the word mātāra, lines 22, 24, the vīrāma is apparently represented by the sign for the vowel u; at any rate, the occurrence of the other form, mātar, in sukaḍhi in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in mātāra, the final mark is intended to represent the vīrāma and not to be pronounced. In the cases of final s, line 10, and r, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the vīrāma: but as it is attached to miniature forms of the akṣaras, we seem to have final forms here, and not other instances of the use of the vīrāma. The size of the letters ranges from ½" to ¾". The language is Kanarese, of the archaic type. We have one ordinary verse in lines 45 to 47, and two of the customary benedictory and imprecatory verses in lines 27 to 29, and 32, 33. As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the upadāmasīya or old form of the vīrāma before p and pā, identical in shape with the letter ṛ, occurs in bhāvino pārdhīrGrīndr, line 28.

The inscription first recites the fact that, during the reign of the Rāṣṭrākūṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadēva,—i.e. his son Amōghavarsha-
Vaddiga,—gave his own daughter Rēvaka, the elder sister of Krīṣṇa III, in marriage to the Gaṅga prince Fermānḍaṭhī-Būṭayya, and gave as her dowry the districts known as the Puligere three-hundred, the Bejrula three-hundred, the Kānakāḍ seventy, and the Bāge seventy. Then, it says, while Amoghasavara-Vaddiga himself was reigning (between A.D. 983 and 940), to Būṭayya and Rēvaka there was born Māruladēva. To him and to Bijabbe there was born a son, whom it perhaps names as Baṭhōha-Gaṅga. And immediately after this person had ruled, there ruled another son of Būṭayya, by another wife named Kallabbarasi, viz. Mārasimha, who is well known from other records. When he was ruling, the record says, and when his grandmother Bhujjabbatara was governing the village of Āṭṭu . . . Pethā in the Puligere district, Bhujjabbarasi performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god Śiva under the name of Bhujjabbēvara, and a large outlet of a tank; and Mārasimha granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a pergā or chamberlain of Bhujjabbarasi, named Kannaya or Kannapaya.

The record contains the date of Thursday, coupled with the fifth tīhā of the bright fortnight of the month Pāḷguna of the Bhāva saṅvatara, Śaka-Saṅvat 896 (expired). By the southern luni-solar system of the cycle, Bhāva coincided, as indicated, with Ś.-S. 897 current.1 And the corresponding English date is Thursday, 18th February A.D. 975; on which day the given tīhā began, by Prof. Kena Lakhaman Chhatre’s Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by Mārasimha and Bhujjabbarasi (lines 20 to 22). And this appears inconsistent with the statement in an inscription at Māḷāṅṇ,2 to the effect that the Pallava prince Pallavāditya-Nolambadhirāja had already heard of the death of Mārasimha in the month Āśadhā, of the same saṅvatara, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle tīdā, in respect of the rule of Mārasimha and the government of Bhujjabbarasi, shows that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz. the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to Gōkārvarāthi by Bhujjabbarasi and Kannaya (lines 42 to 44).

TEXT.3

1 Īmī Svastī-Akāśavasahādu śripūthivivallabha mahārājādhirāja paramēvāra
para-

1 By the mean-sign system, the Bhāva saṅvatara began on the 24th June A.D. 973, in Śaka-Saṅvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month Pāḷguna of this saṅvatara fell in the early part of A.D. 973, at the end of Ś.-S. 893 current, and cannot be connected with the figures 896 at all. Moreover, in that Pāḷguna, the given tīhā cannot be coupled with a Thursday, either for its beginning or for its end.

2 Unless, indeed, the Māḷāṅṇ inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the Māḷāṅṇ inscription, see Mr. Rice’s Inscriptions of Śrīvasa-Bejgola, Introd. p. 16, note 7.

3 From an ink-impression and an estampage.—In 1884, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 6. He sent me back a transcription of the whole record, made by one of his Papitā. I am indebted to his Papitā for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

4 Represented by an ornate symbol.
2. mabhāṭārakaṁ chalakoneśātāṁ āśīmat Kannaradēvaṁ śa-samudraparyyā́ (rya)ntaṁ sakaṁ.

3. jāvani-maṇḍālamāṁ pratipāṭāntam-idū [1*] Svasti Satyasvākyā-Kṣaṇgūṇivarmma dharmasaṁ.

4. mahāraja-kādi-kādi Koṭalajā-puravār-ēvara Nandagiri-nāthā [s]*[1]mat Permmanādi-

5. Būtayyaṅga Baddegadēvaṁ Kannaradēvāṁ p[i]ryo Ṛṣvakāna(na)m-*

6. m[1]j[e]y[i]o vīvā*

7. haṁ-maṁ Piḷige-munaṁ Belvāla-munaṁ Kṣiṅkāḷ-elpattāṁ

8. m[1]j[e]y[i]o vīvā*

9. avaragga puṭṭāda[m] Maruḷādēva-āṭāṁgan Bijabegam puṭṭāda[m] (Raccha)�

10. Gajgām sa[ya] ra rājyad a tānaṁ naṁtaradiṁ baliyam-aranu-geyṛāṁ Būtayyaṅga[ṛ] Kalla-


12. koṭalajā-puravā[ṛ]-ēvara Nandagiri-nāthā chalad-uttarāṅga jaga[d-d̐]ka-viraṁ

13. āśīmat

14. nojanbha-kul-āntakad[ē]yva Gaṁgara-siṁga5 Gajgān-Kandarpā Gajgān-

15. chudāmapi Guttī-


17. vādi-tombha[ṃb].

18. tu[1*]ru-śuyirānumanaṁ m[n][main]10 Banava[sa]-pan[n]ir-

19. rechahā(rechahā)iramaṁ[mn]

20. sāntāliyo-śuyirānumana[mn] Ṛṣayya[па]ryya[nta][yūn(mn)ma-


śeṇnoya

¹ Read "dāvam.

² The second syllable of this word may possibly be eka, as was thought by me at first, and by Mr. Rice’s Paṇḍit. But, on the whole, it seems to be esa.

³ In the first syllable of this word, the subscript e is not damaged but it seems clearly recognizable, and, in fact, we must read necessarily rākasaṁ-[m] or [s]rākasaṁ or Rākasaṁ-[m] or Rākasaṁ-[s] rākasaṁ. In the second syllable, the consonant is a very distinct, and the superscript e is very difficult. I myself read marṣeyojay, or mārṣeyojay; Mr. Rice’s Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental Rākasaṁ should be altered into the nominative Rākasaṁ, and that the following word must be marṣeyojay, “In the lap,” — with reference to the custom of the bride sitting in her father’s lap before she is given away.

4 I owe this name, Raccha, to Mr. Rice’s Paṇḍit. But the aṅkhas are both very much damaged; and it is possible that there is a three-syllable name there.

5 I owe this name, and the next word, to Mr. Rice’s Paṇḍit.

6 Read puṭṭōdaṁ.

7 I owe this epithet to Mr. Rice’s Paṇḍit.

8 I owe this epithet, also, to Mr. Rice’s Paṇḍit.

9 The fourth syllable here is distinctly pa; in line 18, it is distinctly pās.

10 At first, I was inclined to read here erad-aravānumanah, “and the two (three-hundreds of Puligere and Belvola, which together make up) six-hundred” (compare, e.g., Ind. Ant. Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavas province, which is mentioned next.—Mr. Rice’s Paṇḍit would read ered-aravānumanah, “and two villages.” But this does not give a suitable meaning. —After the e, we certainly seem to have ra; but it may be ās. The consonant of the next aṅkha does not look very like ṛ or ṛ; but it may be ṛ. In the next aṅkha, we seem to have ṛ or ṛ, with a subscript ṛ. The next aṅkha, immediately before the ma[mn], looks very like ās or pa. —It is also possible that, instead of aṅkhas, we have marṣeyojay, as... me[mn].
17 Bhāva-sahvatsarada Pañćagūṇa suddha pañchami Brhispativārad-andu [\*]\nBūtayyaṃga
18 ḍa\]-abbe Mañṣinghadēvyangal-[a]ji Baṭṭayyanīndam Si[\*]ghavarmma-
rasarin[dam] Ch\-[chechāp]ayyani-
Paṭṭu-
20 .. Phubbālāk-ālustum-ādu tamma mādaśīda dharmmaṃ dēgul̃a-[k]at\[\*] Mahī-
21 [ya] bilaṃmādaśīda Bhuj[i]abbēvā[sva]rake Nojambä-ku]-Āntakadēvra bita
rāja-mā-
22 naṃ ereya kei yuṣr mātara gal\[d]e-yir-mmattā[ra] pūvina tōptam-erādu yi-
23 var-olage dōvargge avatutte mātara-k[k]eyi ma\[\*]ke avatutte mātara-kkeyu-
24 m-[era]\[du] mātara gal\[d][de][yu\*] gaṇav-āru . . . . . . e[\*]tu mātakaṃ
dēgulakāṃ samane
25 paṃmerudda maneyya [n\*]e\[\*]saṃ[\*] sarvva-pariha[\*]rā[\*] dharmma[k\*]nukalān-āṇi mā-
26 [di]jeida[\*]a arasiya pegr̃a Kan[i]nyayya[n\*]-[\*] dharmman-avon-orvva tanno
ālva kālā-
27 do] naṃjeisidān-ānatase dharmma Sāmānyō\*[ya]\[\*] dharmma-śēta-ṇniripā-
28 [uṇi] kāḷe-kāḷe pālanyō bhavadohi bhavantē[\*] bhavān[\*]-pāṛthiṇḍrō\* bhū-
29 yō-bhūyō yācaṭe Hāmabhāndra[\*] I dharmman[\*] kāḍātān[\*] bhō\*kōṭi-tapō-
30 dhanam[\*]-[mā]n kavileyman Bhāparsiyaman[\*] kādō-dānd-avon-orvva-
31 n-alidōma Bāparsiyō[\*]-[k]ōṭī-.tapōdhanaṃ[\*]man kavileyman brāhma-
32 naṃnaṃ-alaṇḍa paṃchā- mahāpātakaṃ ak[\*]-[m]n[\*] I Svāk-datt[\*]m paras-datt[\*]m
vā yō harb-
33 ta vaensualdā[\*] shahītī-variha-sahāsṛkṛdī[\*] [vi]shṭhāyaṃ jāyatē kriṃī[\*]
34 dōvargge bitta keyy-olage pārey-ōr[\*]aṃge hadinākku mātara avayav-
asū[\*]ya\[r]\[g]\[e\*]

1 Read Pañćagūṇa suddha.
2 This name is here distinctly written with a double j in the second syllable; and perhaps in line 21, as part of the god’s name. In lines 43 and 45, it is written with a single j. But line 45 is in verse; and the metre shows that the second j has to be supplied.
3 Mr. Rice’s Paḍḍit would here read Bhujijābhērīṣya — gāe — āḷīgāyā — rama — ārupātara patṣada Paṭṭadō Kaśynera — in which Mr. Rice finds a reference to Paṭṭadō, as Heḷḷēṣa, a place which he has identified (see the Introduction, p. 2, of his Inscriptions in the Māyā District, Part I.) with Bāṅkātā, somewhere in Mysore. But that is not the reading. — In the second syllable of Phubbālāk, the second j, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the viṣa of patṣa repeated by mistake) — must be some pradīp of the name of this village, to distinguish it from the other villages named Hebbāl, which exist in the Bellgaum and Bijapur districts and the Kōḷāpur, Muddōla, and Rāmāpur States. The distinctness of the vowel a in the second syllable prevents our reading paṭṭada on the analogy of the well-known Paṭṭadō-Kiauvōla.
4 We might perhaps read dēgula[\*] [Ka]jīrak.
5 Mr. Rice’s Paḍḍit would read kēriyākīrā. But I cannot make sense of this; and the last syllable seems distinctly to be ja, not dā.
6 Mr. Rice’s Paḍḍit would read gēpanḍēvīpana, which I do not understand. The gēpanḍēva and ēpana seem quite clear. The intermediate akākaṃsa looks like īṣṭeṣa or īṣṭeṣa; but I cannot make a recognisable word out of them.
7 The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, aṣṭaṃ, = əṣṭaṃ, occurs in one of the inscriptions on the Śālōṭći pillar (above, p. 64, text line 24).
8 This name appears in the same form in line 43 below. In line 47, a pa is inserted. — Kaṇṇapaya.
9 Matra: Siṁla.
10 Read ḍiśa.
11 Read pāṭṭadōkāmpa.
12 Read kēriyākīrā.
13 Read Bāḍārṣaṃya.
14 Matra: Śāka (Aṃṣāṭbōhī.)
15 Read kēriyākīrā. 16 Read vāpākṣa-sahāsṛkā.
TRANSLATION.

 álbum! Hail! When3 Akâjavarshadhéva, the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramêvara, the Paramabhattâraka, he who excelled in firmness of character, the glorious Kannarâjadeva-(Krishna II.), was protecting the whole circuit of the earth as far as the oceans:—

(Line 3)—Hail! Baddegadéva, (holding her) in (his) lap, gave Bèvakas, the elder sister9 of Kannarâjadevâ-(Krishna III.) in marriage to Satyavâkya-Kongunivarman, the pious Mahârâjâdhirâja, the lord of Kôljâja the best of towns, the lord of the mountain Nandagiri, the illustrious Permânadi-Bûtaíya, and gave, as (her) dowry, the Puligere three-hundred, the Bejvol three-hundred, the Kusakâ seventy, and the Bâge seventy; (and then) he9 (Baddegadéva) was reigning happily:—

(Line 8)—To them (viz. to Bûtaïya and Bêvakas) there was born Marulôdâvâ. To him and to Bîjapbe there was born [Rasohâ]-Gânga. Immediately after his reign, there reigned he who was born to Bùtaïya and Kallabarrai; (viz. )—

(Line 10)—Hail! Satyavâkya-Kongunivarman, the pious Mahârâjâdhirâja, the lord of Kôljâja the best of towns, the lord of the mountain Nandagiri, the linteel of firmness of character, the sole hero of the world, the illustrious Nojambâ-kuâ-Ántakadéva ("a very Death to the family of the Nolambas, i.e. the Pallavas"), the lion of the Gângas, the Gânga-Kandarpa (god of love), the crest-jewel of the Gângas, the Gânga of Gotti10, Mârâsingadéva;

1 Mr. Rice’s Faqîdît would read gendandândtadâge. But in the first akshara there seems to be a subscript y.
2 Read biyâdi.
3 These marks of punctuation are unnecessary.
4 Mr. Rice’s Faqîdît would read eri — vârâvarâsâ. But I cannot find any meaning for that, any more than I can for what I take to be the reading.
5 Read dros-orrus, as in lines 26, 30, above.
6 Metro: Kanda.
7 When * * Kannarâjdeva * * was protecting, here we have the past participle, òda.
8 Piriqof seems to be equivalent to piriqasela, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of piri. So also in line 19.—Mr. Rice suggested the alternative possibility of reading Kannarâjdeva-unpirigel, and translating "in the gracious manner, or after the good example," of Kannarâjadevâ-(Krishna II.)." But, imperi, supposed to be compounded, I think, from òmpâ, ‘sweetness, agreeableness, pleasantness, charm,’ and òri, for òri, ‘to know,’ does not seem to me a very practical word.
9 Here we have the present (or synchronous) participle, òrù, which places the birth of Marulôdâvâ in the reign of Amôghavarsa-Vaddiga.
10 Gotti-Gânga. But, taking gotti as a corruption of gupûti, we might render this epithet by "the secret or reticent Gânga—on the analogy of somaiga-Gânga, "the truthful Gânga," which occurs in other records."
(and) when he was governing the Nolambavadi thirty-two thousand, the Gagavadi ninety-six thousand, the Banavasa twelve-thousand, the Santalige thousand, and (everything) included up to the great river:—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phalguni of the Bhava sauvatasra, which was the 86th (year of) the centuries of years that have gone by from the time of the Saka king:—

(L. 17)—When Bhujjabbarasi, the mother of Butasya, the grand-mother of Mara-singha, the elder sister of Batayya and Singhavarmanasa and Ch'ecohalpayya, was governing (the village of) Patto... Perbali of the... seventy in the Puligere district, the act of religion which she herself caused to be performed (was this); she caused to be made the plinth of the temple (and) a large outlet (of) the tank. (And), to the temple of (the god) Bhujjabeswara, Nolamba-kul-Antakadeva allotted one hundred matts of cultivable black-soil land, of the king's measure, (and) two matts of rice-land, (and) two flower-gardens. Among these, (there were apportioned) fifty matts of the cultivable land to the god, and, to the match, fifty matts of the cultivable land, and the two matts of rice-land, (with) six oil-mills (and) eight... To the match and the temple, equally, (there were given) twelve sites for houses, with complete exemption from taxes. (And) the queen's Perugla, Kannayya, consenting to (this) act of religion, caused (it) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (the merit of this) act of religion! "This general bridge of piety of kings should at all times be preserved by you;" thus does Rambhadra again and again make a request to all these future kings! He who protects this act of religion, is (as meritorious as) he who preserves seven crores of devotees, and (as many) tawny-coloured cows, at Baparasi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (as many) tawny-coloured cows and Brahmanas, at Baparasi! Whosoever consecrates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (there were apportioned)—fourteen matts to the drummer, twenty matts to the five harlots (of the temple), six matts to... one mattar for the sacrificial vessel, two matts to the horn-blower, (and) twelve matts to the skillful Pollama who built the temple. Butagavunda, and Rajaaya, and Gullugayya, and Nagavaramaya, and Kabbilaya,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like... If any one destroys it, (even) though he does not intentionally contemplate a sinful act, he (will be exactly like) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gokaransabhdhara, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the Perugla Kannayya, having laved (his) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

1 Here we have again the past participle, idu.
2 Mr. Rice has identified the perdura or "great river" with the Krishnap (Inscriptions in the Mysore District, Part I, Introd. p. 19).
3 Here we have again the past participle, idu.
4 i.e. matha,—the college attached to the temple.
5 The meaning of... nedwedandatanga (or yendwedandatanga), line 35, is not known.
6 The meaning of go? (rijarajayagnas) (or edri — rava-ravanach), line 40, is not known.
(L. 45)—In (accordance with) the intention of Bhujjambarnai, Kannapa, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjambesvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two matters of . . . . . . cultivable land (were given) to Kamma-R-Ketôja.

No. 51.—DONEPUNI GRANT OF NAMAYA-NAYAKA;
SAKA-SAMVAT 1259.

BY P. KIRKHOHN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch—from the Collector of the Godavarī district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures \(8\frac{3}{4}\)" broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strong on a plain, unsoldered ring, which is \(\frac{3}{4}\)" thick and from 4 to \(4\frac{1}{2}\)" in diameter. — The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, \(bh\) is distinguished from \(b\) only by the top-stroke (talakaṭṭu), except when (as in \(bḥ\), \(bhī\), \(bhī\), \(bhō\), and \(bhō\)) a following vowel leaves no room for it. Where this is the case, \(bh\) sometimes is distinguished from \(b\) by a small opening in the lower part of the sign for \(b\), but just as often there is no difference at all between the two letters. The sign for \(d\), also, differs from that for \(ḍ\) only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former. 3 Similarly, there is a very little, if any difference between the signs for the medial \(i\) and \(t\). The size of the letters is about \(\frac{1}{4}\)". — The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor, 3 in lines 42-54, where it is Telugu. 4 The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donor, the compound praśāntatāka—vid, about the meaning of the first part of which I am doubtful; 5 and in line 28 the Telugu biruda Pagoameekāguna, the meaning of which is expressed in Sanskrit by pratyaarthi-gaṇa-āpaka. 6 As regard orthography, the vowel \(r\), which is correctly used in -ākṛtiḥ, l. 14, and u[\(j\) or \(j\)]ṣṭṝḥ, l. 16, is six times represented by the syllable \(ru\), e.g. in kruta-, l. 2, and āruṣṭva, l. 9; the dental \(a\) is employed instead of the lingual \(a\) in the word karnā, twice in line 3, and in pauruṣamāyāda, l. 32, and \(a\) instead of \(a\) in nīhanā, 7

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1 The meaning of sadādā or maśadā, line 43, is not known.
2 Instead of \(d\)h we have \(d\)h in goṛandh-bāmīra, l. 39, and tṛṇandh-bāyogā, l. 40.
3 In the words Nāmi-Nāmi vid, "the signature of Nāmi-Nāmi (Nāmaya-Nāyaka)", line 54, the engraver apparently has tried to imitate the actual writing of the donor.
4 For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch’s Assistant, Mr. Krishna Sastri.
5 The epithet perhaps has reference to the donor’s knowledge of astronomy or astrology.
6 The Telugu word paga means ‘an enemy’, and mekhā ‘praise, applause’.
7 The manner in which this word is written in the original (with \(j\) instead of \(jj\)) appears to indicate that the vowel \(r\) here also was pronounced as \(ru\); compare the very common ajjvala for ajjvala.
l. 13; and a superfluous anuedra is inserted by the writer before an in "bhyād nmaḥ (for "bhyād-nmaḥ), l. 1, vibhinu-drikītis (for vibhinu-drikītī), l. 14, and śrīdhām-nāyaka, l. 30, before an in sahaṣaṣyaṁ (for sahaṣaṣyaṁ), l. 35, and Vallepakommana, l. 44, and before an in sūrṣya (for sūrṣya), l. 40.

The inscription records a grant which on Sunday, the full-moon tithi of Bhāḍrapada of the Saka year measured by the Nandus (9), the arrows (5) and the suns (12), i.e. of Saka-Saṁvat 1259, was made by Nāma-yā Nayaka of Pīṭhapuri. After the words 'adoration to the holy Umā and Mahāvārā, and two verses invoking the protection of the gods Gāpēsā and Viṣṇu, it glorifies (in v. 3) the Āndhrakhaṇḍa-maṇḍala, rich in precious treasures, and extending from the banks of the Gautama river (i.e. the Gīḍhavāri) to Kaliṅga; and in vv. 4 and 5 its city of Pīṭhapuri, of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (śānasta, v. 6), in which, to one Koppulaka-Nāyaka, was born a son, named Prōla-Nāyaka (v. 7).

To him, from Chōḍamāmbā, was born a son, full of prowess (v. 8), whom women called the god of love; suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Eā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the bīruda Pagamechchungaḍa (v. 9). This glorious Nāma-yā Nayaka, while on the holy bank of the Gīḍhavāri, on the date given above, granted the village of Donespūṇḍi, which after his father he had called Prōla, as an agrahāra, together with the eight enjoyments (bhāya) and powers (ātēyaga), to one Gaṇapati of the Bhāadravāra, gōrā, who knew the praudhikā, and who was an ocean of the knowledge of the Vēdas and Sāstras, and fit for the six duties enjoined on Brāhmaṇas (vv. 10-14).

(L. 42.) The limits of the fields which are the four boundaries of this agrahāra (are):—In the east the boundaries (are) the Vallepakommana river; thence the path to Dīraka; thence the Būrguṭa river at Ėṇḍapalli. In the south the boundary (is) the Lanka river; thence the path to the yards of the god Maṇḍenāryaya. In the west the boundary (is) the path to the yards of Apparāja in the fields of Kondėvarama; thence the Dūsānēru (river). In the north the boundary (is) a path to the tamarind field of the god Kukkuṭēvāra. Ten pufits of cultivated land in the Boḍḍalasōḍḍilanka (island), (which belongs) to the fields of Pīṭhapurama on the east of the Dūsānēru (river), were given to this agrahāra for the subsistence of the village.—Be it auspicious! — The signature of Nāmi-Nēni.—Bless! Great fortune! Fortune! Fortune!'

Pīṭhapuri is the modern Pīṭhapuram, the head-quarters of the Pīṭhapuram suṇḍāḍi in the Gīḍhavāri district. The village, granted by this record, must have been situated between Kondėvarama and Ėṇḍapalli. Kukkuṭēvāra, which occurs in the description of the

1 In the original the anuvedra of course is written immediately before the double an.
2 Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.
3 I take this to be equivalent to Āndhra-maṇḍalā, which we have above, p. 41, l. 55.
4 In line 52 the place is called Pīṭhapura; the name is also written Pīṭhāpura and Pīṭhapura (see above, p. 97, note 1), and Pīṭhapuri (Ind. Ant. Vol. XIX. p. 432, l. 97).
5 See above, Vol. III. p. 298, l. 31, sāhāsirāgya sāhāsādhyāgam. The term, used in the original, may also be translated by "together with the power over (or ownership of) the eight enjoyments." On adha-ādha see Ind. Ant. Vol. XIX. p. 214, and Ep. Cura. Part I. pp. 19, 23, 77, etc.
6 i.e. Nāma-yā Nayaka.—[With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.—E.H.]
7 See above, p. 33; Constable's Hand Atlas of India, Plate 32, Cc.
8 [2 miles and 44 miles, respectively, east of Pīṭhapurum.—E.H.]
boundaries, is the name of a Śiva temple at Pithāpuram itself, and Maṇḍenārāyaṇa the
name of a Vishṇu temple at Bhāmavaram, about six miles south-west of Pithāpuram.¹

The date of the inscription is irregular. In Śaka-Saṅvata 1259 current the full-moon
tīṭā of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṅvata 1259
expired³ on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṅvata 1260 expired
the given tīṭā did end on the required weekday, viz. on Sunday, the 30th August A.D. 1338
(18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant
was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of
1260.²

TEXT.⁴

First Plate.

1 ॐ Śrī-Uma-Mahēśvarābhīyāṁ
   mnāmaḥ ॥ (॥)
2 rudi(nt)a-nijā-dāna-stutā-siv-āli-gaṅga ॥
   nīnadati
3 pidiṣṭā tārana(na)xu yaḥ
   karṇa(na)xu) tālabābhīyāṁ ॥ [1*]
4 Śrī-Viṣṇu-purus-asta
   bhanva-
5 diṣṭa-phala-prādātā
daṁshīraya
   vāraha-mūrttir-akhi-āga-
6 ma-gītā-ktēti
   saṁbhoja-lampaṭa-manāḥ
dva-ramaṁ-saram-abdhi-
7 ra ॥ [2*]
   kāṣhītīṁ-uddadāh-
8 Astī praṣastā-nidhi
   maṁda-laṁ-Ādhihpa-khamḍaṁ-ārābhya
   Gau-

Second Plate ; First Side.

8 tama-nadī-taṭam-ā-Kaliṅgaṁ
dāloka
9 śṛila-śrīrām-śrīrām-gamārōhaṇa-śrama-phalaṁ
   kalayaṁ-bahuṭ-
10 vuḥ ॥ [3*]
   Pithāpurī jayaṁ tatra
dasa-dēva-sakti-prayatna-
11 parikalpita-trīraṇa-śrīth
   yasyās-uṣṇiṁsa-nabho-
12 mnuk-nātārapāṇā
dhātā
   Sūrēśvara-nagari
13 līlaṁ ॥ [4*]
   Yat-sandhāgrava-niśaṇṇa(na)ṁ-vāravanta-vaktreṇdu-ma-
14 dhya-rūtaṁ sv[n]a[n]aṁ
   na-aṅkaṁ
15 bhāvyatā
dhiṁshīrya
   himarrnchiṣ-tibhīy(abhīy)
16 vībhīm[n]a-akṛitiḥ
taṁ

Second Plate ; Second Side.

15 evaṁ chetāṁ śaṅkītēna
   dhiṣṭra kalānka
16 chēd-ladru(dri)i
   katham-iḍānā
17 khyātā ॥ [5*]
   vīm-sāmaṁsanta-saṁtāṁ
18 pār迦-ja-praṣaṇā-śrīr-iva
   Nārīdama-māṇiṁ
19 Koppulakaṇa-īśākād
dibh(bhī)r
   abhūt=
20 ka-prabhuḥ
dhaṁ
   vibhavaṁ
21 ktum-iṣṭe
   vācasaṁ-sp-lāvaṁ
   Prālaya-māya-

Third Plate ; First Side.

22 Chōḍamānbhāṭa ॥ kumārasa
   sau da hā sreṇi
23 g-āhra-dhā(dā)xat ॥
   jāta-priti

¹ See Dr. Hultzsch’s Annual Report for 1899-94, p. 5.
² In Śaka-Saṅvata 1269 the month of Śāvaṇa was intercalary, and the full-moon tīṭā of the first
Śāvaṇa ended on Sunday, the 18th July A.D. 1337, at 50 m. after mean sunrise. I do not consider it likely
that this is the day on which the grant was made.
³ For similar dates see Ind. Ant. Vol. XXV. p. 280.
⁴ From impressions supplied by Dr. Hultzsch.
⁵ Read Śrī-
⁶ Read ṣadvānaṁ or ṣadvānaṁ
⁷ Metre : Aṣṭa.
⁸ Metre of verses 2-4 : Vatsatīlakā.
⁹ Read vībhīm.
¹⁰ Metre : Śūka (Anuṣṭabb).
¹¹ Metre : Vamsīthama.
¹² Metre: Maṇḍakrāntī.
DONEPUNDI GRANT OF NAMAYA-NAYAKA.

24 tāpam Kru(kri)śānur-nāṭo chēch-chétas-sa dahati katham vairi-vāmēkaha-
25 pānāṁ [8*] Yau śēkāṁ kathayanīti Pushpa-viśikha-
26 in kalpadrumass yāchākā vidvāmsaḥ phani-nāyakaṁ cha-
27 suhrudhā Rākṣa-sudāhādhitiṁ ||(1) dēśaṁ yas-sadaya-
28 in prāśasti balavāṁ-Śśā-naḍā-mātrḁ̄(tri)kaṁ yaiḥ prāhuḥ Paga-

Third Plate; Second Side.

29 mechabumhaṁ-birudāṁ prayarthi-garev-āpahāṁ || [9*] Ayaṁ2 na-
30 ya-nidhir-vvīraṁ4 śrīmaṁ nāś Nāmaya-nāyakaḥ || analpaṁ phalas-
31 m-anvichchhann-ā-kalpaṁ bō(ḥbō)ga-sādhanāṁ || [10*] Śāk-ābdō Namda-
32 bān-ārka-
33 mītē Bhūdrapadē tathā || paurmna(ṛṇa)māsyāṁ Ravēr-vvārē punyē
tathā || [11*] Pavitra-Bharadvāja-gōtrāya guṇa-śā-
34 linē || prāśaśaktaka-viḍē vēda-sāstra-vijñāna-simdhavē || [12*] Gaṇapaty-ā[ḥ]ājīdhanā-
35 ya shaṭkaṁ(ṅa)ṛṇaṁ-ārbe[ḥ]ya sādhavē || Prōlōraṁ-īti nāṁ-āya

Fourth Plate; First Side.

36 nirddīya pitur-ākhyāyā || [13*] Agrahāram-abh(ḥbḥ)ah-śaṁta-bō(ḥbḥ)g-aśvāryya-
37 samavitaṁ || Donēpūṁdīṁ-simaṁ grāmaṁ prāddā-ā-chaṁ-
38 dra-tārakaṁ || [14*] 6Etad-dattaṁ yāvad-aṅkk-ṃuśu-ṭaṁ yā-
39 tvadh-ḥūṁrīyyāvad-ēḷaṁ vidhāta || yāvach-ḥṛmaṁ-A-
40 chuytō yāvad-Īśas-tāvadh-A-būyad-dātur-asy-āṃvaya-ga
41 s-cha || [15*] Ākhaṁī-Ākhaṁī-dalā-śrīkaḥ khaṃjūṭi-śrāti-maṁjalaḥ ā-
42 chaṇḍra-tārakaṁ bhūyad-ēḷa Nāmaya-nāyakaḥ || [16*] 1 agr-

Fourth Plate; Second Side.

43 b[ā]rāṇakum chāta-simālum-aṁ poła-mēnulu || Terpū
44 simālum [1*] Vallopakommmana ēru ā taṅguvātanu Dīr-
45 [sa]mīn puṁta ā taṅguvātanu Emšapalī Būrugu-
46 [v]āya ēru || Dakshiṇānaku sima [1*] Loṁka ēru [] ā taṅ-
47 vātanu Maṅḍenārayaṇa-dēvār krittula12 puṁta || Pa-
48 dūmaṇi sima [1*] Komdevapusum bōlan Apparāju doḍdi

Fifth Plate.

49 puṁta ā taṅguvāta Dūsanēru || Ī13 uttarānaku
tārāṇaka
50 sima [1*] Kukkūṭēvarama-dēvā maṁvīhi-polaṁ puṁta [][]
51 I agrahāranaku
52 Dū[sa]nēti paṭmaṭanu Pīṭhāpurapu polam
53 lōṇ Boḍdhalodaṇḍiśāmān beṭjīnī padī puṭḥu chē-
54 nu [1*] Subham-astu [1*] Nām-Mēṇi vrālu [1*] Maṅgala[ṛn] mahā-śrī śrī
55 śrī [1*]

1 Metre: Śardhālitrājita.
2 Read mārīdā. The akṣara ādā may have been altered to ādā already in the original.
3 Metre of verses 10–16; Stōka (Anavēṭhupāb). * This sign of śīrṣya was originally omitted.
4 Read svītula. 7 Read vad-bāda.
5 Read śrīmaṁ.
6 Read Śāliti.
8 Read ṣadaya.
9 Read ṣadābhāda.
10 Read ṣadābhāda.
11 Read ṣrīsārpa.
12 Read ṣrīsārpa. 13 This ā is superfluous.
No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

BY E. HULTSCH, Ph.D.

(Concluded from page 179.)

D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the Kil-Muttugur slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a Tamil inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter looks like the modern secondary form of ai, with fully developed central loop. The vārāma is expressed by a vertical dash behind t of nāṭṭu in line 3. The syllable tu or ḍu of yāṇḍu (l. 2) and Mukkutār (l. 6) resembles the t of āparāmarku (l. 1) and mārgāvadu (l. 2); the u is attached to the lower end of t in nāṭṭu (l. 3); it is separated from ḍu in ḍur (l. 4); and the ṭu of māṭṭu (l. 7) resembles the ṭu of pāṭṭār (l. 8). With the archaic form Śaṇmadārā (l. 6 i.) compare arātāra, which occurs twice in the Vallam cave inscription.1

The inscription is dated in the 3rd year of the reign of kō viṣaya-Narasimhavarman and records the death of a warrior in a cattle-raid, which had been organized by a certain Śaṇmadāra.2

At my suggestion the four Kil-Muttugur slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.3

1 Kō viṣ[a]-
2 ku yāṇḍu [mār]gāvadu Vi[n]-
3 ṭuṇāṭṭu vāda-karaś Ālu-Dagan-
4 āuṇādar [Vā]limādārum-[ūva]vāgar [Pā]-
5 kuṭāvu-kkūdi Atumattar M-
6 rugay ʻMukkutār-ttōru Śaṇma-
7 āvāru ko[i̯]a-[t[i̯]ō]ru māṭṭu-ppa-
8 ṭhār [t̯i̯]\n
TRANSLATION.

In the third year (of the reign) of the king, the victorious Narasimhavarman,—when Śaṇmadāra lifted cattle at Mukkutār,3—Atumattar Marugay, an inhabitant of [Pā]kkaam (and) a servant of [Vā]limādārum, the chief of Tāḍāumādārum,5 who ruled over the northern bank (of the river) in Vīṛunādu, having recovered the cattle, fell.

1 South-Ind. Insér. Vol. II. p. 341.
2 The dōnu was that other inscription of Narasimhavarman was a servant of the same Śaṇmadāra. This name represents the Sanskrit Saṃmadāra and not, as I formerly suggested (p. 170 above), Śaṃmadāra.
3 From three inked 'stampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.
4 Read tuśar.
5 Read Mukkutārā.
6 See above, p. 179, note 2.
7 Compare p. 177 above.
8 On Tāḍāumā, a place in the Naḷījaṅgādu tāṅka of the Mysore district, see Ind. Ant. Vol. XXII. p. 66.
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* The figures refer to pages; * n. * after a figure, to footnotes; and * add. * to the additions on pp. v to vii.
The following other abbreviations are used:—ch. = chief; co. = country; di. = district or division; do. = dūtaka;
dy. = dynasty; f. = female; k. = king; m. = male; mō. = mountain; vi. = village or town; sur. = suruvaśa; te. = temple; vi. = village or town.
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