

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL  
LIBRARY

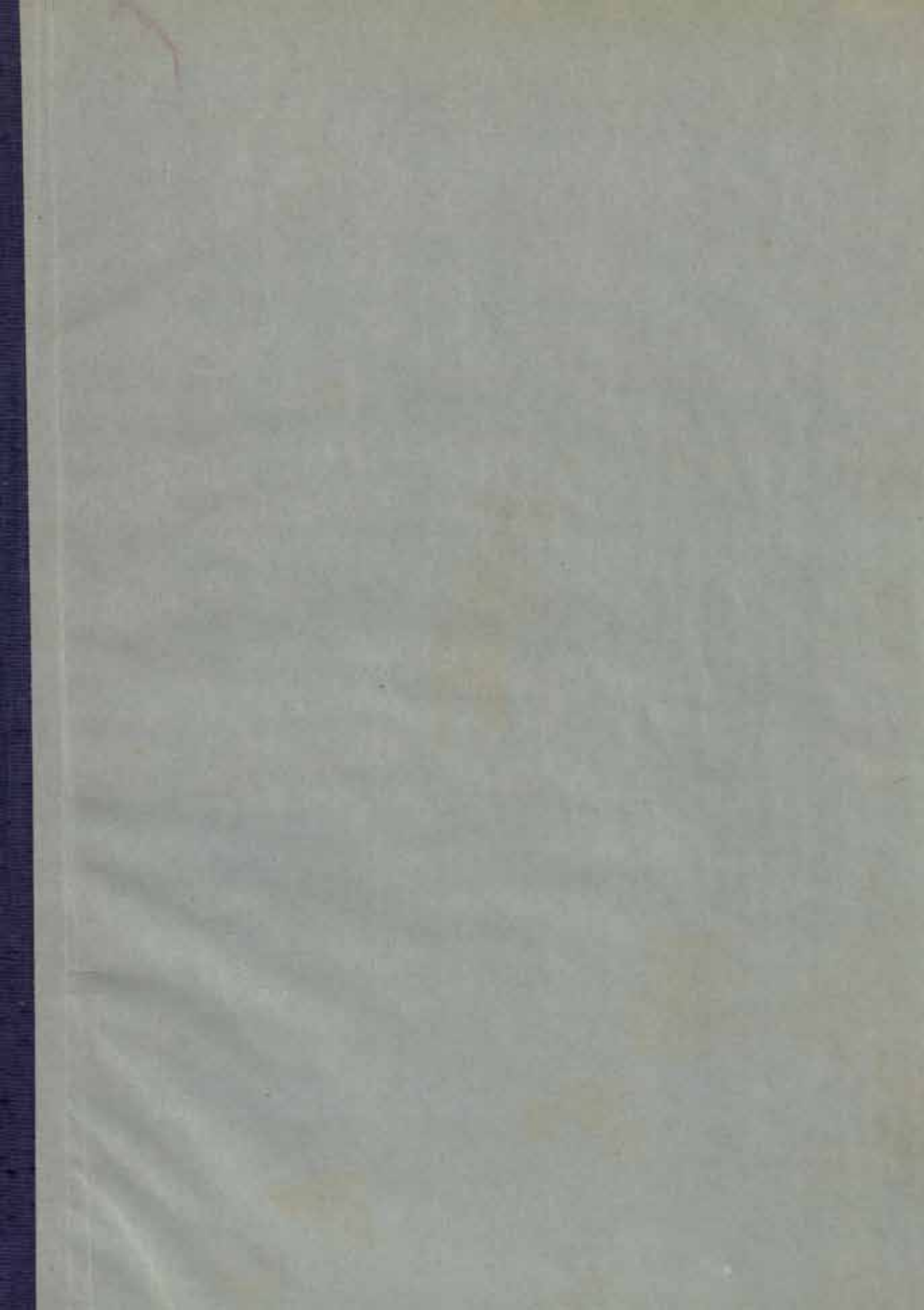
R 417.05/E.I.

CALL NO.

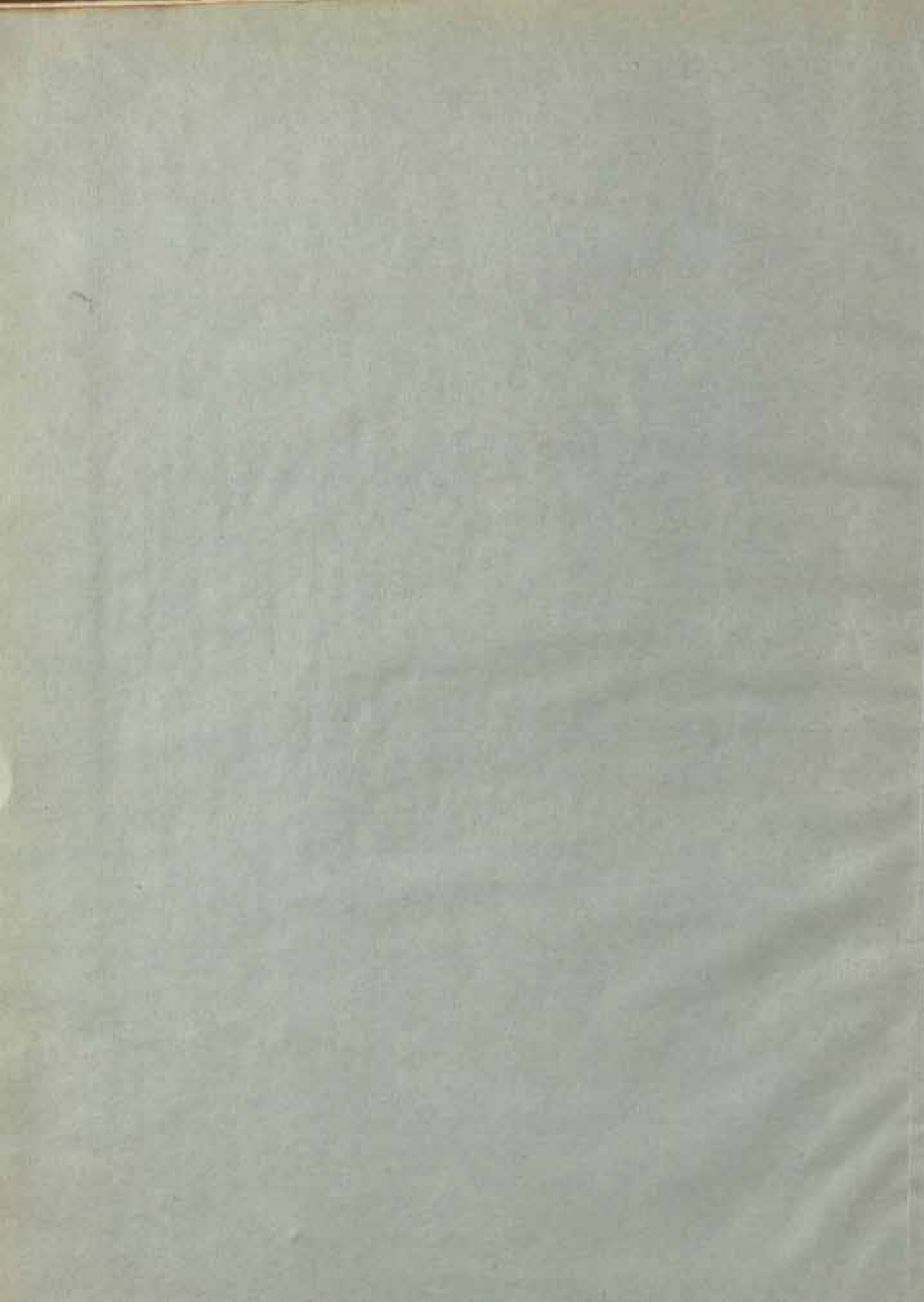
ACC. NO. 66179

D.G.A. 79.

GIPN-S4-2D. G. Arch.N. D.57-23-9-58-1,00,000







# EPICRACHIA INDIANA

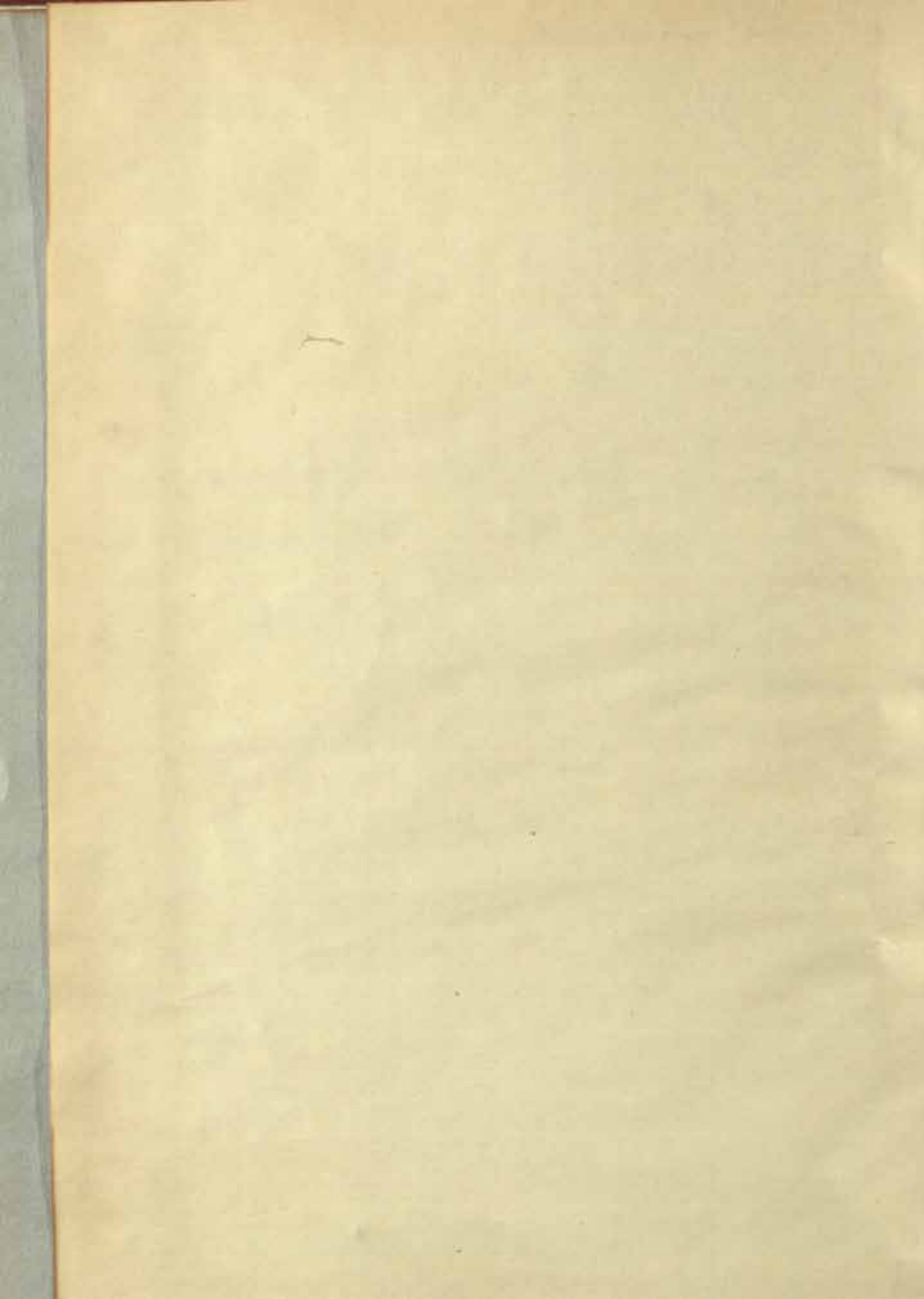
*Epicrachia indiana*



INDIANA

THE STATE OF INDIANA

DEPARTMENT OF AGRICULTURE



# EPIGRAPHIA INDICA

Volume IV (1896-97)

66179



PUBLISHED BY  
THE DIRECTOR GENERAL  
ARCHAEOLOGICAL SURVEY OF INDIA  
JANPATH, NEW DELHI-110011

1979

R 417.05  
E.I

First printed 1897

Reprinted 1979

66179  
प्रवाहित संख्या..... दिनांक 30.7.80  
निर्देश संख्या R412.05/E.I  
नई दिल्ली  
केन्द्रीय पुरातत्व पुस्तकालय

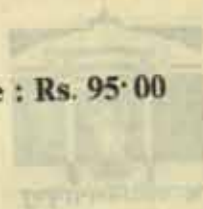
©

ARCHAEOLOGICAL SURVEY OF INDIA

GOVERNMENT OF INDIA

1979

Price : Rs. 95.00





PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA  
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

---

# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST; FELLOW OF THE UNIVERSITY OF MADRAS;  
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,  
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

---

VOL. IV.—1896-97.

---

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HÖLDER & Co.

*Price, Rs. 24 or 36 sh., bound.*

AND IN THE YEAR 1871 BY ORDER OF THE GOVERNMENT OF INDIA  
AS A STEADFAST AND A STEADFAST

# EPICURAEIA INDI

BOARD OF THE EPICURAEIA INDI

TO THE

GOVERNMENT OF INDIA

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,  
8, HASTINGS STREET.

CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,  
8, HASTINGS STREET.

1871-72

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,  
8, HASTINGS STREET.

# CONTENTS.

*The names of contributors are arranged alphabetically.*

	PAGE
REV. J. E. ABBOTT:—	
No. 42. Bai Harir's inscription at Ahmadabad; A.D. 1499 . . . . .	297
R. G. BHANDARKAR, M.A., PH.D., C.I.E.:—	
No. 40. Kathaj plates of Krishna III.; Śaka-Samvat 890 . . . . .	278 ✓
PROFESSOR G. BÜHLER, PH.D., LL.D., C.I.E.:—	
No. 5. Taxila plate of Patika . . . . .	54
" 13. Three Buddhist inscriptions in Swat . . . . .	133
" 29. Banakbēra plate of Harsha; the year 22 . . . . .	208
W. CARTELLIERI, PH.D.:—	
No. 20. Semra plates of Paramardidēva; [Vikrama-]Samvat 1223 . . . . .	153
J. F. FLEET, I.C.S., PH.D., C.I.E.:—	
No. 2. Śravaṇa-Belgola epitaph of Prabhāchandra . . . . .	22
" 30. Stone inscriptions at the Jaṅga-Rāmōśvara hill . . . . .	212
" 36. Kelawadi inscription of the time of Sōmōśvara I.; A.D. 1053 . . . . .	259
" 50. Hebbal inscription of A.D. 975 . . . . .	350
E. HULTZSCH, PH.D.:—	
No. 4. Piṭhāpuram pillar inscription of Prithivīśvara; Śaka-Samvat 1108 . . . . .	33
" 9. Vēlūr rock inscription of Kaṅgarādēva . . . . .	81
" 10. Piṭhāpuram pillar inscription of Mallidēva and Manma-Satya II.; Śaka-Samvat 1117 . . . . .	83
" 15. Jaina rock inscriptions at Vallimalai . . . . .	140
" 16. Kōmarti plates of Chandavarman of Kalinga . . . . .	142
" 19. Mahēndravādi inscription of Guṇabhara . . . . .	152
Nos. 22 and 52. Four Tamil inscriptions at Kil-Mottugūr . . . . .	177 and 360
No. 23. Two Tamil inscriptions at Āmbūr . . . . .	180
" 32. Sholingbur rock inscription of Parāntaka I. . . . .	221
" 33. Piṭhāpuram pillar inscription of Mallapadēva; Śaka-Samvat 1124 . . . . .	226
" 38. Saṅkalāpura inscription of Kṛishṇarāya; Śaka-Samvat 1435 . . . . .	266
" 39. Viḷāpāka grant of Veṅkaṭa I.; Śaka-Samvat 1523 . . . . .	269
" 47. Three inscriptions of Kāṇṇya-Vēma; Śaka-Samvat 1313, 1336 and 1338 . . . . .	328
" 48. Karikal inscription of Madhurāntaka . . . . .	331
PROFESSOR F. KIELHORN, PH.D., LL.D., C.I.E.:—	
No. 1. British Museum plates of Sadāśivarāya; Śaka-Samvat 1478 . . . . .	1
" 3. Udaypur inscription of Aparājita; [Vikrama-]Samvat 718 . . . . .	29
Nos. 7, 31 and 37. Dates of Chōla kings . . . . .	66, 216 and 262
No. 11. Twenty-one copper-plates of the kings of Kanauj; [Vikrama-]Samvat 1171 to 1233 . . . . .	97
" 12. Kamauli copper-plate of the Singara Vatsarāja; [Vikrama-]Samvat 1191 . . . . .	130
" 17. Arujāla-Perumāl inscription of Ravivarman of Kēraḷa . . . . .	145
" 18. Raṅganātha inscription of Ravivarman of Kēraḷa . . . . .	148
" 25. Chikkulla plates of Vikramēndravarmān II. . . . .	193
" 26. Gaṅjām plates of Prithivivarmadēva . . . . .	198
" 27. Three inscriptions from Travancore . . . . .	201
" 28. Nilgund inscription of Talla II.; Śaka-Samvat 904 . . . . .	204
" 34. Khālimpur plate of Dharmapādēva . . . . .	243
" 35. Kudopali plates of the time of Mahā-Bhavagupta II. . . . .	254
" 43. Nandamapūṇḍi grant of Rājārāja I., dated in his thirty-second year [A.D. 1053] . . . . .	300
" 44. Three inscriptions from Northern India . . . . .	309
" 51. Dasepūṇḍi grant of Nāmaya-Nāyaka; Śaka-Samvat 1259 . . . . .	356

Rec. complimentary from publication sec. on 29.7.80.



	PAGE
PROFESSOR F. KIRLHOFF, AND H. KRISHNA SASTRI :—	
No. 6. Śālōṭgi pillar inscriptions . . . . .	57
H. LÜDERS, PH.D. :—	
No. 49. Kadaba plates of Prabhūtavaraṣa ; Śaka-Saṁvat 735 . . . . .	332
G. V. RAMAMURTHI, B.A. :—	
No. 24. Naḍagām plates of Vajrabasta ; Śaka-Saṁvat 979 . . . . .	183
" 45. Dirghāsī inscription of Vanapati ; Śaka-Saṁvat 997 . . . . .	314
J. RAMAYYA, B.A., B.L. :—	
No. 46. Tottaramūdi plates of Kāṭaya-Vēma ; Śaka-Saṁvat 1333 . . . . .	315
VAJRESHANKAR G. OJHA, AND TH. VON SCHTSCHENBATSKOI, PH.D. :—	
No. 8. Lunsadī plates of Śilāditya II. ; [Gupta-]Saṁvat 350 . . . . .	74
V. VENKATYA, M.A. :—	
No. 14. Jaina rock inscriptions at Pañchapāṇḍavamalai . . . . .	136
" 41. Kōṭṭayam plate of Vira-Rāghava . . . . .	290
E. W. WEST, PH.D. :—	
No. 21. Inscriptions around crosses in South India . . . . .	174
INDEX . . . . .	361

## LIST OF PLATES.

1. Śravaṇa-Belgoḷa epitaph of Prabhāchandra . . . . .	to face page 26
2. Udaypur inscription of Aparājita ; [Vikrama-]Saṁvat 718 . . . . .	" " " 30
3. Taxila plate of Patika . . . . .	" " " 56
4. Śālōṭgi pillar inscriptions . . . . .	between pages 62 & 63
5. Vēlūr rock inscription of Kaṅgarādēva . . . . .	to face page 82
6. Kamauli plate of Gōvinda-chandra ; [Vikrama-]Saṁvat 1182 . . . . .	" " " 100
7. Kamauli plate of Vatsarāja ; [Vikrama-]Saṁvat 1191 . . . . .	" " " 132
8. Rock sculptures at Pañchapāṇḍavamalai near Arcot . . . . .	" " " 136
9. Rock sculptures at Vallimalai near Tiruvallam . . . . .	" " " 140
10. Rock inscriptions in the North Arcot district . . . . .	" " " 142
11. Kōmarti plates of Chaṇḍavarman of Kalinga . . . . .	between pages 144 & 145
12. Mahēndravādi inscription of Guṇabhara . . . . .	to face page 152
13. Semra plates of Paramardidēva ; [Vikrama-]Saṁvat 1223 . . . . .	between pages 166 & 167
14. Inscriptions around crosses in South India . . . . .	to face page 174
15. Kīl-Muttugūr stones, Plate i. . . . .	" " " 178
16. Āmbūr stones . . . . .	" " " 180
17. Āmbūr inscriptions, and Kīl-Muttugūr inscription . . . . .	" " " 182
18. Naḍagām plates of Vajrabasta ; Śaka-Saṁvat 979 . . . . .	between pages 190 & 191
19. Chikkulla plates of Vikramēndravarman II. . . . .	" " " 196 & 197
20. Banakhōra plate of Haraḥa ; the year 22 . . . . .	to face page 210
21. Jaṭiṅga-Rāmēśvara inscription of Viśṇuvardhana-Vijayāditya ; A.D. 1064 . . . . .	" " " 212
22. Jaṭiṅga-Rāmēśvara inscription of Jayasīma III. ; A.D. 1072 . . . . .	" " " 214
23. Seals of copper-plate grants . . . . .	" " " 244
24. Kudopali plates of the time of Mahā-Phaḷagupta II. . . . .	between pages 258 & 259
25. Kelawaḍi inscription of the time of Śōṇḍēśvara I. ; A.D. 1053 . . . . .	to face page 280
26. Karhād plates of Kṛishṇa III. ; Śaka-Saṁvat 880 . . . . .	between pages 284 & 285
27. Kōṭṭayam plate of Vira-Rāghava . . . . .	to face page 296
28. Kīl-Muttugūr stones, Plate ii. . . . .	" " " 360

## ADDITIONS AND CORRECTIONS.

---

- Page 2, line 23 f., for "denoting the *nakṣatra* under which the god Viṣṇu was born," read "denoting the *nakṣatra* under which Rāmānuja was born."
- " 4, lines 13 and 17, for *Āravīṭi* and *Āravīṭi*, read *Āravīḍu* and *Āravīḍu*.
- " 8, line 1.—*Śarattur* is a mistake of the engraver for *Śurattūr*; 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 Jains, *Mahātimahāvīra* 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 Tsandavōlu, which, in two inscriptions of the Liṅgodbhava temple in this village, is called Dhanadaprōlu and Sanadavōlu (compare p. 33).
- " 49, verse 22, for *Vira-Chōḍa*, read *Vira-Chōḍa*.
- " 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- " 58, footnote 2, line 3, for *Mudhol*, read *Mudhōl*.
- " 65, text line 7, read *nera[mo]deganḍa*.
- " 68, line 10, read *[sa]m[va]t[sarake]*.
- " 87, footnote 1, for *Nidadavōlu*, read *Niḍadavōlu*.
- " 93, text line 131, for *नद* read *नद*.
- " 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- " 96, line 7 from below.—The village of Sampara is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōḍāra (the ancient Ōḍiyāra).
- " 99, line 11, for *jātakara*, read *jalakara*.
- " 105, footnote 1, line 2, for *suātvā*, read *snātvā*.
- " 118, line 13, for *jātakara*, read *jalakara*.
- " 120, text line 22.—The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.—F. Kielhorn.
- " 122, text line 22.—Prayāga on the Vēṇī also is the place from which the Benares plates of the Kalachuri Karpadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvēśita*.—F. Kielhorn.
- " 139, text line 3, for *karpūra*, read *karpūra*.
- " 140, line 13, for *Ponni*, read *Ponṇai*.
- " 143, footnote 1, line 2.—Dr. Fleet informs the Editor that the Kollera plates are not in the British Museum.
- " 146, footnote 3, line 3, for "an inscription of Rājārāja Chōla, dated in the 30th year of his reign," read "an inscription of the Chōla king Rājādhirāja 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 "Jaitanābha, l. 88" before "[Jaitē]."
- " 173, " 2 from below, for "Risikēsa," read "Risikēsa or Risikēsa."
- " " 1 " " " Risūkasya, read Risūkasya.
- " " 20, for *Siū*, read *Siū*.



Page 178, text line 2 f., for Śaṃm[ā]duraṃ, read Śaṃmaduraṃ.

- " 178, line 3 of Translation, for "a worshipper of Śāpmātura (Kārttikēya)," read "a servant of Śaṃmaduraṃ."
- " 179, line 10, for Perumāṇaḍigaḷ, read Perumāṇaḍigaḷ.
- " " footnote 2, for Ambūr, read Āmbūr.
- " 185, line 8.—The 4th March A.D. 1058 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 12th of the dark half (not the 3rd of the bright half); and the *nakṣatra* was Rēvatī (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* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakṣatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakṣatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantī of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tūthī* of the bright half commenced 14 h. 40 m., and when the *nakṣatra* was Rōhiṇī from about 14 h., and the *lagna* Dhanu 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.
- " 200, footnote 1, line 2, for Kōlābala, read Kōlābala.
- " 207, " 11, for Ahavamalla, read Āhavamalla.
- " 211, line 13, for सत्रचचारि read सत्रचचारि.
- " 225, " 5 from below, for "gifts (?)," read "taxes."
- " 233, " 1, for वल्लभ read वल्लभः.
- " 235, text line 57, for वनः read वनः.
- " 237, footnote 3, for न read ने.
- " " " 12, read नैर्दंतः.
- " 243, " 2, line 2, for Phāgalpur, read Bhāgalpur.
- " 244, " 8, for Māgadh, read Māgadhī.
- " 252, " 5, line 3, read Nārāyaṇapāla.
- " 254, " 4, " 3. For "Compare also" to the end of the note, read :— "In Pāli the word *pādamālīka*, 'a servant, attendant,' is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamālīka*, *ibid.* Vol. V. p. 128, l. 18; *doṣārika-pādamālīka-ādayo*, *ibid.* Vol. I. p. 439, l. 3."—F. Kielhorn.
- " 268, text line 76, for nōya, read neya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.
- " 274, text line 57, read श्रीवैष्णवः.
- " " footnote 7, read दृष्टि.
- " 279, line 6, for Vārapi, read Vārapi.
- " 289, " 11, " withered, read are withered.
- " 298, " 28, " السلطان read السلطان.
- " 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 Bhinmāl (Śrīmāla), nine of which belong to, or mention, four of the chiefs, who are mentioned in the Jōdhpur inscription of Rūpādēvi. Mr. Jackson's Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhirāja* Udayasimhadēva,

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 *Mahārājakula Châchiga* or *Châchigadêva*; and the second of these two inscriptions mentions, in the *Châhumâna* lineage, the *Mahārājakula Samarasinha* and his son, the *Mahārājādhirāja Udayasinhadêva*. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahārājakula Sâmvatasinhadêva* (*Sâmvatasihadêva*, *Sâmvatasihadêva*, or *Sâmvatasinghadêva*). The name of *Samarasinha* and that of his son *Udayasinha* also occur in the *Jôdhpur* inscription. Instead of *Châchiga* the *Jôdhpur* inscription has a name which I have read as *Châva*, but which possibly may be *Châcha*; and instead of *Sâmvatasinhadêva* the *Jôdhpur* inscription actually has *Sâmyantasinhadêva*, which I have taken to stand for *Sâmantasinhadêva*. I do not think that *Sâmvatasinhadêva* is the correct form of the name.— F. Kielhorn.

Page 322, line 1, insert | after च.

" 323, text line 32, insert | after विजयतोषितः.

" 325, line 1 from below, for राजः read राज्यः.

" 326, " " " " महसेनी read महसेनी.

" 329, footnote 2, read "The word *napti* generally means."







# EPIGRAPHIA INDICA.

## VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;

SAKA-SAMVAT 1478.

By F. KINLHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

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. Hultsch 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 Ūgamāñjēri plates of Achyutarāya, 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<sup>1</sup> of each plate, with the Telugu-Kanarese numerals. Each plate is about 6½" broad and, including the arch at the top, 9½" 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.<sup>2</sup>—The characters are Nandināgari, excepting the word *śrī-Virūpākṣa* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarūru*, l. 212, and *Aravīri*, l. 242. The size of the letters is between  $\frac{5}{16}$ " and  $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śrī-Gaṇḍhipataye namaḥ* at the beginning and *śrī || śrī-Virūpākṣa* 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 *śuryaḍ-*, l. 43, *kaṇṭhaya* for *saṁtōṣaya*, l. 57, and *nīphalam*, l. 293), and the lingual twice for the palatal (in *-darśaḥ*, l. 254, and *-śōbhī*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāhmrāja*, ll. 81 and 273, *kaṇṭha*, l. 244, and *tāmra*, 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 *-dān-nichayan* for *-dān-nichayan*, l. 72, and *prām-nadyā*

<sup>1</sup> The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

<sup>2</sup> I owe this information to Prof. Bendall.



for *prāṇ-nadyā*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvaṃ*, l. 69, *addhyāsyā*, l. 74, and *ddhēdānta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *indhē* for *imādhē*, ll. 258 and 260, and (incorrectly) in *badhdā* for *baddhdā*, l. 19. Besides, the word *paṅkti* is spelt *paṅti* in *paṅtiḥ*, l. 97, and *Paṅtirathād=*, l. 253 (but not in *Paṅktirathād=*, l. 28), and *śhadhi vōshadhi*, l. 101.—Among the more unusual Sanskrit words offered by our text are *amhātī*, 'a gift,' in the *biruda Rājarāja-sam-amhātī*, 'one whose gifts are like those of Kuvēra,' l. 104; *Asama-kāṇḍa=Asama-bāṇa*, 'the god of love,' l. 102; *ahantā*, 'conceit,' l. 121; *vīkshā* in the sense of 'an eye,' l. 99; *Sārasa-nābha=Padma-nābha*, 'Viṣṇu,' l. 256; *suparvan*, 'a god,' in *suparva-taṇi=ura-nādī*, l. 261; *sauvidalla* (wrongly written *sauvidarīla*), 'an attendant on the women's apartments,' l. 111; *spardhāla* (wrongly spelt *spharddhāla*), 'emulating,' l. 112; and *Smṛiti-bhū*, 'the god of love,' l. 88. Like the Ūgamāñjērī and other cognate inscriptions, this one also contains the *biruda Hīmaḍvāya-surattirāṇa*, 'the Sultān among Hindū kings,' l. 107, and the Kanarese *birudas Bhāṣha(she)ge-tappuva-rāyara-gaṇḍa*, 'the disgracer of kings who break their word,' l. 102, and *Māru-rāyara-gaṇḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *āntembara-gaṇḍa*,<sup>1</sup> perhaps for *birud-āntembara-gaṇḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *ēbirudu-rāya-rāhuta-vēsy(sy)-aikabhujamga*,<sup>2</sup> 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!', in l. 277, and *vīkhyātabiruda-maṇi(nu)ya-vibhāḍa-līla*,<sup>3</sup> 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas rāya* and *mahārāya* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tīru-nakshatra*,<sup>4</sup> 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Viṣṇu 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 Vidyānagarī, as the name is given in ll. 80-81); and records that the king, in Śaka-Samvat 1478, at the request of *Rāmarāja*, the ruler of the *Karṇāṭa* kingdom (*rājya*), who in turn had been requested in this matter by the prince (*śrīpāla*) *Koṇḍarāja*,—being on the bank of the river *Tuṅgabhadra*, in the presence of the god *Viṭṭhalēśvara*,—granted many villages to 'the great sage *Rāmānuja*,' for the proper worship of the god Viṣṇu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic 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, *Rāmānuja*, (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 *Koṇḍarāja*, (in vv. 134-141) states that that prince, wishing 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 (*īdāna*) of the king *Sadāśivarāya*, and that by his order it was composed by *Sabhāpati*, and

<sup>1</sup> This *biruda* is often met with in the inscriptions in *Epigraphia Carnata*, Part I., sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-antembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-andembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, 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.

<sup>2</sup> Compare *Ind. Ant.* Vol. XIII. p. 131, plate iv, l. 6; and above, Vol. III. p. 40, note 3.

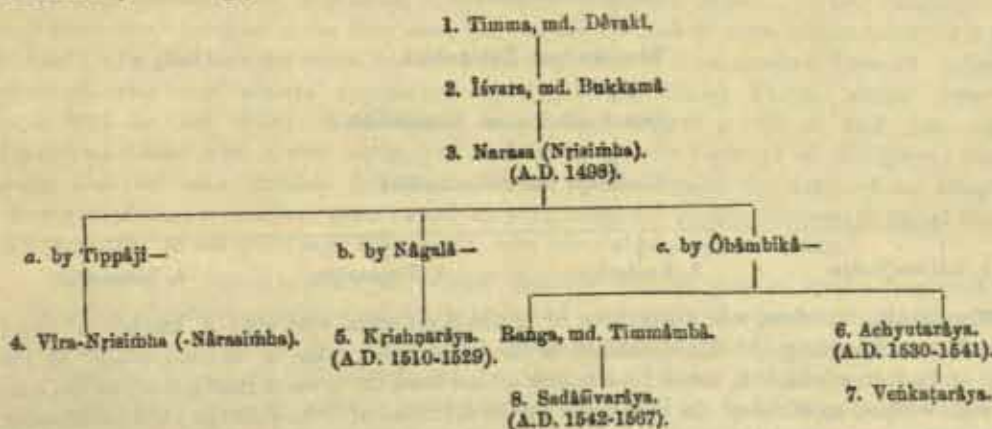
<sup>3</sup> The word *manṇiya* see *Ind. Ant.* Vol. XIII. p. 131, plate iii, l. 20; and *vibhāḍa*, *ibid.* l. 16; compare also *birudas* like *manṇya-īdrāḍa*, *arīrāya-vibhāḍa*, etc.

<sup>4</sup> The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.



engraved by Virapāchārya, the son of Virapa.<sup>1</sup> And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Virūpākṣa*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāsivarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ūgamānjēri plates of Achyutarāya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nṛisimha (Narasa) one son, Achyutēndra, according to verse 14 of the present inscription she had two sons, Raṅga-kṣhitindra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutēndra's death, his son Venkaṭarāya or Venkaṭadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*kṛpāpati*) Rāma, the ruler of the great Kārṇāṭa kingdom (*rājya*) and 'husband of (Sadāsiva's) sister,' made the ministers install Sadāsiva-mahārāya, the son of Raṅga-kṣhitindra and Timmāmbā, on the throne of Vidyānagarī.<sup>2</sup> The verses which follow, up to v. 42, eulogize Sadāsiva 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 gnats—the Śakas (i.e., here, the Muḥammadaus), and that v. 41 speaks of the Kāmbhōja (!), Bhōja, Kālīnga and Karahāṭa kings as attendants on his women's apartments.<sup>3</sup> The genealogy of the donor, furnished by this record, accordingly is this<sup>4</sup> :—



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 Kārṇāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (i.e. the son) of the glorious king (*bhūpala*) Raṅgarāja, the garland of the Sōma *vaṃśa*, the jewel that

<sup>1</sup> The Ūgamānjēri plates profess to be engraved by Virapāchārya, the son of Mallapa.

<sup>2</sup> The same account is given in a copper-plate inscription of Sadāsiva's of Śaka-Samvat 1482 [current], described in Mr. Sewall's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

<sup>3</sup> This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛṣṇarāya and Achyutarāya which makes these kings be waited upon by the kings of Aṅga, Vaṅga, and Kālīnga.

<sup>4</sup> As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛṣṇarāya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Cora.* Part I. p. 178, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadāsivarāya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*Soutā-Ind. Isser.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛisimha) and Vira-Nṛisimha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 13th December, A.D. 1498 (*Ep. Cora.* Part I. p. 180, l. 16). Compare also *Soutā-Ind. Isser.* Vol. I. pp. 131-132.



ornaments the *Ātrēya gōtra*, a king Bhōja<sup>1</sup> 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.<sup>2</sup> The statement of our inscription that he was the husband of Sadāśivarāya's sister (*bhagini*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,<sup>3</sup> Rāma is distinctly called Kṛishṇa's (i.e. Kṛishṇarāya's) daughter's husband (*jāmātā*), and the two statements would in my opinion be best reconciled by taking the word *bhagini* of the present inscription to denote a cousin of Sadāśiva's, the daughter of his paternal uncle Kṛishṇarāya.<sup>4</sup>

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 Lakka, 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 Āravīti." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nṛpīdā*) Koṇḍarāja, at whose solicitation Rāmarāja requested Sadāśiva to make this grant, was a near relation of Rāmarāja's. For Koṇḍarāja is here described as the second of four brothers who also were descended from the king (*kṣhamāpa*) Bukka of the famous Āravīti,<sup>5</sup> thus:—



Koṇḍarāja, therefore, was a grandson of (Peda-Koṇḍarāja, who was) a brother of (our) Rāmarāja's father Raṅga I. He apparently is the same person who, in an inscription<sup>7</sup> of the reign of Sadāśiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kārttika of Śaka-Saṃvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahāmaṇḍalēśvara* Komāra Koṇḍarājayyadēva, the great king (*mahā-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka 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 Mārgaśīrsha, on a Sunday. By the southern luni-solar system the year Nala (Anala) does correspond to Śaka-Saṃvat 1478

<sup>1</sup> From this epithet it is clear that Rāmarāja was a poet or at least a patron of poets.

<sup>2</sup> See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

<sup>3</sup> *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

<sup>4</sup> On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Rāmarāja and Kṛishṇarāja is a matter of some importance, and therefore likely to have been described correctly.

<sup>5</sup> This name is written *Arīcīti*, *Ep. Carn.* Part I. p. 19, No. 12, and *Arūcīti*, *ibid.* p. 212, No. 181.

<sup>6</sup> The writer, in l. 244, has omitted the two *akṣaras* *Rāma*, but there can be no doubt about the intended reading.

<sup>7</sup> *ibid.* p. 174, No. 108. Koṇḍarāja (the *mahā-arasu*) is also mentioned in two short Bādāmi inscriptions of Sadāśiva's of the year Śōbhakṛit (Śaka-Saṃvat 1465); *Ind. Ant.* Vol. X. p. 64.



expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrsha of Śaka-Samvat 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 *amānta* Kārtika of Śaka-Samvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāśiva'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 Dramaḍa doctrine<sup>1</sup> which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darśanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;<sup>2</sup> who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a Garuḍa 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 revered by Sanaka<sup>3</sup> 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, Parāśara, Śuka 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 Ādikēśava (Vishṇu), has assumed the form of an image<sup>4</sup> in the sacred place, the excellent town named Pirumpūndūru;<sup>5</sup> to him who also is called the holy Amperumāḷ,<sup>6</sup> 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 Sadāśivarāya, 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, Śriperumbūdūr, or of the Vaiṣṇava 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, *chāmara*s, etc.; to celebrate in proper style the yearly festival of Vishṇu on 'the holy

<sup>1</sup> *Draviḍa-vēda* and *Draviḍ-āmadya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a Vaiṣṇava popular exposition of the Vēdas in Tamiḷ verse.' *Draviḍ-āmadya* 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 *Brahmanism and Hinduism*, p. 125.—[The *Draviḍa-vēda* is identical with the collection of Tamiḷ hymns generally called *Nāḷayira-prabandham*.—E. H.]

<sup>2</sup> 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 unreality, and seek a Vedāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

<sup>3</sup> This is the name of a Rishi who was considered to be a son of Brahman.

<sup>4</sup> See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 468, where an image of Rāmānuja in a temple at Śriperumbūdūr is spoken of.

<sup>5</sup> Below, the name of this place is spelt *Perumbūdūru*.

<sup>6</sup> Compare the name *Emberamāḍār*, translated by 'Rāmānuja,' in *Ep. Cora.* Part I. p. 68, No. 94, l. 5 from the bottom.—[*Emberamāḍār*, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the Vaiṣṇavas.—E. H.]



*nakshatra*,<sup>1</sup> 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 Rāmānuja here constructed.'<sup>2</sup>

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 *rājya* of the Jayāṅkonda-Chōja *maṇḍala*.<sup>3</sup>

Sixteen villages belonged to the Māhajūr *adṛka* of the Śēṅkāṭṭu *kōṭaka*; <sup>4</sup> they were:—

1-5 (vv. 55-59). The villages Kachchipaṭṭu, Perumbūdūru, Kilepaṭṭu, Kuṣapaṭṭu, and Pūṭēri, all in the Kachchipaṭṭu *śimā*,<sup>5</sup> and situated east of Pāṭichchēri and Vaṭamaṅgaḷa, south of Maḷepaṭṭu and Śriperumbūdūru,<sup>6</sup> west of the Brāhmaṇa (P) tank of the village Venkāṭu, and north of Pōḷūr, Iruṅgoḷa and Māmpāka.—Śriperumbūdūr is in the Conjeeveram tālukā<sup>7</sup> of the Chingleput district, lat. 12° 58' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pāṭichchēri] and Vaḍamaṅgalam; 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 Māmbākkam; and about 2 miles south-west of it Iruṅkuḷam.

6 (vv. 60-62). The village Achchamperumpēṭa(ḍu), east of Valletāṅchēri and Tattanūruvilāḥa, south of Kuṇḍimperumpēṭi(ḍu), west of Ūranēri and Nallānperuntēri, and north of Perinchipākakuppe and Maṭāṅchēri.—The map shows no name corresponding to Achchamperumpēṭa(ḍu); but from 4 to 5½ miles south by east of Śriperumbūdūr we find Tattanūr, Valatāṅchēri, Kuṇḍuperumbēḍu, Nallānperumbēḍu, and Perinjempākkam.

7 (vv. 63-64). The village Pudra(ḍu?)chchēri, east of Sōmamaṅgaḷa, south of Mēlahara, west of Naḍupaṭṭu, and north of Maṇimaṅgaḷa[e] and Kōṭṭakāla.—The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śriperumbūdūr; close to Puducheri on the west it has Sōmaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

<sup>1</sup> According to Mr. Krishna Sastri, the Vaishnavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tīravāḍirai (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit Journal *Mānasāḍḍisint*:—

"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*."—E. H.]

<sup>2</sup> I take *Rāmdanuja-kōṭa* to be equivalent to *Rāmdanuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śriperumbūdūr (*Journey through Mysore*, Vol. III. p. 468), thus: "Near this is the spot where the great man (Rāmānuja) was born. A stous 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."—*Rāmdanuja-kōṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

<sup>3</sup> On the Jayāṅkonda-Chōja *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chandragiri tālukā of the North Arcot district; see *ibid.* p. 119.

<sup>4</sup> The place Māhajūr, after which the *adṛka* is named, I cannot identify; Śēṅkāṭṭu is the genitive of Śēṅkāṭu, a village about 5 miles north by west of Śriperumbūdūr.—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 tālukā.—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.

<sup>5</sup> This apparently refers to the five first villages only.

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

<sup>7</sup> The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.



8 (vv. 65-66). The village *Pāñchālipattu*, east of *Koṭṭapāka*, south of *Pre(pē?)-rumanittāṅgal*, west of *Penna(une?)lūru*, and north of *Kileppattu* and *Śrīperumbūdūru*.—Here the map only shows *Bimantāṅgal* (*Perumanittāṅgal?*) about  $1\frac{1}{2}$  mile north-east, and *Pennālūr* about  $2\frac{1}{2}$  miles east and slightly north of *Śrīperumbūdūr*.

9 (vv. 67-68). The village *Nelmali*, east of *Koṭṭāka* and *Āyakkuḷattūru*, south of *Maṇṇūr* and *Vaṭapura*, west of *Kāraṇattāṅgal* and *Inuṅkātakōṭa*, and north of *Koṭṭapāda*.—The map has *Nemmali* (*Nelmali*) about  $2\frac{1}{2}$  miles north and slightly east of *Śrīperumbūdūr*; and around it, on the north *Maṇṇūr* and *Vaṭarpuram* (*Vaṭapura*), on the west *Toḍukkāḍu* (= *Koṭṭāka?*) and *Āyakolattūr*, on the south *Kāraṇattāṅgal*, and on the east *Iruṅkāttukōṭṭai* (*Inuṅkātakōṭa*).

10 (vv. 69-70). The village *Pau(pō?)ndūru*, east of *Mā[m]pāka*, south of *Kaśchi(chchi)paṭṭu*, west of *Pullapāka*, and north of *Vaṭakāl* and *Pa(?)ḍuhappaṭṭu*.—*Pōndūr* is about 3 miles south and slightly west of *Śrīperumbūdūr*; west of *Pōndūr* is *Māmbākkam*, north-east of it *Pillapākkam* (*Pullapāka*), and south of it *Vaḍakāl*.

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

12 (vv. 73-74). The village *Ku[n]ḍipperumpēḍu*, east of *Kannittāṅgal* and *Tattānūru*, south of *Koṭṭāṅkāraṇa*, west of *Māṅgāṇi*, and north of the lake of (?) *Achchaperumpēḍu*.—*Kuṇḍipperumpēḍu* is *Kuṇḍuperumpēḍu*, about 4 miles south by east of *Śrīperumbūdūr*. To the west of it the map has *Kaṇṇantāṅgal* and *Tattānūr*, to the north *Oṭṭāṅkāraṇai* (*Koṭṭāṅkāraṇa?*), and to the east *Māṅgāṇi* (*Māṅgāṇi*). About 2 miles south of it we find (not *Achchaperumpēḍu*, but) *Nallāmpērumpēḍu*, mentioned already above.

13 (vv. 75-76). The village *Tirumanikkuppa*, east of *Kōṭṭūri*, south of *Pandūr* and (?) *Mummaḍikkuppa*, west of *Aharittirumaṇi*, and north of *Yakkantāṅgal*.—*Tirumanikkuppa* is about  $3\frac{1}{2}$  miles west of *Śrīperumbūdūr*. About one mile north-west of it the map shows *Mummaḍikkuppa*, and  $2\frac{1}{2}$  miles also north-west of it *Kōṭṭayūr* (*Kōṭṭūri?*); and close to *Tirumanikkuppa* on the east is *Agaram* (*Aharittirumaṇi?*).<sup>1</sup> The map contains no name like *Yakkantāṅgal*.

14 (v. 77). The village *Muḷasūru*, east of *Bēlūr* and (?) *Nandimēḍu*, south of *Pandūru*, and west and north of *Tirumaṅgala*.—*Muḷasūru* is *Moḷasūr*, about 5 miles south-west of *Śrīperumbūdūr*. To the north of it is *Tiruppandiyūr* (apparently *Pandūru*), to the south-west *Nandimēḍu*, and to the south-east *Tirumaṅgalam*.

15 (vv. 78-79). The village *Ettantāṅgal*, east of *Tirumanikkuppa*, south of *Tirumaṇyahara*, west of *Vaḍamaṅgala*, and north of *Pandūru*.—*Ettantāṅgal* ought to be looked for about  $3\frac{1}{2}$  miles west of *Śrīperumbūdūr*, but the map shows no name like it. *Tirumanikkuppa*, *Vaḍamaṅgala* and *Pandūru* have been mentioned before. Judging from the position of these places, I incline to think that *Tirumaṇyahara* is the same village which above is called *Aharittirumaṇi*, and that it is represented by the village *Agaram* of the map, east of *Tirumanikkuppa*.

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

<sup>1</sup> See below, under 15.



The two next villages were in the *Sarattur nāḍuka* of the *Puliyūr kōḷaka*<sup>1</sup>:—

17 (vv. 82-83). The village *Pambali*, east of *Āṇekkottaputtūru*, south of *Kulachchalūru*, west of *Malettani* and (?) *Varāttūru*, and north of *Pirūṅganallūru*.—*Pambali* must be the village *Pammal*, about 12 miles east of *Śrīperumbūdūr*, in the *Saidāpēt tālukā* of the *Chingleput* district, lat.  $12^{\circ} 58\frac{1}{2}'$  N., long.  $80^{\circ} 11\frac{1}{2}'$  E. Close to it on the north-west the map shows *Āṇakāputtūr* (*Āṇekkottaputtūru*), and about 2 miles north and slightly east of it *Polichallur* [*Polichchalūr*] (probably *Kulachchalūru*).

18 (vv. 84-85). The village *Šemmenpāka*, also called (?) *Arunthanallūr*, east of *Kiḷpāka*, south of *Pichchamšēri*, west of a big hill near *Nammaṅgaḷa*, and north of *Sittileppāka*.—This is *Šembakkam*, also in the *Saidāpēt tālukā*, lat.  $12^{\circ} 56'$  N., long.  $80^{\circ} 13'$  E., about 14 miles east by south of *Śrīperumbūdūr*. The map shows *Rājaktiḷpākkam* south-south-west of it, *Šittalapākkam* nearly north-west (not south) and *Nammaṅgalam* north-east of it, with a hill or mountain south of *Nammaṅgalam*.

The next village was in the *Vellenalluru nāḍu* of the *Polili kōḷaka*<sup>2</sup>:—

19 (vv. 86-88). The village *Āyalchēri*, east of the field of *Iakuta* at *Vayalānallūr*, south of the bank of a small river flowing into (?) the river of *Vayalānallūr*, west of *Kannapilḷepālaya* and north of *Vayalānallūr*.—*Āyalchēri* also is in the *Saidāpēt tālukā*, lat.  $13^{\circ} 5\frac{1}{2}'$  N., long.  $80^{\circ} 8\frac{1}{2}'$  E., about  $12\frac{1}{2}$  miles north-east of *Śrīperumbūdūr*. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it *Vāyilānallūr*, and  $1\frac{1}{2}$  mile east of it *Kannapālayam*.

The two next villages were in the *Kākaḷūr nāḍuka* of the *Īkkāṭu kōḷaka*<sup>3</sup>:—

20 (vv. 89-91). The village *Āyattūr*, east of *Ataṅchānkuppa*, south of *Surakuḷattūru*, west of a small river flowing into (?) the tank of the village *Pāka*, and north of *Turūru* and (?) *Kandaṅkolla*.—*Āyattūr* (*Āyattūr*) is in the *Tiruvallūr tālukā* of the *Chingleput* district, lat.  $13^{\circ} 8\frac{1}{2}'$  N., long.  $80^{\circ} 3'$  E., about 12 miles north by east of *Śrīperumbūdūr*. To the north of it the map shows *Śirukaḷattūr*, and to the north-east *Pākkam*; and south-west of it are *Kandigai* (*Kandaṅkolla*?) and, about  $1\frac{1}{2}$  mile distant from it, *Toḷūr* (*Turūru*?).

21 (vv. 92-93). The village *Nelmalyahara*, east of *Kiḷaviḷāha*, south of a small river flowing into the tank of *Pāḍūr*, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of *Viḍayūru*, and north of the river east of (?) *Viḍayūru*, and of a *Rudra* temple.—*Nelmalyahara* is *Nemmiliagaram*, also in the *Tiruvallūr tālukā*, lat.  $13^{\circ} 7'$  N., long.  $79^{\circ} 53\frac{1}{2}'$  E., about 13 miles north-west of *Śrīperumbūdūr*. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, *Kiḷaviḷāgam* (*Kiḷaviḷāha*), and on the south, *Viḍaiyār* (*Viḍayūru*).

The next village was in the *Kachchūru nāḍuka* of the *Pulili kōḷaka*:—

22 (vv. 94-95). The village *Naḍuppattū*, east of *Šōtipperumpēḍu*, south of the river *Kōrasthalēru* and of a great forest, west of *Nāyeru*, and north of *Pāḍūr*.—*Naḍuppattū* apparently is the village *Šūrappattū* of the map, in the *Ponnēri tālukā* of the *Chingleput* district, lat.  $13^{\circ} 15'$  N., long.  $80^{\circ} 15'$  E., about 25 miles north-east of *Śrīperumbūdūr*. It is about 2 miles

<sup>1</sup> *Sarattur* I cannot identify. The *Puliyūr kōḷaka* apparently was so called after *Puliyūr*, which is close to *Madras* in the *Saidāpēt tālukā* of the *Chingleput* district, lat.  $13^{\circ} 3\frac{1}{2}'$  N., long.  $80^{\circ} 17'$  E.

<sup>2</sup> The place after which the *kōḷaka* was called, *Polili* or, as it is spelt below, *Pulili* and *Polali*, is the village of *Polai* near *Madras* on the road to *Nellore*. *Vellenalluru* is perhaps only another form of *Vayalānallūr*, which will be mentioned presently.

<sup>3</sup> The places after which the *nāḍuka* and *kōḷaka* were called are the *Kākaḷūr* and *Īkkāṭu* of the map, both close to each other in the *Tiruvallūr tālukā* of the *Chingleput* district, about 12 or 13 miles north by west of *Śrīperumbūdūr*.

<sup>4</sup> This place I cannot identify.



south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Bādūr (Pādur), and to the east Nāyar (Nāyeru<sup>1</sup>).

The four next villages were in the Nāyattu<sup>2</sup> *nāḍuka* of the Puḷali *kōḷaka* :—

23 (vv. 96-97). The village Vaḷuya(dha?)lammēdu,<sup>3</sup> east of Nāyaru, west of Muḍiyūru, and north of Śērumulla.—Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Ponnēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyaru), and one mile west of Maḍiyūr (Maḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampattu, west of Vanippāka<sup>4</sup> and (?) Achechirumuha, and north of Nāyeru.—Sirupāka is the Śīruvākkam of the map, also in the Ponnēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Māgivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vanippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eluvittāṅgal, east of Vannippāka, south of Nālūr and Muriyaḍichchānpattu, west of Panappāka and north of Pūḍūrvilāha.—Eluvittāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vanippākkam one mile south-east of Śīruvākkam, and Murichampēdu (Muriyaḍichchānpattu) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Ponnēri tālukā map, the villages Nālūr, Inuvittāṅgal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūḍūrvilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veḷudhalammēdu, and north of Nāyaru.—This village also (apparently the same which above is called Pūḍūrvilāha) 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 Amarūr *nāḍuka* of the Peyyūru *kōḷaka*<sup>5</sup> :—

27 (vv. 104-105). The village Kīraippāka, east and south of Ummippattu, west of Perunkali, and north of Kōḷūra.—Kīraippāka probably is the village Kīrappākkam of the map, also in the Ponnēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippattu), and 3 miles south-east of it Kōḷūr.

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

The next village was in the Kaḍchūru<sup>6</sup> *nāḍuka* of the Īkāṭṭu *kōḷaka* :—

29 (vv. 108-110). The village Sōmidēvapattu, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṇḍala.—Sōmidēvapattu is the village Sōmadēvampattu of the map, in the Tiravallūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakantaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyūr (Payyūru?).

<sup>1</sup> The name of this place is spelt below also *Nāyaru* and *Nāyara*.

<sup>2</sup> This *nāḍuka* is evidently named after Nāyaru; see the preceding note.

<sup>3</sup> See below, under 26.

<sup>4</sup> Below, this name is spelt *Vannippāka*.

<sup>5</sup> 'Peiyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Ponnēri tālukā.

<sup>6</sup> This *nāḍuka* is distinct from another of the same name in the Puḷali *kōḷaka*; see above under 22.



The last two villages were in the *Malaya<sup>1</sup> nāḍuka* of the *Īkāṭṭu kōṭaka* :—

30 (vv. 111-113). The village *Vellāṭṭukōṭa*, east of the temple of (the goddess) *Malaya-Nā[chi]chi[yār]* at *Allikuḷi*, south of the tank of *Vilāṅkāḍu*, west of the garden of *Timma* at *Nelvādi*, and north of *Koṭṭūr* and (?) *Ariyapāka*.—‘*Vellattukota*’ is found on the map of the *Kālahasti Zamindārī*, to the west of ‘*Neluay*’ (*Nelvādi*). Its western boundary, *Allikuḷi*, belongs to the *Tiruvallūr tālukā*.

31 (vv. 114-116). The village *Kōlpāka*, east of the *Allikuḍi* mountain and (?) of the tank of *Pennellūru*, south of the *Chandramauḷi* tank, west of *Amaṇpāka* and of the road to the village *Pennallūru*, and north of the tank of *Chēlekāṭu*.—*Allikuḍi* is the same as *Allikuḷi*, the western boundary of the village No. 30. The *Kālahasti Zamindārī* map shows, to the east of *Allikuḷi*, ‘*Ammambakam*’ (*Amaṇpāka*), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘*Pennallur*’ (*Pennellūru* or *Pennallāru*).

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*, *nāḍukas*, 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* :—

*Īkāṭṭu-k.* 188, 218, 222.

*Puḷali-k.* 199; *Puḷili-k.* 195; *Polili-k.* 183.

*Puliyūr-k.* 176.

*Peyyūru-k.* 212.

*Śēnkāṭṭu-k.* 132.

(b) List of *nāḍukas* :—

*Amaṇūr-n.* 212.

*Kachehūru-n.*, in *Īkāṭṭu-k.* 219; in *Puḷili-k.* 196.

*Kākalūr-n.* 188.

*Nāyāttu-n.* 199.

*Malaya-n.* 223.

*Māhalūr-n.* 133.

*Vellenallūru-n.* 183.

*Śarattur-n.* 175.

(c) List of villages, etc. :—

*Achchaperumpēḍu* 162; *Achchamperumpēṭa(ḍu)* 143.

*Achchirumuha* 203.

*Ataṇchānkuppa* 189.

*Amaṇēri* 174.

*Amaṇpāka* 229.

*Ariyapāka* 225.

*Aruntanallūr* 181.

*Allikuḍi* mountain 227; *Allikuḷi* 223.

*Aharittirumaṇi* 164.

*Ānekkōṭṭaputtūru* 176.

*Āmūrukuppa* 202.

*Āyakkuḷattūru* 151.

*Āyattūr* 191.

*Āyalchēri* 187.

*Inuṅkāṭakōṭa* 153.

*Iruṅgola* 136.

*Ilavampattū* 203.

*Udappi* 219.

*Ummippattū* 213.

*Ūranēri* 142.

*Ettantāṅgal* 171.

*Eluvittāṅgal* 209.

*Kachechipattū* 137, 154; -*śimā* 133.

*Kandaṅkolla* 191.

*Kannapiḷḷepāḷaya* 185.

*Kannittāṅgal* 160.

*Kāraṇa* 215, 217.

*Kāraṇattāṅgal* 153.

*Kiraippāka* 214.

*Kilaviḷāha* 192.

*Kilepattū* 138; °*ppattū* 149, 157.

*Kilpāka* 179.

*Kuṇjara* 219.

*Ku[n]ḍipperumpēḍu* 162; *Kuṇḍim-perumpēṭi(ḍu)* 141.

*Kurakkuntaṇḍala* 221.

*Kuḷachchalūru* 177.

*Kuṣappattū* 139.

*Koṭkāḍa* 151.

<sup>1</sup> The name of this *nāḍuka*, which means ‘the hill-division,’ may be connected with that of the temple of *Malaya-Nāchchiyār* which belonged to it.

(c) List of villages, etc.—*contd.*

Kottakāla 146.  
 Kottankāraṇa 161.  
 Kottapāka 147.  
 Kottapāḍa 153.  
 Kottūr 225.  
 Kōttūri 163.  
 Kottapālaya 217.  
 Kōrasthalēru river 197.  
 Kōlūra 214.  
 Kōlpāka 230.  
 Gollakuppa 220.  
 Chandramaṇḍi tank 228.  
 Chēlekāṭu 229.  
 Tattanūru 160.  
 Tattanūruvilāha 140.  
 Tirumaṅgala 167.  
 Tirumaṇikkuppa 166, 169.  
 Tirumaṇyahara 169.  
 Turūru 191.  
 Nagarikuppa 160.  
 Naḍupattū 145; Naḍupattū 199.  
 Nandimēḍu 167.  
 Nammaṅgala 180.  
 Nallānperuntēri 142.  
 Nāyara 200; Nāyara 209, 211; Nāyeru 198, 204.  
 Nālūr 206.  
 Nelmali 154.  
 Nelmalyahara 195.  
 Nelvādi 224.  
 Pa(ḥ)ḍuhappattū 156.  
 Panappāka 207.  
 Pandū[r] 175.  
 Pandūr 163.  
 Pandūru 167, 171.  
 Pambali 179.  
 Payyūru 220.  
 Pāka 190.  
 Pāñchālippattū 151.  
 Pāñchēhēri 134.  
 Pāṇḍenallūru 175.  
 Pādūr 193.  
 Pāpasētti tank 215.  
 Pichchamēri 179.  
 Piruṅganallūru 178.  
 Pudra(ḍu?)chēhēri 146.  
 Pullapāka 1. 1.  
 Pūḍur 198.  
 Pūtēri 139.  
 Pūdūruvilāha 208.  
 Pūdēruvilāha 211.

Pennalūru 149; Pennallūru 229; Penne-  
 lūru 157, 227.  
 Perūchippākakuppa 143.  
 Pernākali 213.  
 Perumbūdūru 137, 150; Śrip° 135, 150.  
 Pōlūr 136.  
 Pan(pō?)ndūru 156.  
 Pre(pe?)rumaṇittāṅgal 148.  
 Bēlūr 166.  
 Maṭaṇchēri 143.  
 Maṇimaṅgal[a] 146.  
 Maṇṇūr 152.  
 Malettani 178.  
 Malepattū 134.  
 Māṅḡāni 162.  
 Māḍanallūru 216.  
 Māmpāka 136, 154.  
 Mālīpāka 202.  
 Muḍiyūru 200.  
 Mummaḍikkuppa 164.  
 Muriyaḍichēhānpattū 206.  
 Muḷasūru 168.  
 Mēlahara 144.  
 Mrui(mai)lāppūru(r) 220.  
 Yakkantāṅgal 165.  
 Vaṭakāl 155.  
 Vaṭapura 152.  
 Vaṭamaṅgala 134; Vaḍa° 170.  
 Vanippāka 203; Vannippāka 205.  
 Vayālānallūr 184, 185, 186.  
 Varāttūru 178.  
 Vallettāñchēri 140.  
 Vaḷuya(dha?)lammēḍu 201; Veḷudha-  
 lammēṭa(ḍu) 210.  
 Viḍayūr, Viḍayūru 194.  
 Vilāñkāḍu 224.  
 Venkāṭu 135, 158, 159.  
 Vellātūr 173.  
 Vellāttukōṭa 226.  
 Śittileppāka 181.  
 Śettuppāḍu 217.  
 Śemmenpāka 182.  
 Śērumulla 200.  
 Śōtipperumpēḍu 196.  
 Śōliṅgapura 172.  
 Sirupāka 205, 210.  
 Surakulattūru 189.  
 Sōmamaṅgala 144.  
 Sōmidēvapattū 221.



TEXT.<sup>1</sup>

## First Plate.

- 1 Śrī-Gaṇādhīpatayē namaḥ 1(11) <sup>2</sup>Namas=tuṅga-śiraś-chumbi-chāndra-chāmara-  
 2 chāravē | trailōkya-nagar-ārambha-mūlastambhāya Śambhavē 1(11) [1\*] Harēr-li.  
 3 lā-varāhasya darśhtrā-damḍaḥ sa pātu vaḥ | Hēmādri-kalāsā yatra  
 4 dhātri chehha[t\*]tra-śriyam dadhau 1(11) [2\*] Kalyāṇy=āstu tad-dhāma pratyūha-ti-  
 5 mir-āpaham | yad=Gajō=py-Agaj-ōdbhūtam Hariṇ=āpi cha pūjyātē 1(11) [3\*]  
 6 Asti kshīramayād=dai(dē)vair-mathyamānān=mahāmabudhēḥ | navani-  
 7 tam=iv=ōdbhūtam=apanīta-tamō mahāḥ 1(11) [4\*] <sup>3</sup>Tasy=āsīt=tanayas=tapō-  
 8 bbir=atulai=anvartha-nāmā Budhaḥ | <sup>4</sup>puṇyair-asya Purūravā bhuja-ba-  
 9 lair=āyur=dvishām nighnataḥ | tasy=Āyur-Nahushō=sya tasya pu(pa)rushō  
 10 yuddhē Yayāti[h\*] kshītau | <sup>4</sup>khyātas=tasya tu Turvasur-Vasu-nibhaḥ śrī-Dē-  
 11 vayāni-patēḥ 1(11) [5\*] <sup>5</sup>Tad-vamśē Dēvaki-jānir=didipē Tīmma-bhūpatih | ya-  
 12 śasvi(svi) Tuḷuv-ēmdrēshu Yadōḥ Kṛishṇa iv=ānvayē 1(11) [6\*] Tatō=bhūd=  
 Bukkamā-jānir=ī-  
 13 śvara-kshītipālakaḥ | atrāsam=agunabhramśam mauli-ratnam mahābhujām 1(11) [7\*]  
 14 Sarasād=udabhū[t\*] tasmā[n\*] Naras-Āvanipālakaḥ | Dēvaki-nāmdanāt-Kā-  
 15 mō Dēvaki-nāmdanād=iva 1(11) [8\*] <sup>6</sup>Vividha-sukrit-ōddāmē Rāmēśvara-pramu-  
 16 khē muhur=mudita-hṛidaya sthānē sthānē vyadhata yathāvidhi [1\*] budha-pari-  
 17 vṛitō nānā-dānāni yō bhuvi shōḍaśa tribhuvana-jan-ōdgitam  
 18 sphītam yaśaḥ punaruktayaktayan<sup>7</sup> 1(11) [9\*] <sup>8</sup>Kāvērīm=ā-  
 19 śu ba[d\*]dhvā bahala-jala-rayāḥ tām vilāṅghy=aiva śatrum  
 20 jīva-grāham grihītvā samiti bhuja-balāt=Taṁcha-  
 21 rājyam tadīyam | kṛitvā Śrīraṅga-pūrvam tad=api ni-  
 22 ja-vaśē patṭanam yō babhāśē | <sup>9</sup>kīrtti-stambham nikhāya tribhuva-  
 23 na bhavana-stūyamān-āpadānaḥ 1(11) [10\*] Chēram Chōlam cha Pā[m\*]ḍyam  
 tam=api cha Madhu-  
 24 rā-vallabham māna-bhūsham | <sup>9</sup>vīry-ōdagraṁ Turushkam Gajapati-nṛpatim  
 ch=āpi jītvā tad-anyaṁ [1\*]

## Second Plate; First Side.

- 25 ā-Gaṇgātīra-Lamkā-prathama-charama-bhūbbṛit-taṭ-ām tam nitāntam | <sup>9</sup>khyā-  
 26 taḥ kshōṇipatinām srajam=iva śiraśām(sām) śāsanam yō vyatāni-  
 27 t 1(11) [11\*] <sup>10</sup>Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dē-  
 28 vyōr=iva Nṛsimhēmdrāt=tasmān(t)=Paṅktirathād=iva 1(11) [12\*] Vīraṁ vīra-  
 29 yinau Rāma-Lakshmaṇāv=iva nāmdanau | jātau Vīra-Nṛsimhēm-  
 30 dra-Kṛishṇarāja-mahīpati 1(11) [13\*] <sup>11</sup>Raṅgakshītmidr-Āchyutadēvarāyau ra-  
 31 kshā-dhūrināv=iva Rāma-Kṛishṇau | Ōbāmbikāyām Narasa-kshī-  
 32 tīmdrād=ubhāv=abhūtānmaragēmdra-sārau<sup>12</sup> 1(11) [14\*] <sup>13</sup>Vīra-śrī-Nārasimha-  
 33 s=sa Vijayanagarē ratnasimhāsana-sthaḥ kīrttyā nityā nirasya-

<sup>1</sup> From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch.<sup>2</sup> Metre of verses 1-4: Ślōka (Anushtubh).<sup>3</sup> These signs of punctuation are superfluous.<sup>4</sup> Metre: Hariṇ.<sup>5</sup> Metre of verses 10 and 11: Śragdharā.<sup>6</sup> Metre of verses 12 and 13: Ślōka (Anushtubh).<sup>7</sup> Read 'īdm sarasēmdra-.<sup>8</sup> Metre: Śārdūlavikṛīḍita.<sup>9</sup> Metre of verses 6-8: Ślōka (Anushtubh).<sup>10</sup> Read punaruktayan.<sup>11</sup> These signs of punctuation are superfluous.<sup>12</sup> Metre: Upajāti.<sup>13</sup> Metre of verses 15-18: Śragdharā.



- 34 [n=\*]Nṛiga-Nāja-Nahubhān=apy=avanyām=ath=ānyān | ā Sētōr=ā Samē-  
 35 rōr=avanisura-nutaḥ svairam=ā ch=odayādrēr=ā<sup>1</sup> pāśchāty-āchal-ām-  
 36 tād=akhila-hṛidayam=āvarīya rājyam śasāsa | (||) [15\*] Nānā-dānāny=akā-  
 37 rshīt=Kānaka-sadaśi(sī) yaḥ śrī-Virūpākṣahadēva-sthānē śrī-Kālahast-i-  
 38 ātur=api nagarē Vemkaṭādrau cha Kāmchyām | Śrīsailē Śōṇasailē ma-  
 39 hati Hariharē=hōbaḷē Sē(sam)gamē cha |<sup>2</sup> Śrīraṅgē Kumbbaghōpē hata-ta-  
 40 masi Mahānamdi-tīrthē Nivrittāu | (||) [16\*] Gōkarṇē Rāma-sētau jagati  
 41 tad-itarēshv=apy=asēśhēshu puṇya-sthānēshv=ārabdhā-nānāvidha-bahāḥ-  
 42 mahādāna-vāri-pravāhaiḥ | yasy=ōdamchat-turāṅgaḥ-prakara-khura-rājāḥ-<sup>3</sup>  
 43 śusya(shya)d-āmbhōdhi-magna-kṣmābhrit-pakṣha-chchhid-ōdyatta(tka)ra-kulīśadhar-ō-  
 44 tkamṭhitā kumṭhit=ābhūt | (||) [17\*] Brahmāṇḍam viśva-chakram ghaṭam=udita-ma-  
 45 hābhūtakam ratna-dhēnum |<sup>4</sup> sapt=āmbō(bhō)dhimē=cha kalpa-kṣhitiruha-lati-  
 46 kē kāmchanīm kāma-dhēnum | svarṇa-kṣmā[m] yō hiraṇy-āśva-ratham=api  
 47 tulā-pūruṣam gō-sahasram hēm-āśvam hēma-garbham kaṇaka-kari-ratham  
 48 pañcha-lāṅgaly-atānīt | (||) [18\*] Prājyam<sup>5</sup> praśāsa nirvighnam rājyam ni-  
 49 rvighnam<sup>6</sup> rājyam dyām-iva śāsītum | tasmin=guṇēna vikhyātē kṣhi-  
 50 tē=imdrē divam gatē | (||) [19\*] Tatō=py=avārya-vīrya[h\*] śrī-Kṛishṇarāya-mi(ma)-

*Second Plate ; Second Side.*

- 51 hīpatih | bibharti maṇikēyūṛa-nirviśēsham mahīm bhujō | (||) [20\*] Kī-  
 52 rtyā yasya samantataḥ praśrī(sri)tyā viśvam ruch-aikyam vrajōd=ity=āsamkya  
 purā Pu-  
 53 rārir=abhavad=bhāl-ēkṣaṇaḥ prāyāsaḥ | Padmākṣhō=pi chatur-bhujō=ja-  
 54 ni jani<sup>8</sup> chatur-vaktrō=dbha(bha)vat=Padmabhūḥ |<sup>9</sup> Kālī -khaḍgam-ayā(dhā)d=Ramā  
 55 cha kamalam vipām cha Vānī karē | (||) [21\*] Śātrūṇām<sup>10</sup> vāsam=ētē dadata  
 56 iti rushā kiṁ nu sapt=āmburāśi(sī)n=nānā-sēnā-ttu(tu)raṅga-tri(tru)ṭita-  
 57 vasumatī-dhūli-kāpālīkābhīḥ | śamsōśya<sup>11</sup> svairam=ētat-prati-  
 58 nidhi-jaladhi-ērēpikā yō vidhattē |<sup>12</sup> brahmāṇḍa-svarṇamēru-  
 59 pramukha-nīja-mahādāna-tōyair=amēyam | (||) [22\*] Stuty-andāryaḥ suḍḍibhīḥ<sup>13</sup>  
 60 sa Vijayanagarē ratnasimbhāsana-sthaḥ |<sup>14</sup> kṣmāpālān=Kṛishṇarāya-  
 61 kṣhitipatir=adharīkṛitya nityā [Nṛi]g-ādā(dī)n | ā pūrvādrēr=a-  
 62 th=āstakṣhitidhara-kaṭakād=ā cha Hēmāchal-āntād=ā<sup>15</sup> Sētōm(r)=arthi-  
 63 sārtha-śriyam=iha bahalīkṛitya kīrtiyā babbhāsē | (||) [23\*] Kṛitavati<sup>16</sup> su-  
 64 ra-lōkam Kṛishṇarāyē nij-āśsam tad-anu tad-anujanmā puṇya-karm=ā-  
 65 chyutēndrah | akhilam=avani-lōkam av-āśsam=ēty=āri-jētā vi-  
 66 lasati Hari-chētā vidvad-ishta-pradātā | (||) [24\*] Ambbōdēna<sup>17</sup> nīpiya-

<sup>1</sup> The original has a sign of punctuation between *drē* and *rd*.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> Read *-turāṅga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> Metre of verses 19 and 20: Ślōka (Anuṣṭubh).

<sup>6</sup> The words *nirvighnam rājyam* have been erroneously put twice.

<sup>7</sup> Metre: Śārdūlavikrīḍita.

<sup>8</sup> These two *akṣaras* have been erroneously put twice.

<sup>9</sup> This sign of punctuation is superfluous.

<sup>10</sup> Read *samsōśya*.

<sup>11</sup> Read *suḍḍibhīḥ*.

<sup>12</sup> The original has a sign of punctuation between *tā* and *dā*.

<sup>13</sup> Metre: Mālinī.

<sup>14</sup> Metre of verses 22 and 23: Śārdūlavikrīḍita.

<sup>15</sup> This sign of punctuation is superfluous.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Metre: Śārdūlavikrīḍita.



- 67 māna-salilô-gastyēna pīt-ô[j\*]jbitas=taptô Rāghava-sāya-  
 68 k-āgni-sikhayā saṁtapyamānaḥ sadā | antasthair-vaḍabā(vā)-mukh-āna-  
 69 la-sikhā-jālair=viśushkô ddhruvaṁ <sup>1</sup> yad-dān-āmba-ghan-āmbur-ambudhi-  
 70 r-ayam pūrṇaḥ sama[d\*]dyōtatô |(II) [25\*] Samajau<sup>2</sup> narapālāḥ satya-dharma-pra-  
 71 tishṭhō Vijayanagara-rājad-ratnasimhāsana-sthaḥ [<sup>3</sup>] Nṛiga-Naḷa-Na-  
 72 [hu]sh-ādīm(din=)nichayan-rāja-nityā nirupama-bhujavīry-audārya-bhūr-A-  
 73 [chyu]tēmdrah |(II) [26\*] <sup>4</sup>Kshiti-pratishṭhāpita-kirtti-dōhē prāptē padam  
 Vaishnavam=A-  
 74 [chyu]tēmdrē | addhyāya bhadr-āsanam=asya sūnur-virō babhau  
 Vemkaṭadēva-  
 75 rāyaḥ |(II) [27\*] Praśāya<sup>4</sup> rājyaṁ Praśa(sa)vāstra-rūpē vidvan-nidhan  
 Vemkaṭarā-  
 76 ya-bhūpē | abhāgadhēyād=achirāt=prajānām=Ākhaṁḍal-āvāsam=a-  
 77 th-ādhirāḍhē |(II) [28\*] <sup>5</sup>Timmāmbā-vara-garbha-mauktikamañi Rāṁgakshiti-m-

*Third Plate; First Side.*

- 78 dr-ātmajāḥ <sup>6</sup> kshatr-ālamkaraṇēna pālita-mabā-Karṇāṭa-rājya-śri-  
 79 yā | śaury-audārya-dayāvatā sva-bhagini-bharttā(rtrā) jagat[\*]-trāyina(gā)  
 80 Rāma-kshmāpatin=āpy-amātya-tilakaiḥ kṣipt-ābhishēka-kramāḥ |(II) [29\*] Śri-Vi-  
 81 dyānagari-lālāmani mahā-sāmmrājya-simhāsana<sup>7</sup> <sup>8</sup> saṁtāna-  
 82 drur-iva sphuran-sura-giran saṁhṛitya vidvēśinaḥ | ā Sētōr-a-  
 83 pi ch-ā-Himādri rachayan=rājñō nij-ājñā-karān-sarvām pālayu-  
 84 tē Sadāśiva-mahārāyaś-chirāya kshamām |(II) [30\*] <sup>9</sup>Vikhyāta-vikrānti-  
 85 nayasya yasya paṭṭ-ābhishēkē niyatam prajānām | ānanda-bāshpai-  
 86 r=abhiśhichyamānā dēvi-padam darśayatō dharitri |(II) [31\*] <sup>10</sup>Gōtr-ōddhāra-vi-  
 87 śaradam kuvalayāpīḍ-āpahār-ōddhuraṁ saty-āyatta-mati[m\*] sama-  
 88 sta-sumana-stōm-āvan-aikāyanam [<sup>11</sup>] saṁjāta-smṛitibhō-ruchim savi-  
 89 jayam saṁnamdaka-śrībharam<sup>11</sup> ya[m\*] saṁsamiti yasōdayāṁchita-gupam  
 90 Krishṇ-āvatāram budhāḥ |(II) [32\*] Vikhyātam bahu-bhōgaśringa-vibhavair-uddā-  
 91 ma-dān-ōddhuraṁ dharmēṇa smṛitimātratō=pi bhuvanē daksham prajā-  
 92 rakshapē | prāptām yasya bhujam bhujamga-mahibhṛid-digdamiti-kūrm-  
 ōpamam  
 93 pātivrātya-patākik-ēti dharaṇi[m\*] jānamtu sarvā janāḥ |(II) [33\*] <sup>12</sup>Yat-sē-  
 94 nā-dhūli-pāli Śaka-maśaka-samuchchātānō dhūma-rēkhā rōm-āli

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Mālinī. The Ūgamāñjēri plates of Achyutarāya in verse 38 (above, Vol. III, p. 154), instead of *samajani*, have *sa jayati*, which undoubtedly is the original reading.

<sup>3</sup> Metre: Indravajrā.

<sup>4</sup> Metre: Upajāti.

<sup>5</sup> Metre of verses 29 and 30: Śārdūlavikṛīḍita.

<sup>6</sup> This sign of punctuation is superfluous.

<sup>7</sup> Read *-admrājya-*.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Metre: Indravajrā.

<sup>10</sup> Metre of verses 32 and 33: Śārdūlavikṛīḍita. —<sup>11</sup> Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Krishna, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayāpīḍa (the vehicle of Kaṁsa), whose heart is devoted to (his wife) Satyabhāmā, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yaśōdā.

<sup>11</sup> Read *san-namaśa-*.

<sup>12</sup> Metre: Śaṅkharā.



- 95 kirtti-vadhvā iva bhuvanam-idam saryam-ashtar-vahanṭyāḥ | vēni n-a-  
 96 ṇiyas-iva prakṛtita-vihṛitē-vira-lakshmyā raṇ-āgrē |<sup>1</sup> sāmtyē ji-  
 97 mūta-paṇ[k\*]tīḥ kila śa(sa)kala-khala-stōma-dāvānalāuṇāḥ || 34\*<sup>2</sup> Tūṅgām-e-  
 98 va dayām padāmbuja-yugām Śōṇām cha Kṛishṇā[m\*] tanu[m\*] raktā[m\*] nila-  
 99 śi(si)tā[m\*]  
 99 Trivēṇim-anagham vikshām girām Narmadām [1\*] tirthān-iti samāva-  
 100 haty-avayavaiḥ Śēśhādri-vāsi vibhūḥ prāyō yasya viśēśhabha-  
 101 kti-muditaḥ paṭṭābhishēka-śriyō || 35\*<sup>3</sup> Vō(ḍ)shadhipaty-upamāyita-gaṇi-  
 102 das-Tōshaparūpa-jit-Āsamakāmḍaḥ [1\*] Bhāsha(she)ge-tappuva-rāyara-  
 103 gaṇḍaḥ Pōshaṇa-nirbhara-bhū-navakhamḍaḥ || 36\*<sup>4</sup> Rājādhirāja-birudō

## Third Plate; Second Side.

- 104 Rājārāja-sam-āmbhatīḥ | Svārāja-rājamānāśrī<sup>5</sup> śrī-Rāja-  
 105 paramēśvarah || 37\*<sup>6</sup> Mūrārāyaraṇḍ-āṇkō Mēru-laṅghi-yaśōbharaḥ |  
 106 Śaraṇā[ga\*]ta-maṇḍārāḥ Pararāya-bhayanikaraḥ || 38\*<sup>7</sup> Karaḍ-ākḥilabhūpā-  
 107 laḥ Paradāra-sahōdaraḥ | Hindurāya-suratṛāṇa Imduvaṇsa-śi-  
 108 khāmaṇiḥ || 39\*<sup>8</sup> Gaḥ-sugha-kaṇḍa-bhēruṇḍō Haribhakti-sudhānidhīḥ | Va-  
 109 rddhamān-āpadāuśrī<sup>9</sup> Arddhamāri-naṭśvārāḥ | ityādi-birudai-  
 110 r-vaṇḍi-tatyā nityam-abhishtutāḥ || 40\*<sup>10</sup> Kāmbhō(bō)ja-Bhōja-Kāṇḍi-  
 111 Karahā-  
 111 t-ādi-pārthivaiḥ | sauvidarlla(lla)-padam prāptaiḥ saṇḍarsita-rṇi(nri)pōpadaḥ || 41\*<sup>11</sup> Sō-  
 112 yaṇ niti-viśāradaḥ surataru-spha(spa)rddhāla-viśārāṇaḥ sary-ōrviśa-  
 113 nataḥ Sadāśivamahārāya-kshamāpāyakah | bāhāv-amgada-nirvi-  
 114 śēśham-akhilām sarvaṇsahām-udvahan-vidvatṛāṇa-parāyaṇō vijaya-<sup>12</sup>  
 115 yatō vira-pratāp-ōnnataḥ || 42\*<sup>13</sup> Kramād-vasu-hay-ābḍh-lindu-gaṇitō Śaka-va-  
 116 tsarē | Naḥa-samvatsarē māsi Mārgaśirsha iti śrutō || 43\*<sup>14</sup> Sūryōparā-  
 117 gē-māvāsyā-tithā(thau) Mārttāmḍa-vāsarē | Tūṅgabhadra-nadi-tirē Vi-  
 118 tṭhalēśvara-saṇnidhau || 44\*<sup>15</sup> Prapēdushō vēda-mārga-pratishṭh-āchāryavaryatām |  
 119 tādrig-vēda-śikhā-sāra-Dramiḍāgama-vēdinē || 45\*<sup>16</sup> Shaḍḍarsan-ārtha-siddhām-  
 120 ta-sthāpan-āchārya-maulayō | māyāvādi-manō-garva-bhēdinē jita-vā-  
 121 dinē || 46\*<sup>17</sup> Mamtravādi-manishindra-vṛind-āhaṇt-āpahāṇinē |<sup>18</sup> ambhaga-  
 122 Garu-  
 122 ḍ-āṇkārya(ya) śaraṇāgata-rakshinō || 47\*<sup>19</sup> Pradakshinaiḥ kṛitavatō  
 123 pāvanin(ni)m-ava-  
 123 nīm muḥḥ | nānāvidha-mahātirtha-sthā(śnā?)n-ātivimal-ātmanō || 48\*<sup>20</sup>  
 123 Sanak-ādi-

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> Metre: Śārdūlavikṛīḍita. — Tūṅgā is 'high, strong,' and 'the river Tūṅgā, one of the two components of the Tūṅgabhadra'; Śōṇa, 'red,' and 'the river Śōṇa'; Kṛishṇā, 'black,' and 'the river Kṛishṇā'; Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇī, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'<sup>3</sup> Metre: Dōḍhaka.<sup>4</sup> Read 'māsa-śrīḥ.'<sup>5</sup> Metre: Śārdūlavikṛīḍita.<sup>6</sup> Metre of verses 43-124: Ślōka (Anuṣṭubh).<sup>7</sup> I am unable to give the meaning of the word ambhaga. If the reading is correct, its connection with the word Garuḍa would seem to indicate that it is equivalent to śaṅkṣaga, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'<sup>8</sup> Metre of verses 37-41: Ślōka (Anuṣṭubh).<sup>9</sup> Read 'dāśarīḥ.'<sup>10</sup> Read 'rāja.'



- 124 ma-yôgîndra-samûh-âdrita-janmanê | kâlatraya-gati-jñâna-kârmanâ-jñâ-  
 125 nachakshushê [(11)] [49\*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdîshu |  
 Bhagavadbhakta-  
 126 varyêshu prathamâkhyêya-kîrttayê [(11)] [50\*] Sadânamda-samêtâya saty-âya[ta]-  
 sva.<sup>1</sup>  
 127 rê(chê)tasê | aschchakra-namdakâya Śrisahâya-âparamûrttayê [(11)] [51\*]  
 Nârâyaṇapada-  
 128 ddhyâna-parâyaṇa-nijâtmanê | purê paṇya-sthalê śrêsthê Pirumpûmdûru-nâ-  
 129 makê<sup>2</sup> | Âdikêśava-sêv-ârtham=arohchâ-ra(rû)pam=upâyushê [(11)] [52\*] Śrîmad-  
 Amperumâ-  
 130 ĩ-âkhyâm=aparâm cha prapêdushê | Râmânujâ-munîndrâya Râm-ârâdhana-

*Fourth Plate; First Side.*

- 131 chêtasê<sup>3</sup> [(11)] [53\*] Jagatkhyâta-Jayamkôṇḍa-Chôla-mamḍala-vâsinam |  
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam=upâsritam [(11)] [54\*] Śêmkāṭṭu-kôṭak-  
 ânta-  
 133 atham Mâhâjûr-nâ[ta(ḍu)]kê sthitam | [śrî.\*]Kachchipaṭṭu-sim-ântarbhâvam  
 ch=âpi samâśri-  
 134 tam [(11)] [55\*] Śrî-Pâtiohchêri-simântât=prâchyam cha Vaṭamaṅgalât |  
 Malepa-  
 135 ṭṭu-Śrîperumbûdûru-simânta-dakshipam [(11)] [56\*] Veṅkaṭu-grâma-[bh]ûdêva-  
 136 ta[tâ]kâd=api paśchimam [1\*] yukta-Pôlûr-Iruṅgoḷa-Mâmpâk-avadhibh-ûtta-  
 137 ram [(11)] [57\*] Kachchipaṭṭur=iti khyâta-nâmânam grâmam=utta[ma\*]m |  
 Perumbûdû-  
 138 ru-nâmânam=api grâmam manôharam [(11)] [58\*] Kilēpaṭv(ṭṭv)-âhwayam grâmam=a-  
 139 pi sasy-ôpaśôbhitam [1\*] Kuśapaṭṭu-grâmakam cha Pûtêri-grâmam=ap[y]=a-  
 140 mun [(11)] [59\*] Vallettâmchêri-nâmnô=pi simântâd=grâmak[cha?]t<sup>4</sup> |  
 Tattanûru-  
 141 viḷâhasya kshêtrât=prâchîm diśam śritam [(11)] [60\*] Grâmât-Kuṇḍimperum-  
 pôt(ḍu)-  
 142 nâmakâd=api dakshipam [1\*] khyât-Ôranêrê[ḥ\*] śrî-Nallânperumtêrêś=cha  
 paśchi-  
 143 mam [(11)] [61\*] Perimchipâkakuppâch=cha Maṭamchêri[ēchi]<sup>5</sup>t-ôttaram |  
 grâmam=Achchampe-  
 144 rumpêta(ḍu)-nâmânam=api viśrutam [(11)] [62\*] Sômamamgalataḥ prâchyam  
 śrî-Mê-  
 145 lahara-dakshipam | Naḍupaṭv(ṭṭv)-âhwayam(ya-)grâmam(ma-)simântâd=api  
 paśchimam [(11)] [63\*]  
 146 Maṇimaṅgaḷ-Koṭṭakâla-simântâd=api ch-ôttaram | śrî-Pudra(du?)chchê-  
 147 ri-nâmânam khyâtam cha grâmam=uttamam [(11)] [64\*] Koṭṭapâk-âbbidha-  
 grâma-si-

<sup>1</sup> The akṣhara in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

<sup>2</sup> Below, this name is spelt *Perumbûdûra*.

<sup>3</sup> The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattadê* in line 284.

<sup>4</sup> Originally \**kachyat* was engraved, but the akṣhara *chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

<sup>5</sup> Here, too, the akṣhara in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading \**rê-tatâ-ôttaram*.

- 148 māmātāt=prāg-diśi sthitam | grāmāt=Pre(pe?)rumanittāṅgal-nāmakād=a-  
 149 pi dakṣiṇam I(II) [65\*] Peṁna(ne?)lūru-varagrāma-simāntād=api paśchimam |  
 Kīle-  
 150 ppaṭṭu-Śrīperumbūdūru-grāmādv[ay-ōttaram | prakhyātam cha bhuvī grā-  
 151 mam Pāṁchālippaṭṭu-nāmakam I(II) [66\*] Koṭkāḍ-Āyakkulattūru-simāntāt=  
 prā-  
 152 g-diśi sthitam | Māṁpūr-Vaṭapura-grāma-simāntād=api dakṣiṇam I(II) [67\*]  
 Pa-  
 153 śchimam Kāranattāṅgal-grām-Ēnumkāṭakōṭayōḥ | uttarām Koṭṭapādāch-cha  
 154 Nelmali-grāmam=uttamam I(II) [68\*] Prāchyam Ma[m\*]pāka-simā[m\*]tān(t)=  
 Kāśchi(chchi)paṭṭōś-cha [da]-  
 155 kṣiṇam | Pullapāk-ābhidha-grāmā[t=\*] paśchimam diśam=āśritam I(II) [69\*]  
 Vaṭakā-  
 156 l-Pa(?)ḍuḥappaṭṭu-śrī<sup>1</sup>-simāntād=api ch-ōttaram | grāmam Pau(pō?)mḍūru-  
 nāmāna-

## Fourth Plate; Second Side.

- 157 m=api sasy-ōpaśōbhita I(II) [70\*] Kīleppaṭṭōr-varāt=prāchyam Peṁnelūrōś-  
 cha  
 158 dakṣiṇam | Veṅkāṭu-grāma-simāntāt=paśchimam=āśritam diśam I(II) [71\*]  
 159 Taṭākam(ka-)gāmi-kulyāyā Veṅkāṭōr=api ch-ōttaram | grāmam cha ghana-sa-  
 160 sy-āḍhyam Nāgarikuppa-nāmakam I(II) [72\*] Kāmnittāṅgal-Tattanūru-  
 grāmābhyaṁ  
 161 prāg-diśi sthitam | Koṭṭamkāraṇa-simāntād=āśritam dakṣiṇam  
 162 diśam I(II) [73\*] Māṁgāṇē[h\*] paśchimam ch=Āchaperumpēḍu-h[r\*]ad-  
 ōttaram | grāmam Ku[m\*]-  
 163 ḍipperumpēḍu-nāmakam cha manōramam I(II) [74\*] Prāchyam Koṭṭūritāḥ  
 Paṁ-  
 164 dūr-Mummaḍikkuppa-dakṣiṇam | khyāt-Āharittirumapi-grāmāt=paśchi-  
 165 mataḥ sthitam I(II) [75\*] Yakkamāṅgal-iti khyātād=grāmād=uttarātām=i-  
 166 tam | grāmam Tirumanikkuppa-nāmānam=api viśrutam I(II) [76\*] Prāchyam  
 Bēlū-  
 167 r-Nāṁdimēḍu-kāṭrāt-Paṁdūru-ta(da)kṣiṇam | Tirumanṅala-simāntāt=paśchi-  
 168 mam ch=ōttaram tathā | Muḷasūrur-iti khyāta-nāmakam grāmam cha tam  
 I(II) [77\*] Prā-  
 169 chīm Tirumanikkuppa-simāntād=diśam=āśritam | Tirumanṅahara-grā-  
 170 mā(ma)-simāntād=api dakṣiṇam I(II) [78\*] Saṁprāptam paśchimam=āśām  
 grāmakād=Va-  
 171 ḍamaṅgalāt | Paṁdūru-grāma-simāntād=uttarasyām diśi sthitam | E-  
 172 ttamāṅgal-iti khyāta-grā(nā)maka[m\*] grāmam=apy=amam I(II) [79\*]  
 Sōḷiṅgapura-sim[ām]-  
 173 tāt=prāchīm=āśām=upāśritam | Veḷḷāṭūr-grāma-simāntād=dakṣiṇ[ām]  
 174 diśam=āśritam I(II) [80\*] Amapēri-varagrāma-simāntād=api paśchimam [1\*]  
 175 uttarām Pāṁḍonallūrō[h\*] Paṁdūr[re\*]-grāmam cha viśrutam I(II) [81\*]  
 Śarattur-nāḍukē khy[ā]-  
 176 tam Puliyūr-kōṭakē sthitam | ramy-Āṇekkōṭṭaputtūru-simāntāt=pr[ā]-  
 177 g-diśi sthitam I(II) [82\*] Kuḷachchalūru-simāntād=dakṣiṇam diśam=āśritam |  
 178 Malettani-Varāttūru-simāntād=api paśchimam | Pirumganallūr-ā-

<sup>1</sup> This *śrī* should have been omitted.



- 179 diehyam Pambali-grāmam=apy=amum 1(II) [83\*] Prāchyam Kilpāka-simāntāt=Pi-  
 180 chehamśērēś=cha dakṣiṇam | Nammaṅgaḷ-āntasimā-stha-mahāśailāch=cha  
 paśchi-  
 181 mam 1(II) [84\*] Uttarā[m] Sittileppāka-simāntād=āśritam diśam |  
 Arumtanallū-

*Fifth Plate; First Side.*

- 182 r=ity<sup>1</sup>-ākhyātam=aparām śritam | Śemmenpāk-āhvayam grāmam=api  
 183 saṣyai[h\*] sad-ānvitam 1(II) [85\*] Vellenalluru-nāḍu-satham Po[li]li-kōṭakē  
 184 sthitam | prāg-diśam Vayalānallūr-Likuta-kshētrata[h\*] śchi(śri)tam 1(II) [86\*]  
 Da-  
 185 kṣiṇam Vayalānallūr-nadī-kulyā-taṭād=api | paśchimam śri-Kam-  
 186 nāpilḷepālayasy=āvadhi-sthalāt 1(II) [87\*] Uttarām Vayalāna-  
 187 llūr-simāntād-diśam=āśritam | Āyalchērir=i-  
 188 ti khyāta-nāmānam grāmam=apy=amum 1(II) [88\*] Kākaḷūr-nāḍuk-āntastham=  
 Ikkāṭu-kō-  
 189 ṭakē sthitam | Atamohānkuppa-simāntād=āśām prāchīm-upāśritam 1(II) [89\*]  
 Du(di)śam  
 190 Surakulattūru-simāntād=dakṣiṇam śritam | Pāka-grāma-taṭō(tā)kasya kulyāyā-  
 191 ś=ch=aiva paśchimam 1(II) [90\*] Turūru-Kamdamkolla-śri-simāntād=api ch=  
 ottaram | Āyattū-  
 192 r-āhvayam grāmam=api ch=ōtta[ma]-viśrutam 1(II) [91\*] Prāchyam Kilaviḷāh-  
 ākhyā-grāma-  
 193 sim-āvadhi-sthalā[t\*] | Pāḍūr-ttaṭāka-gāmīnyā[h\*] kulyāyās=ch=āpi  
 dakṣiṇam 1(II) [92\*]  
 194 Viḍayūr-u(ū)ttara-nadī-tira-kuppāch=cha paśchimam | uttaram Viḍayūrōḥ  
 prām(ā)-na-  
 195 dyā Rudr-ālayād=api | niravadyam=api grāmam Nelmalayahara-nāmakaṁ  
 1(II) [93\*] Pu-  
 196 ḷi-ikkōṭak-āntastham sthitam Kachchūru-nāḍukam(kē) | prāchyam  
 Śōtipperumpē-  
 197 ḍu-grāma sim-āvadhi-sthalāt 1(II) [94\*] Kōrasthalēru-saritō mahāraṇyāch=cha da-  
 198 kṣiṇam | paśchimam Nāyeru-grāmāt-Pūḍur-grāmā(ma)var-ōttaram |  
 prakhyātam cha  
 199 Nāḍuppaṭṭu-nāmānam grāmam=uttara(ma)m 1(II) [95\*] Nāyattu-nāḍukē  
 khyātam Puḷali-khyā(kō)-  
 200 ta(ta)kē sthitam | prāchyam Nāyara-simāntān-Muḍiyūrōś=cha paśchimam 1(II)  
 [96\*] Śēru-  
 201 mulla-varagrāmā(ma)-simāntād=api ch=ōttaram | khyātam Vaḷuya(dha?)la-  
 mmēḍu-nā-  
 202 makam grāmam=apy=amum 1(II) [97\*] Śri-Mālipāka-simāntāt-prāchyē(chya)m=  
 Āmūrukuppataḥ |  
 203 Ilavampattū-simāntād=dakṣiṇasyām diśi sthitam 1(II) [98\*] Vanippāk-  
 āchchiru-  
 204 muha-simāntād=api paśchimam | Nāyeru-grāma-simāntād=uttarām diśa-  
 205 m=āśritam | grāmam cha Sirupāk-ākhyam grīh-ārām-ōpaśōbhitam 1(II) [99\*]  
 Va-

<sup>1</sup> The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyānam prakhyātam=aparām*.

- 206 **nnippāk-ābbidha-grāmā(ma)-simāntāt=prāg-diśi** sthitam | **śrī-Nālūr-Mu-**  
 207 **riyaḍiechānpattu-simānta-dakṣiṇam** | (II) [100\*] **Śrī-Panappāka-simāntāt=pa-**

*Fifth Plate; Second Side.*

- 208 **śchimām diśam=āśritam** | **Pūdūrvilāha-simāntād=uttarasyaśm diśi** sthitam | [\*]  
 209 **prakhyātam=Eluvittāmgal-āhvayam grāmam=apy=amurū** | (II) [101\*] **Prāchyam**  
**Nāyaru-simāntā-**  
 210 **t=Sirupākāch=cha dakṣiṇam** | **paśchimam Veṇudhalammēṭa(ḍu)-simānta-**  
**sthala-<sup>1</sup>bradād=api** | (II) [102\*]  
 211 **Prakhyāta-Nāyaru-grāma-simāntād=api ch=ōttaram** | **śrī-Pūdērivilāh-ākhyam**  
**grā-**  
 212 **maṁ ch=āpi maṇḍharām** | (II) [103\*] **Amarūr-nāḍuk-āntastham** sthitam  
**Peyyūru-kōṭagam(kē)** | **Ummi-**  
 213 **ppattōs=cha simāntāt=prāchyam tasmāch=cha dakṣiṇam** | (II) [104\*] **Āśām**  
**Perumkāli-grāmāt=paśchi-**  
 214 **mām samupāśritam** | **Kōlūra-grāma-simāntād=uttaram=āśritam diśam** |  
**Kiraippā-**  
 215 **k-ābbidhanam cha grāmakam khyātam=uttamam** | (II) [105\*] **Prāchyam**  
**Kāraṇa-simānta-Pāpasēṭti-taṭā-**  
 216 **kataḥ** | **tat-taṭāka-samipastha-mahāraṇyāch=cha dakṣiṇam** | (II) [106\*] **Paśchimam**  
**Mādanallūra-mā-**  
 217 **rg[ā\*]=d=āśām=upāśritam** | **uttaram Kāraṇa-grāma-simāntāt=Kottapālayaḥ(t)** |  
**Ṣettu-**  
 218 **ppāḍur=iti khyāta-nāmānam grāmam=uttamam** | (II) [107\*] **Īkāṭṭu-kkōṭak-**  
**āntastham khyātam**  
 219 **Kachehūru-nāḍukē** | **U[da]ppi-grāma-simāntāt=prāchīm=āśām=upāśritam** | (II)  
 [108\*] **Prāptam Kum[ja]-**  
 220 **ra-Mrai(mai)lāppūru(r)-simāntād=dakṣiṇam diśam** | **Payyūru-śrī-Gollakuppa-**  
**sim[ān]-**  
 221 **tād=api paśchimam** | (II) [109\*] **Kurakkumtaṇḍala-grāma-simāntād=api ch=**  
**ōttaram** | [\*] **śrī-Sōmidē-**  
 222 **vapaṭv(ttv)-ākhyam grāmakam cha bhuvi śrutam** | (II) [110\*] **Īkāṭṭu-kkōṭakē**  
**khyātam sthitam**  
 223 **Malaya-nāḍukē** | **Allikuḷi-śrī-Malayanāchyā[ḥ\*]<sup>2</sup>** [prāchyam var-ā-  
 224 **layāt** | (II) [111\*] **Dakṣiṇam cha Vilāmkāḍu-śrī-taṭākavar-āntarāt** | **śrī-Ne-**  
 225 **ivādi-grāma-simānta-Timam-ārāmāch=cha paśchimam** | (II) [112\*] **Kottūr-**  
**Ariyapāka-**  
 226 **śrī-simāntād=api ch=ōttaram** | [\*] **Vellāṭṭukōṭa-nāmānam khyātam cha**  
**grāmakam varam** | (II) [113\*]  
 227 **Allikuḷi-mahāśailāt=prāchīm=āśām=upāśritam** | **Pemnellūru-varagrāmā(ma)-ta-**  
 228 **ṭāk-āntapparāsurā(?)** | (II) [114\*] **Samprāptam dakṣiṇam=āśā[m\*]**  
**Chamḍramauḷi-taṭāka-**  
 229 **taḥ** | **Amappākāptemnellūru-grāmā(ma)-mārgāch=cha paśchimam** | (II) [115\*]  
**Chēḷekāṭu-taṭākām(kā)-**

<sup>1</sup> Read *sthā-*.

<sup>2</sup> [*Nāchyāḍ* is the Sanskrit Genitive of the Tamil substantive *nācchē* (used generally in the honorific plural *nācchēṇḍr*), 'a goddess'—E. H.]

<sup>3</sup> This *śrī* should have been omitted.

<sup>4</sup> Read *Amappāḍē-Pemnellūru*.



- 230 ch=cha samprāptam diśam=uttarām | grāmam Kōlpāka-nāmānam prathitam cha  
ma-  
231 nōharām I(II) [116\*] Sarvamānyam chatus-simā-samyutam cha samantataḥ |  
232 nidhi-nikshēpa-pāshāpa-siddha-sāddhya-jal-ānvitam || [117\*]

## Sixth Plate; First Side.

- 233 Akshiny-āgāmi-samyukta[m\*] dēva-bhōgyam sa-bhūruham | vāpi-kūpa-tatā-  
234 kaiś=cha kaśchchh(chchh)-ārāmaś=cha samyutam I(II) [118\*] Rāmānuja-  
munimdrēpa bhōgyam=ā-chandra-tā-  
235 rakam J(II) [119\*] Dhūpa-dīpa-sandhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-pushpō-  
236 pahāruiś=cha naika-dīpa-pradīpanaiḥ I(II) [120\*] Nṛitta-gīta-mahāvādyā-  
chchha[t\*]tra-  
237 chāmara-vaibhavaḥ | nitya-naimittik-Ānamtapūjām karttūm viśēshataḥ I(II) [121\*]  
238 Praty-abdam Tiru-nakshatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-samva-  
239 tsaram ch=āpi rathōtsava-sampiddhayē I(II) [122\*] Amnam<sup>1</sup> nivēditam  
sarvam<sup>2</sup> rasai[ah=sha]-  
240 dbhi(dbbi)s=samanvitam | śrī-Rāmānujakūṭe=smin viśālē parika-  
241 lpitē I(II) [123\*] <sup>3</sup>[Sa-stri]-bālaka-vpiddhēbhyah kshudhitēbhyō viśēshataḥ |  
Vaishnavēbhyō  
242 dvijātibhyah prā(pra)dātum prati-vāsaram I(II) [124\*] <sup>4</sup>Bhū-kalpasākhi prathit-  
Āra-  
243 viṭi-Bukka-khamāpō=jani puṇya-śīlah | Ballāmbikā tasya babhūva  
244 patni Puramda[ra\*]sy=ēva Palōma-kam(ka)nyā I(II) [125\*] Jajñē<sup>5</sup> tataś=śrī-  
vara-[Rāma\*]rā-  
245 jō vijñēya-śīlō vibudh-ādhipānām | Lakshmī<sup>6</sup>=iv=Āmbhōruha-  
246 lōchanasya Līa(la)kkāmbik=āmushā(shya) mahishy=alāsit I(II) [126\*] <sup>7</sup>Puṇyair-  
agayaiḥ Peda-  
247 Komḍarājah purā-kritē(tai)r=asya vibhōs=sutō=bhūt | Komḍāmbikā tasya  
248 mānō-nukūlā <sup>8</sup>guy-ōnnat=āsit=kula-dharmapatni I(II) [127\*] Kulādri-sārō-  
249 sya guru-pratāpah Kōnētirājah <sup>9</sup>prathitas=sutō=bhūt | dharmēpa yam Dha-  
250 rmajam=āmanamdi(ti) Mannam cha nityā nipuṣā(ṇam) mahatyō(tyā) I(II)  
[128\*] <sup>10</sup>Day-āmbudhā-  
251 r=abhūt=tasya dēvi Tirumalāmbikā | Nalasya Damayantī=iva na-  
252 vya-chāritra-bhūshitā<sup>10</sup> [II 129\*] <sup>11</sup>Asmānrapād=Au[bha]lārāja-varyō Rabbūdvi.<sup>12</sup>  
253 haḥ Paṇ[k\*]tirathād=iv=āsit | sthir[ō]daya-śrī-sthagit-ōrupunya(ṇyō ?)  
254 jan-ēsh[t\*]a-daraha(rā)ḥ sphuritāji-haritaḥ<sup>13</sup> I(II) [130\*] Tasy=ānujō rājati  
Komḍa-  
255 rājah prakhyāta-sauryō Bharat-ōpamānah | sad=āgrajanma-prathamānu(na)-  
256 bhaktis=sa[t\*]tv-āchitas=Sārasanābha-mūrttiḥ I(II) [131\*] Tasy=ānujanmā vara-  
Tirh-

<sup>1</sup> Read *annam*.<sup>2</sup> What is engraved looks like *tearām*.<sup>3</sup> The reading of the first *akṣara* (sa) is doubtful; the *akṣara* looks as if the engraver had first engraved *strī*.<sup>4</sup> Metre: Upajāti.<sup>5</sup> Metre: Indravajrā.<sup>6</sup> Metre of verses 127 and 128: Upajāti.<sup>7</sup> Read *guy-ōnnat*.<sup>8</sup> Originally *prathitō* was engraved.<sup>9</sup> Metre: Ślōka (Anashtubh).<sup>10</sup> Perhaps the word actually engraved is *-bhūshita*.<sup>11</sup> Metre of verses 130-133: Upajāti. Read *asmda=ripādā*.<sup>12</sup> Read *Raghūdeva*.<sup>13</sup> Read *sphuritāji-haritaḥ*.



## Sixth Plate; Second Side.

- 257 marājō yaśōnidhi[r\*]Lakshmaṇa-chāru-mūrttiḥ | jyāghōsha-dūrikṛita-mē-  
 258 ghanādah kurvan=sumitr-āsya-haraham=imdhē<sup>1</sup> [|| 132\*] Prakhyāta-  
 Sa(sa)trughna-parākrama-  
 259 śri[h\*] śri-Raṅgarājō=varājō yadiyah | śu(su)bāhu-sbō(sō)bhi madhur-śnubhāvah ku-  
 260 rvan=sumitr-āsya-harsham=imdhē [|| 133\*] Yasya<sup>2</sup> viśrāṇa-guṇam labdhu-kāmā-  
 261 a=sura-drumāḥ [I\*] tapasyamti jātāvantas=suparvatatini-tatō [||] [134\*] Hira-  
 262 nya-kaśipu-kahētra-dāna-sām(sam)varddhit-ādarah [I\*] Nṛsimha-bhāvam=ayatō  
 263 simha-samhananō hi yah [||] [135\*] Sa-kāmpa-svēda-rōmānchās=samarē  
 na(ma)karām-  
 264 kitāḥ | <sup>3</sup>yasy=ādhis-suratā=satyam śatravō bhīravō=bhavan [||] [136\*] A-  
 265 kshōbhya-hridayasy=āpi yēna kēn=āpi bhūbhṛitām(tā) | du(dri)ṣṭam sāmudrikam<sup>4</sup>  
 266 chihnam yasy=āngō sa[t\*]tva-sālinah [||] [137\*] Anēna dharmā-sīlēna  
 Haribhakt-ā-  
 267 nuka[m\*]pinā [I] Kamaśvallah-ās[r\*]āntakai[rn\*]kary-śakta-chētasā [||] [138\*]  
 [138\*] Naktam-  
 268 div-āmma-dānēna<sup>5</sup> Nābhāga-nibha-kirtinā | naraśōkanar-ākāra-  
 269 nākānyaka-sākhinā [||] [139\*] Nitisāstra-viśēṣ-ārtha-niraj-ōllāsa-bhā-  
 270 nunā | Komḍarāja-nripālēna guṇaratna-payōdhinā [||] [140\*] Vijñāpitasya  
 271 vinayād=vimata-ddhvānta-bhāsvataḥ | prājya-Karpātārājya-śri-sthāpanā-  
 272 chārya-viśrutēḥ [||] [141\*] Śri-Raṅgarāja-bhūpāla-chirapūṇyaphal-ātmanah |  
 273 sāhitya-rasa-sāmmrājya-bhōga-Bhōjamahibhujah<sup>6</sup> [||] [142\*] Sōmavams-āva-  
 274 tamsasya Sutrāma-sama-tōjasah | satyavāg-Rāmachandrasya<sup>7</sup> śaraṇagata-  
 275 rakshita(nah) [||] [143\*] Ātrēya-gōtr-ālamkāramanēr-Manu-naya-sthitēḥ |  
 antemba-  
 276 ra-gaṇḍasya<sup>8</sup> Haribhakt-āgrayāinah [||] [144\*] <sup>9</sup>Nahush-ōpamasya  
 nānāvarṇa-śrī-  
 277 maṇḍalika-gaṇḍasya | ēbirudu-rāya-rāhuta-vēsy(śy)-aikabhñajmga-bi-  
 278 ruda-bharitasya [|| 145\*] Vikhyātabiruda-mani(ni)ya-vibhāja-līlasya vija-  
 279 ya-sīlasya | viśvaṇbharā-bhṛiti-sphuṭa-viśruta-Dharaṇivarāha-  
 280 birudasya [||] [146\*] <sup>10</sup>Vinay-audārya-gāmbhīrya-vikram-āvāsa-vēśmanah | vira-

## Seventh Plate.

- 281 śri-Rāmarājasya vijñaptim-anupālayan [||] [147\*] Paritah prayataih sni-  
 282 gdhaih purōhita-purōgamaih | vividhair-vibudhais-śrautapathikai-  
 283 r-adhikair-girā [||] [148\*] Sadāsiva-mahārāyō mānanīyō mana-

<sup>1</sup> In *Ind. Ant.* Vol. XIII. p. 129, Plate II. 8, line 8, this verse ends with *āreṣa-pōṣaṁ*. The words *mēghandda* and *sumitr* have also to be taken as proper names.

<sup>2</sup> Metre of verses 134-144: Ślōka (Anuṣṭubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

<sup>3</sup> Read *dvīs-suratā*. I take the word *makarāṁkīḍā* to mean both 'full of love' and 'made to move round by the (makara) array of his troops.'

<sup>4</sup> This word is derived both from *samudra*, 'the sea' (which is *kshōbhya*), and from *samudra*, 'a mark on the body, indicative here of good fortune.'

<sup>5</sup> Read *anna-dānēna*. The following word is perhaps *Nābhōga* in the original.

<sup>6</sup> Read *śamrājya*.

<sup>7</sup> This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *ēirad-antembara-gaṇḍasya*.

<sup>8</sup> Metre of verses 145 and 146: Giti.

<sup>9</sup> Metre of verses 147-149: Ślōka (Anuṣṭubh).



- 284 svinām | sahiranya-payōdhārā-pūrvakam dattavān-mudā || [149\*]  
 285 <sup>1</sup>Sarasa-Sadāśivarāya-kṣhitipati-varyasya kīrti-dhuryasya [1\*] sā(śā)-  
 286 sanam-idam sa(śā)rāsana-Dāsa(śa)rathēr-amita-hēna(ma)-dāna-rathē(yē)h | (||) [150\*]  
<sup>2</sup>Mṛida(du)-pa-  
 287 dam=iti tān(tā)mra-sāsan-ārtītam mabita-Sadāśivarāya-sāsanēna [1\*]  
 288 abhapad=anugunam yachō-mahimnā sarasatarēṇa Sabhāpati-Sva-  
 289 yambbhūh | (||) [151\*] <sup>3</sup>Sadāśiva-mahārāya-sāsanād-Vīra-ātmajaḥ | tva-  
 290 shtā śrī-Vīrapāchāryō vyalikhat-tām(tā)mra-sāsanam | (||) [152\*] Dāna-pāla-  
 291 nayōr-madhyē dānāch=chhrēyō=nupālanam | dānā[t\*]=svargam=avāpnōti pā-  
 292 lanād=achyutam padam | (||) [153\*] Sva-dattā[d=] dvigunam(pa-)puṇyam  
 para-datt-ānupālanam [1\*]  
 293 para-datt-āpahārēṇa sva-dattam nispha(shpha)lam bhavēt | (||) [154\*] Sva-  
 dattām para-  
 294 dattām vā yō harēta vasumdharam | <sup>4</sup>shashthir-varsha-sahasrāpi vishthā-  
 295 yām jāyatē krimih | (||) [155\*] Ēk=aiya bhagini lōkē sarvashām=ēva  
 bhūbhū-  
 296 jām | na bhōjyā(gyā) na kara-grāhyā dēva-dattā vasumdhara | (||) [156\*]  
 Sāmānyō=<sup>5</sup>  
 297 yam dharma-sētur-nṛipāpām kālē kālē pālanīyō bhavadbhis=(dbhih |) sarvā-  
 298 n=ētān=bhāvinaḥ pārtthiv-āmdrān=bhūyō bhūyō yāchatē Rāmachandrah || [157\*]  
 Śrī ||  
 299 Śrī-Virūpāksha [11\*]

## 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 *Mysore 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-Belgoḷa*, published in 1889.<sup>6</sup> 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 "Bhadrabāhu, Chandragupta, and Śravaṇa-Belgoḷa," 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.<sup>7</sup>

<sup>1</sup> Metre: Giti.

<sup>2</sup> Metre: Pushpitāgrā.

<sup>3</sup> Metre of verses 152-156: Ślōka (Anushtubh).

<sup>4</sup> Read *shashthir varsha*.

<sup>5</sup> Metre: Śālini.

<sup>6</sup> 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 Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.

<sup>7</sup> There are many *ākṣharas*, 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.



Śravaṇa-Belgola is a village between two hills in the Channarayana talukā 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 Pārśvanātha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of Kaṭavapra.

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 *akṣaras*, 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 *śrī* of *śrīmad*, 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 *r* in *kkram-dhhyāgata*, line 4, and (2) the doubling of *dā* (by *d*, in the usual manner) before *y* in *avabuddhya*, 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 *Rājadvait-kathā*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,<sup>1</sup> which purports to furnish grounds for identifying that 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 *Śrūta-Kēvalins*, died at Śravaṇa-Belgola, 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. 156 ff.<sup>2</sup> It is sufficient here to say what the contents of the record

<sup>1</sup> It seems likely (see *Inscriptions at Śravaṇa-Belgola*, Introd. p. 5, note 5) that the account in the *Rājadvait-kathā* may be based on a "well-known" Sanskrit work by Ratanandin, entitled *Bhadrabāhucarita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabāhucarita* (see *ibid.* p. 10, note 4) as placing the establishment of the Svētāmbara community in Vikrama-Saṁvat 896 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gāt'āśādam* instead of *gāt'āśādam*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhi (*sic*) in Surāshira.

<sup>2</sup> Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *drakṣya-siva*, as I then thought, but *krakṣya-siva*; 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 Śravaṇa-Belgola.—In his *Epigraphia Carnataca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, 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 *Rājadvait-kathā*.—In this reply, he has called in question, generally, the authority of the Jain *poṭṭavalis* or lists of the succession of pontiffs, 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 Hindūs, otherwise than in epigraphic records and in the *prajñaptis* of their doctrinal books; that I am aware of no *prima-facie* reasons 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 *Rājadvait-kathā*.—As regards the rest of his reply, the lameness 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 Tīrthamkaras (died, B. C. 543, or thereabouts),— otherwise called Mahāvira (by which name he is mentioned again in line 2),— 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 *prāptavān* 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 *Ganadhara* Gautama, 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 Jambūsvāmin of the usual list:<sup>1</sup> 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.<sup>2</sup> Next, it names four of the five *Śruta-Kēvalins*,— Vishṇudēva (= Vishṇunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven *Daśapūrvadhārin*,— Viśākha, Prōsthila, Kṛittikārya (the usual name is Kahatriyāchārya), Jayanāman (usually called Jayasēnāchārya), Siddhārtha, Dhṛtiśhēpa, and Buddhila (= Buddhilingāchārya; died about B.C. 230). And finally it names a person, Bhadrabāhusvāmin, 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 Buddhila and him,— and who is, in fact, to be identified with the Minor-*Āgāin* Bhadrabāhu II., who, according to the *paṭṭāvalis*, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty<sup>3</sup> that should last twelve years. And in consequence of this announcement, it continues, the entire *saṃgha* 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 believe, as he does, that the reading in line 6 is *Prabhāchandrēḥ=dm=drasī*, 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 at Śravanabelgoḷa*, p. 115, note 7).— “The construction is stated to be *Prabhāchandrēḥ + amā + anantala* etc., [*amā saha-namipē cha—Amara-Kōśa*.]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrēḥ adm=drasītalā*, 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 Guptigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭāvalis*, 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 Kadab grant, which purports to be dated in A.D. 813 in the reign of the Bāhtrākūṭa king Gōvinda III., and which expressly mentions the “*Guptigupta-muni-vrinda* or body of saints (i.e. community) of Guptigupta” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravanabelgoḷa*, No. 105), which apparently describes him as establishing a four-fold division of the *saṃgha*.

<sup>1</sup> See, for instance, Dr. B. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭāvalis* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 67 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

<sup>2</sup> It seems just possible, however, that it is the name, misplaced, of the Minor-*Āgāin* Lōhāchārya I., who came next after Bhadrabāhu II. (see, e.g., *Ind. Ant.* Vol. XI. p. 349, and Vol. XXI. pp. 68, 70).

<sup>3</sup> See page 28 below, note 3.



country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Katavapra," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* 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 palaeographic 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 palaeographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* 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 *Pramāṇyakamalamārtanḍa* and *Nyāyakumudachandrodāya*,—whose merits are praised by, among others, Jināsēna, the preceptor of the Rāshtrakūṭa 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 "Bhartṛihari and Kumārila," in the *Jour. Bo. Br. E. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartṛihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartṛihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.<sup>1</sup> Prabhāchandra quotes Bhartṛihari, and mentions Kumārila (pp. 221, 229); 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, Jināsēna mentions Prabhāchandra in his *Ādi-Purāṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivamś*, finished in A.D. 783-84, Jināsēna 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 *Paramēśvara* in the colophon of his *Pārisābhyudaya*, 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 *Ādi-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 Jināsēna is mentioned in the *Jayadhavalakṣī*, 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<sup>2</sup> of the *Ādi-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 Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-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 Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa 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

<sup>1</sup> Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

<sup>2</sup> Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāṇa*. This, however, is a *sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.



certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanēmidatta, is by reference to a verse in the *Kaṭhākhōṭa*, which, with a correction, stated by him, of *Bharatē* for *bhavatī*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — "Here, indeed, in (the land of) Bharata, at the excellent city named Mānyakhēṭa, there was a king named Śubhatuṅga; his councillor was Purushōttama." Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mānyakhēṭa was commenced in the time of Gōvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatuṅga of the verse in question is at any rate not Kṛishṇa I. And, plainly, even if Brahmanēmidatta says anything more explicit, the opinion of this "modern writer" must be rejected in favour of the palaeographic evidence. The Śravaṇa-Belgoḷa epitaph, and the death of Prabhāchandra 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. Leumann tells us, "the initial fact of the Digambara tradition."<sup>1</sup> It established the separate existence of the Digambara and the Śvētāmbara 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. 22 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-*Aṅgin* Bhadrabāhu II. became pontiff, which was in B.C. 53 according to the *paśṣadvaita* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.<sup>2</sup> 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,<sup>3</sup> 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 Śravaṇa-Belgoḷa was marked by the impress 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-Kēvalin* Bhadrabāhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Aṅgin* Bhadrabāhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbala and Viśākhachārya,<sup>4</sup> the disciple, and in B.C. 39 or 31 the successor, of Bhadrabāhu II.

#### TEXT.<sup>5</sup>

1 Om Om Siddham Om Om Svasti<sup>6</sup> [||\*] Jitam<sup>7</sup>-bhagavatā śrīmad-  
dharma-tī[r]ttha-[v]i[dhāyina Varddhamānēna samprāpta-siddhi-sukhy-āmrīt-

<sup>1</sup> A literary mention of it is to be found in the *Upasargakēvaligala-kathā*,—"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. 99).

<sup>2</sup> See *Ind. Ant.* Vol. XX. pp. 359, 360.

<sup>3</sup> See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Udasagadasā* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

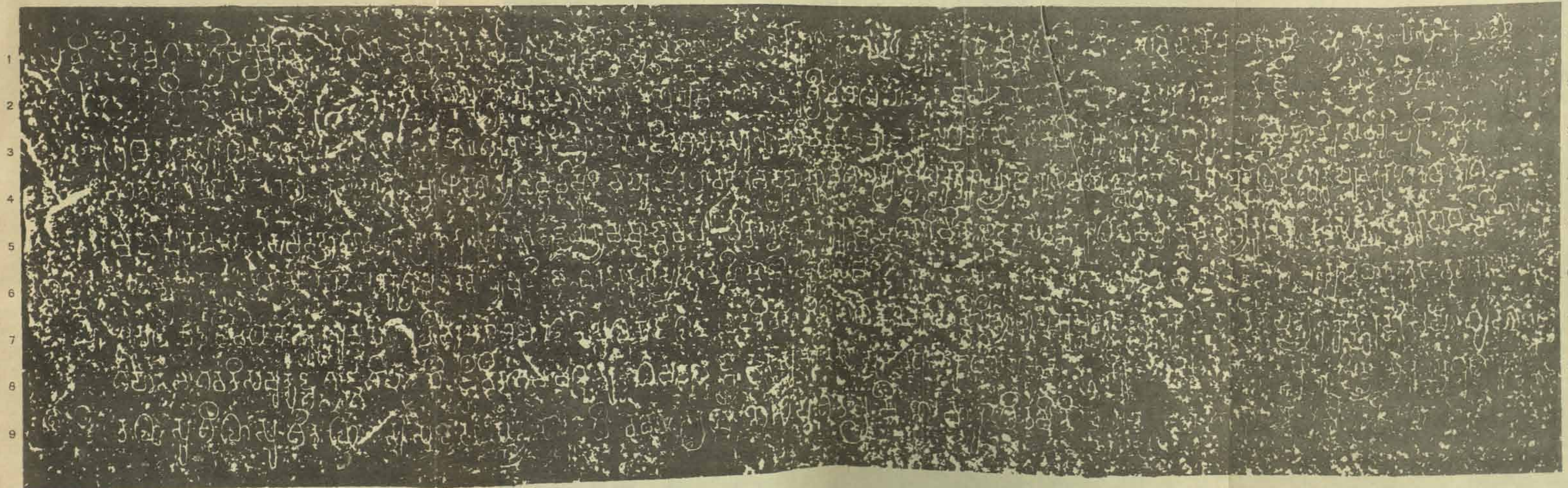
<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

<sup>5</sup> From the ink-impressions.

<sup>6</sup> In each case, the *om* is represented by a plain symbol: two of them stand before line 3; 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 expletives in the order in which, I think, they were intended to be read over.

<sup>7</sup> Metre: Ślōka (Anuṣṭubh); and in the following three verses.











- ātmanā [11\*] Lōk-ālōka-day<sup>1</sup>-ādhar[ā] vastu sthānu chariahpu cha [1\*] sach-  
[ch\*]id<sup>2</sup>-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā [11\*]
- 2 Jagaty-achintya-māhātmya[m] pūj-ātīśaya[m-iyusha]h<sup>3</sup> [1\*] tīrtthakṛin-nāma-puṇy-augha-  
mah-ārchantya[itya]m-upōyushaḥ [11\*] Tad-anu śrī-Viśāl[ā]y[ā]m[m] jayaty-adya  
jagad-dhitam [1\*] tasya śāsanam-avyājam pravādi-mata-śāsanam [11\*]
- 3 Atha khalu sakala-jagad-udaya-karaṇ-ōdit[ē nira]tiśaya<sup>4</sup>-guṇ-āspadibhūta-parama-Jina-  
śāsana-sarva-samabhiwarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-  
sahasra-mahā[ha]ti Mahāvira-savitari pariṇirvṛtē
- 4 bhagavat-paramarshi-Gautama-gaṇadhara-sākshāchchishya<sup>5</sup>-Lōhāryya-Jambu-Vishṇu-  
dēv-Āparājita-Gōvard[dh]ana-Bhadrabāhu-Viśākha-Prōshthila-Kṛittikāryya<sup>6</sup>-Ja-  
yanāma-Siddhārttha-Dhṛitishēpa-Buddhil-ādi-guru-paramaripa-kkram-ābhyāgata-  
yanāma-Siddhārttha-Dhṛitishēpa-Buddhil-ādi-guru-paramaripa-kkram-ābhyāgata-
- 5 mahāpuruṣa-santati-samavadyōtit-ānvay[ē]<sup>7</sup> Bhadrabāhusvāminā Ujjayanyām-  
ashtāṅga-mahā-n[ī]mitta-tat[ī\*]va-jūṇa traikālyā-darśinā vimittēna dvādaśa-  
sainvatsara-kāla-vaishamyam-upalabhya kathitē sarvas-saṅgha uttarāpathād-  
dakṣiṇā-
- 6 patham-prasthitaḥ kramēṇ<sup>8</sup>-aiva janapadam-anēka-grāma-śata-samkhyā[m]  
mudita-jana-dhana-kanaka-sasya-gō-mahish-āj-āvi-kula-samākīrṇam-prāptavān-A t a h  
āchāryyaḥ Prabhāchandrō nām-āvanitālā<sup>9</sup>-lalāma-bhūtē-th-āsmīn-Kaṭavapra-nāma-
- 7 k-ōpalakṣitē vividha-taruvara-kusuma-phal-āva[li]-virachanā-śabala-vipula-sajala-  
jalada-nivaha-[n]il-ōpala-talē varāha-dvīpi-vyāghra-rkṣa-tarakṣu-vyāḥa-mṛiga-kul-  
ōpachit-ōpatyak[ē] kandara-dari-mahāguhā-
- 8 gahan-ā[ā]bhōgavati samuttunga-āringō śikha[r]iṇi jivita-śēham-alpatara-k[ā]lam-  
ava[ḥ]uddhy-ā[tsa]nā<sup>10</sup> sucharita-tapa-samādhim-ārādhayitum-āprichchya nir-  
avaśēshēpa saṅgham viśriya śishyēṇ-aikēna prithulatar-āstirṇa-
- 9 talāsu śilāsu śitalāsu ava-dēham samnyasy-ārādhitavān [1\*] Kramēṇa sapta-  
śatam-ṛishipām-ārādhitam-iti [11\*] Jayatu Jina-śāsanam-iti Ōm<sup>11</sup> [11\*]

## TRANSLATION.

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

<sup>1</sup> Mr. Rice read "day"; and has shown the v in his lithograph. But I think that the marks below the d are not intentional.

<sup>2</sup> Mr. Rice has shown the second cā in his lithograph. But there is no indication of it in any of the ink-impressions.

<sup>3</sup> The akṣaras between ya and h are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shown in his lithograph.

<sup>4</sup> The akṣaras nira are not shown at all in Mr. Rice's lithograph or text; in both, the reading is "ōdit-dīśaya". But there is a distinct space, which requires to be filled up, between the ts and the ti. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

<sup>5</sup> The reading here is perfectly distinct.

<sup>6</sup> I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read "dārya", and to take it in composition with the following word. But there seems to be a plain indication that "dārya" was written.

<sup>7</sup> The impressions last received make the real reading here quite clear.—A comparison of kramēṇa, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, [kramēṇa] came to be turned into drāṇēṇa-aiva,—or, to be exact, into asāṇēṇa-aiva.

<sup>8</sup> The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—Prabhāchandrō-am-dānitalā,—is one which is not supported by any use of and that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

<sup>9</sup> The word which follows this in the original, is sucharita; not suchakitaḥ, 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 dāśasāḥ here,—shown also in his lithograph,—is unsuitable and meaningless. The d and the nāḥ are distinct. The middle syllable, where he shews dāsa as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as tsā, I make a word which at any rate gives good sense.

<sup>11</sup> Here, again, the ōm is expressed by a plain symbol.



(was) the very essence of the nectar of happiness (effected) 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 *Tirthaṅkara*,—pervades both inanimate and animate nature! And further, victorious even to-day, at the famous (city of) *Viśālā*, is his doctrine, beneficial to the world, guileless, (and) refuting the tenets of (opposing) disputants!

(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<sup>1</sup> 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 *Paramarshi*, the *Gaṇadhara* *Gautama*, and the veritable disciple *Lohārya*, and *Jambu*, *Vishṇudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōshṭhila*, *Kṛittikārya*, *Jayanāman*, *Siddhārtha*, *Dhṛitishēṇa*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, 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 *Ujjayani*,<sup>2</sup> (that there was to be) difficulty,<sup>3</sup> 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 *Kaṭavapra*,—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, glens, 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*!

<sup>1</sup> *Mañati*; line 3. For analogous instances of the use of *mañat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *udaa-mañat*, 'very proud,' and *śruti-mañat*, 'great in sacred learning.'

<sup>2</sup> *Ujjayanyā*, line 5, seems to construe best in connection with *apalābhya kathita*. If it is preferred to take it in connection with *jāṇā*, 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 *Mālwa*. And the more general consensus of tradition locates the pontiffship of *Bhadrabāhu* in *Mālwa*,—at a place named *Bhādāpur*, *Bhaddāpūri*, or *Bhāḍāpur*, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

<sup>3</sup> *Paishānya*, 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 (difficulties), 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. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).



## No. 3.—UDAYPUR INSCRIPTION OF APARAJITA;

[VIKRAMA.]SAMVAT 718.

By F. KIELKORN, 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 Mēwād 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 ⅜" and ⅝". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrapāṭaṇ inscription<sup>1</sup> of Durgagana 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*, *ṣa*, *na* and *va* 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 *bālā*, l. 7), from the shape of the sign for *ā* (in *asurañjita*, l. 5, and *pañchamī*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇānām* and *sahnisivāṣṭam*, l. 9.<sup>2</sup> 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 *Indian 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.' 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. 660 or 661; 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 *svachchhatayaśa*, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nāgārjunī hill cave inscriptions of Anantavarman;<sup>3</sup> 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

<sup>1</sup> See the Plate in *Ind. Ant.* Vol. V. p. 180.

<sup>2</sup> Compare the final *t* on the one hand e.g. with the final *t* in lines 13 and 17 of the Mandasār inscription of Mālava-Samvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kapsawa inscription of Mālava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* e.g. with the final *m* towards the end of line 1 of the same Mandasār inscription, and that in line 13 of the Jhālrapāṭaṇ inscription of Durgagana.

<sup>3</sup> *Gupta Inscr.* Plate xxi.



inscription of Īśvaravarman,<sup>1</sup> 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 *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* 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.<sup>2</sup>—As regards the representation of the medial vowels, it may be noted that *ā*, *i*, *ī*, 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 *ā*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *ū*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ē* and *ai*, which together occur 40 times, are, with a single exception<sup>3</sup> in the case of *ē*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *ōm namaḥ* at the beginning, and the date and the words *namaḥ Puruṣōttamāyaḥ* 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, *bāla*, ll. 7 and 11, *abdhi*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *evandhakti*, l. 6, and *vrahmachāriṇaḥ*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-ādhiḥkētu* and *Puruṣōttamāyaḥ*, l. 12; *th* instead of *ṭh* in *kuthārḍh*, l. 2; *ri* instead of *ṛi* in *trilōkyām*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Māgrasīrsha*, l. 12; and *t* is doubled before *r* in *yatten*, l. 9, and in *pauttrēṇa*, 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 *kālē* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛishṇa, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*raja*), named Aparājita,<sup>4</sup> who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the Mahārāja Varāhasimha, '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 Varāhasimha, in verses 6-8 records that his wife, Yaśōmati, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy of Kaiṭabha.' 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 Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara, and engraved by Yaśōbhata, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishṇu-Kṛishṇa) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgasīrsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Puruṣōttama.'

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.

<sup>1</sup> *ibid.* Plate xxxi. A.

<sup>2</sup> In the conjunct *ay* the sign for *ā* is everywhere, except in the word *bāsaṅga* in line 5, written above the line, *e.g.* in *farasṅga*, l. 8.

<sup>3</sup> In *namēṣu* in line 10, where, owing to the *akṣara* *stya* immediately above *mē*, and to the superscript signs of the two *akṣaras* which precede *mē*, there was no room for the superscript sign of *ā*.

<sup>4</sup> The name of Aparājita does not occur in the list of the Guhila princes of Mōwāt, given in *Ind. Ant.* Vol. XVI. p. 246.



२ ३  
 ४ ५  
 ६ ७  
 ८ ९  
 १० ११  
 १२ १३





TEXT.<sup>1</sup>

- 1 <sup>Om</sup> namaḥ ||\* Sprishta<sup>2</sup> vakṣasai ilaya<sup>3</sup> ~~hacarnhai~~[h\*] kāchit-kach-  
ākaraḥpād-anya kama-parēṇa pāda-patanaiḥ kaṇṭha-grahēṇ-āparā | dhanyās-tā  
bhuvanō surēndra tanavō<sup>4</sup> yāḥ prāpitā nirvṛitiḥ
- 2 smṛitv-ēttihāṁ sprihayanti gōpa-vanitā yasmāi as pāyād=Dhārīḥ || 1 ||\*  
<sup>5</sup> Lakṣmī-līl-ōpadbhāṇāṁ pralaya-jalanidhi-sthāyino gaṇḍa-sailā |<sup>6</sup> darpōdvṛitt-  
āsūrēndra-drumagahanavann-chebhēda-dakṣhāḥ kuthā(ṭhā)rāḥ ||\*
- 3 saṁsār-āpārāvāri-prasara-ṛaya-samuttārapō baddha-kakāhyā |<sup>7</sup> dōrddāṇḍāḥ pāntu  
Śaurē=tribhuvānabhavan-ōttambhāna-stambha-bhūtāḥ || 2 ||\* Rājā<sup>8</sup> śri-Guhil-  
ānvay-āmala-payōrāsau sphurād-didditi- |<sup>9</sup> dhvasta-dhvānta-samū-<sup>10</sup>
- 4 ha-duṣṭa-sakala-vyāl-āvalēp-āntakṛit | śrīmān-ity-Aparājitaḥ kṣhitibhṛitām=  
abhyarchitō mūrdhabhir-<sup>11</sup> vṛitta-svachchhatay-aiva kaustubha-mapir-jjātō  
jagad-bhūṣhaṇam || [3] ||\* <sup>12</sup> Śiv-ātma-jō-khaṇḍita-śakti-
- 5 sampa- |<sup>13</sup> d=dhuryaḥ samākṛānta-bhujāṅgaśatru[h\*] | tēn=Endravat=Skanda  
iva prapētā |<sup>14</sup> vṛitō mahārāja-Varāhasimhaḥ || 4 ||\* <sup>15</sup> Jana-grihītam=  
api kṣhaya-varjitam dhavalam=apy-anurañjita-bhūtalam ||\* sthiram=api pra-
- 6 vikāsi diṣō daśa bhramati yasya yaśō guṇa-vēṣṭitam<sup>16</sup> || [5] ||\* Tasya<sup>17</sup>  
nāma dadhati yaśō-matī |<sup>18</sup> gēhinī prapayinī Yaśōmatī ||\* chittam=utpatha-  
gataṁ nirundhati sā babhūva vinayād=Arundhati || [6] ||\* Ścīr=vvaudhaki<sup>19</sup>
- 7 Sthānu-ratā cha Gaurī vaidhavya-duḥkh-ōpahatā Ratiś=cha ||\* bālā  
tṛi(tri)lōkyām=atul-ōpamānā śmantinīnāṁ dhurī s=aiva jātā || [7] ||\* <sup>20</sup> Vilōky-  
śsau lakṣmīm svanayana-nimēśha-pratisamāṁ vayo-vittam raṅgat-tanutara-
- 8 taraṅg-āṅga-taralam ||\* <sup>21</sup> taran=samāsār-ābdhim viśama-viśaya-grāha-kalilam  
sthiram pōt-ākāram bhavanam<sup>22</sup>=akarōt-Kaṭabharipō[h\*]<sup>23</sup> || [8] ||\* <sup>24</sup> Sūchir-  
vvisphōṭayantaḥ sphuṭita-puta-rajō-dhūsarāḥ kētakīnām=ādhunvantaḥ kalāpān=  
madakala-
- 9 vachasām<sup>25</sup> nṛityatām barhiṇānām<sup>26</sup> ||\* mēgh-ālir=vvikshipantaḥ salilakapa-  
bhṛitō vāyavaḥ prāvṛishēnyā vānty=uchchair-yattra<sup>27</sup> tasmin=Puru(ra)-Naraka-  
ripōr=mmandiram saṁnivisṭam || [9] ||\* Yāvad=bhānōḥ khurāgra-vrapita-jalamu-

<sup>1</sup> From rubbings supplied to me by Mr. Gaurishankar Hirschand Ojha.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metro: Śārdūlavikṛīḍita.<sup>4</sup> Tana appears to be used here in the sense of *tanu*, 'a slender or graceful woman.'<sup>5</sup> Metro: Sragdharā.<sup>6</sup> These signs of punctuation are superfluous.<sup>7</sup> Metro: Śārdūlavikṛīḍita.<sup>8</sup> This sign of punctuation is superfluous.<sup>9</sup> What the author wishes to say is, I believe, -*dhvasta-duṣṭa-dhvānta-samū-*.<sup>10</sup> The rubbings have "*dhāḥvṛitta*", but the sign of *visarga* appears to have been struck out.<sup>11</sup> Metro: Upajāti.<sup>12</sup> These signs of punctuation are superfluous.<sup>13</sup> Metro: Drutavilambita.<sup>14</sup> Originally -*dhāḥvṛita* was engraved.<sup>15</sup> Metro: Rathōddhatā.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> This sign of punctuation is followed by two dots like the sign of *visarga*.<sup>18</sup> Metro: Indravajrā.—Read *Ścīr=ba*.<sup>19</sup> This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.<sup>20</sup> Metro: Śikharipi.<sup>21</sup> *Taran* either stands for *tārayat* (referring to *dhānasm*), or the masculine form is used instead of the feminine *taranī*, or rather *tarishyanti*.<sup>22</sup> The *akṣhara* *na* was originally omitted and is engraved below the line.<sup>23</sup> [Compare *dhāva-dōdhi-taravā gad-ydnapdītram mahat . . . . .* *Fishpōr-vidam mandiram*; *Ep. Ind. Vol. I. p. 156 f.—E.H.*]<sup>24</sup> Metro of verses 9 and 10: Sragdharā.<sup>25</sup> Read *adm*.<sup>26</sup> Originally *caḥkṣm* was engraved.<sup>27</sup> Supply *kālā*; compare *Ind. Ant. Vol. V. p. 181, verse 10*; *Vol. XIX. p. 58, line 12*.



- 10 chas-tuṅga-raṅgās-turaṅgā yāvat=krāmanti(ṇṭi) prithvi-talam-atula-jalā nō<sup>1</sup> samudrā[h\*] samudrā[h\*] yāvan=Mērōr=nnamōruprasava-surabhayō bhānti bhāgāḥ śubh-āgā[h\*] Śaurēr=[ddh]ām-āstu tāvat=kṛitaniyama-namad-vipra-
- 11 siddham prasiddha[m\*] || [10 ||\*] Dāmōdaraśya<sup>2</sup> pauttrēṇa sūnūnā Vra(bra)hmachāripaḥ [i\*] nāmā Dāmōdārēṇa=aiva kṛitā kāvya-vidambanā || [11 ||\*] <sup>3</sup> Bālēn=Ājita-pauttrēṇa sphuṭā Vatsaśya sūnūnā [i\*] Yaśōbhaṭēna <sup>4</sup>pūrv=ēyam=utkirṇā
- 12 vikaṭ-āksharā ||<sup>5</sup> [12 ||\*] ✽ Samvatsara-śatēṣhu saptasu(sv=) ashtādaś-ādhikēṣu(shu) Māgrā(rga)śirsha-śuddha-pañchami<sup>6</sup> pratishṭhā Vāsudēvasya [||\*] Namaḥ Puruṣōtamāyaḥ<sup>7</sup> ||

No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTSCH, PH.D.

Pithāpuram, the residence of a Zamindār in the Gōdāvari district, contains a Vaishṇava temple, named Kuntī-Mādhava. 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 specially interesting on account of their references to the Eastern Chālukya 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.<sup>8</sup>

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 Pithāpuram 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 *i* and *ī*; *ih* is rarely distinguished from *dā*; and consonants are frequently doubled after an *anusvāra*. 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*.

<sup>1</sup> 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.'

<sup>2</sup> Metre of verses 11 and 12: Ślōka (Anuṣṭubh).

<sup>3</sup> Originally *śālāṅkita* was engraved; but in the third *akṣara* (ad) the superscript line, which turns *ś* into *ś*, appears to have been struck out again.

<sup>4</sup> Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhālrapāṭan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pūrv*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

<sup>5</sup> Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

<sup>6</sup> Read *pañchamī* or *pañchamgaṇ*.

<sup>7</sup> Read *Puruṣōtamāya*.

<sup>8</sup> *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.



The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Māsa-samkrānti*) of Śaka-Samvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavāḍa in the district (*viśaya*, ll. 148 and 151, or *dēśa*, l. 135) of Prōlunāṇḍu was granted to the temple which contains the inscription, by Jāyāmbikā (v. 53), Jāyamāmbā (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (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 Piṭhāpuram that Navakhaṇḍavāḍa is close to Piṭhāpuram itself and is still in the possession of the Kuntī-Mādhava temple. That the district of Prōlunāṇḍu included the country on the southern side of Piṭhāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāṇḍu, a subdivision of Gaṅgagōḍa-Chōḍa-valanāṇḍu.<sup>1</sup> The *Madras Survey Map* of the Piṭhāpuram Division shows, about 1½ mile E.S.E. of Piṭhāpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada 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 imprecations (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kauṭāchāri of Śrīpiṭhāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive *Velanāṇḍi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēśvaram inscription of Gaṇapatī.<sup>2</sup> 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 Elavarru plates of the Eastern Chālukya king Amma II., according to which Elavarru, a village north of Tsandavōlu in the Rēpalle tālukā of the Kistna district, belonged to the district (*viśaya*) of Velanāṇḍu.<sup>3</sup> In an inscription at Drākshārāma,<sup>4</sup> the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavrōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavrōlu, as the former capital of the chiefs of Velanāṇḍu.

Like the Redḍis of Koṇḍaviḍu,<sup>5</sup> the chiefs of Velanāṇḍu trace their descent from the Chaturthānvaya, 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, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishthira and ruled at Kirtipura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kirtivarman I. (v. 6); and that, after another interval, he was

<sup>1</sup> Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Virā-Chōḍa-Vinnagara, i.e. 'the Viṣṇu temple of Virā-Chōḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

<sup>2</sup> Above, Vol. III. No. 15, verses 17 and 34.

<sup>3</sup> *Ind. Ant.* Vol. XII. p. 91.

<sup>4</sup> No. 268 of 1893 in my *Annual Report* for 1893-94.

<sup>5</sup> See above, Vol. III. pp. 59 and 286.



followed by Mallavarman; his son, Rapadurjaya I.; his son, Kirtivarman II.; his son, Rapadurjaya II.; and his son, Kirtivarman III. Regarding these statements it may be sufficient to say that the town of Kirtipura is not known from other sources; that the name Kirtivarman was probably taken over from the Western Chālukyas; that Rapadurjaya 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 Tripētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shatsahasra country,<sup>1</sup> 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,<sup>2</sup> Malla I. is supposed to have been on friendly terms with the same mythical king, here named Tripētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shatsahasra country on the southern (bank) of the river Kṛishnavernā, obtained through the favour of the glorious Triṇayana-Pallava.'<sup>3</sup> The Yenamadala inscription further shows that the Shatsahasra country,<sup>4</sup> i.e. 'the country (containing) Six-thousand (villages),' is identical with the district (*nishaya*) of Konnātavāḍi, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattenapalle 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 Amarāvati.

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, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,<sup>5</sup> 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 Kākatīya inscription on the right door-pillar of the Bhīmeśvara temple at Guḍivāḍa,<sup>6</sup> where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

<sup>1</sup> In an inscription at Drākabārāma (No. 274 of 1893), the 15th king of the Table, Goṅka II., bears the title Trisatōttarashatsahasrāvaninātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'

<sup>2</sup> See the quotations, above, Vol. III. p. 286, note 2.

<sup>3</sup> See above, Vol. III. p. 95.

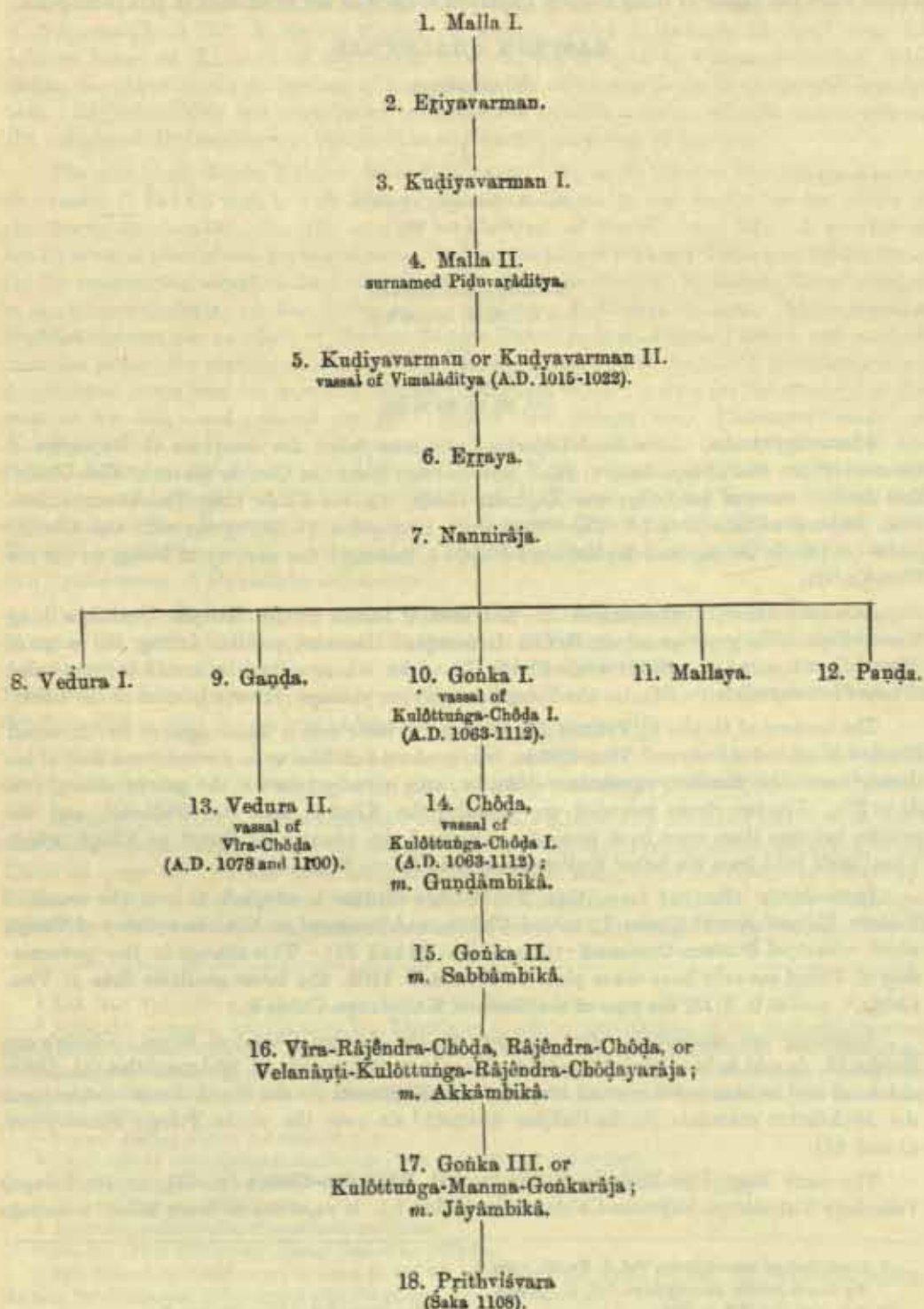
<sup>4</sup> Mr. H. Krishna Sastri contributes the following note:— "A certain class of Brāhmanas in the Telugu country are called Āravēlu-Niyōgina. According to the popular opinion, these Brāhmanas entered the Government service in the time of the Muhammadan rule and called themselves Āravēlu-Niyōgina, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmanas, as Muliknāḍuvāra (see above, Vol. III. p. 24), Śīrnāḍuvāra, Kāśināḍuvāra, Velnāḍuvāra, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgina also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. 'the Six-thousand,' would be identical with the Shatsahasra country of the inscriptions."

<sup>5</sup> *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

<sup>6</sup> No. 539 of 1893 in my *Annual Report for 1893-94*. According to No. 540, the ancient name of the Bhīmeśvara temple at Guḍivāḍa was Kundēśvara; see *ibid.* p. 5.



## THE CHIEFS OF VELANANDU.



Before considering the descendants of Kuḍyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

#### EASTERN CHALUKYAS.



Ammaṅgayambā, the wife of Rājarāja I., is here called the daughter of Rājendra of the race of the Sun (*Sūrya-kula*, v. 20). But we know from the Chellūr plates of Vira-Chōḍa<sup>1</sup> that the full name of her father was Rājendra-Chōḍa, i.e. the Chōḍa king Parakēsarivarman, alias Rājendra-Chōḍadēva I.<sup>2</sup> The Pñhāpuram inscription (v. 23) agrees with the Chellūr plates (v. 18) in stating that Kulōttuṅga-Chōḍa I. bestowed the country of Vēṅgi on his son Vira-Chōḍa.

As stated above, Kuḍyavarman II. had been a vassal of the Eastern Chālukya king Vimalāditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalāditya's grandson, Kulōttuṅga-Chōḍa I., under whose orders he is said to have ruled the Andhra-maṇḍala (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedura II., is stated to have won a battle against an unnamed Pāṇḍya king under orders of Vira-Chōḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmāntara-dēśa, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇā and the Gōḍāvarī, and the country between them must have formed a portion of the country of Vēṅgi or Vēṅgi, which Vira-Chōḍa held from his father Kulōttuṅga-Chōḍa I. (vv. 23 and 30).

Immediately after we learn that Kulōttuṅga-Chōḍa I. adopted as son the cousin of Vedura II. and son of Goṅka I., named Chōḍa, and bestowed on him the country of Vēṅgi, which contained sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vēṅgi can only have taken place between A.D. 1100, the latest available date of Vira-Chōḍa,<sup>3</sup> and A.D. 1112, the year of the death of Kulōttuṅga-Chōḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chōḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhīmanātha (at Drākshārāma) and to have ruled over all kings between Kālahasti (in the North Arcot district) and the Mahēndra mountain (in the Gañjām district),<sup>4</sup> i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vira-Rājendra-Chōḍa (v. 44), Rājendra-Chōḍa (v. 51), or (in Telugu) Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja (l. 141 f.), is reported to have killed a certain

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. II. p. 232.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284.

<sup>4</sup> 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 **Kulottunga-Chōḍa II.**<sup>1</sup> A certain **Bhima of Kuḷam**, which is probably identical with the modern **Ellore** on the bank of the **Kollern lake**, was put to flight by **Vikrama-Chōḍa.**<sup>2</sup> This **Bhima** may have been a predecessor of the other **Bhima** who is mentioned in the present inscription. **Rājendra-Chōḍa** is further stated to have made valuable presents of gold and jewels to the temple of **Bhīmēśvara** or **Bhīmanātha** at **Dākshārāma**<sup>3</sup> (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulottunga-Manma-Gonkarāja** (l. 142 f.), took to wife **Jāyāmbikā**, who belonged to the family of the chiefs of the **Parvatāpara-maḥi**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Siva** and **Vishṇu** at **Nādeṇḍla** in the **Narasarāvupēṭa tālukā** of the **Kistna district.**<sup>4</sup> Like the chiefs of **Velanāḍu**, they belonged to the **Chaturthakula**, i.e. the **Śūdra** caste, and were **Mahāmapādalēśvaras.** Their ancestor **Buddhavarman** was an officer of the first Eastern **Chālukya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'<sup>5</sup> **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśāsana**,<sup>6</sup> i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**<sup>7</sup> or **Koṇḍapaḍmaṭi**,<sup>8</sup> i.e. '(ruler of the country) to the west of the hill.' In inscriptions of **Śaka-Saṃvat 1052** (No. 227 of 1892) and 1069 (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulottunga-Chōḍadēva.**'<sup>9</sup> Accordingly they appear to have been dependents of the Eastern **Chālukya** king **Kulottunga-Chōḍa II.** In **Śaka-Saṃvat 1087**, **Koṇḍapaḍmaṭi-Buddharāja** was a vassal of a king **Rājārāja**,<sup>10</sup> to whom, as will be shown below, also **Prithviśvara** of **Velanāḍu** was subject.

To return to **Jāyāmbikā**, the wife of **Goṅka III.**,—she is proved to have been the daughter of one of the chiefs of **Nādeṇḍla**, who, like the chiefs of **Velanāḍu**, belonged to the **Śūdra** caste and were tributary to the Eastern **Chālukyas.** She built or rebuilt the temple of **Kuntī-Mādhava** at **Śrīpīṭhapura**<sup>11</sup> (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrīsimhagiri** (v. 56), i.e. at **Śrīsimhāchalam** in the **Vizagapatam tālukā.**

The last name in the list is **Prithviśvara** (v. 58) or **Prithviśvara** (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 **Gōḍāvari** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanāḍu** whose names are given in the Table on page 35. To the 14th king, **Chōḍa**, has to be assigned an inscription of **Velanāṭi-Rājendra-Chōḍa** at **Drākshārāma**,<sup>12</sup> which is dated in **Śaka-Saṃvat 1042** and in the **Chālukya-Vikrama** year 45, and which suggests that, after the death of **Kulottunga-Chōḍa I.** (**Śaka-Saṃvat**

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>2</sup> *South-Indian Inscriptions*, Vol. II. p. 308.

<sup>3</sup> From the numerous inscriptions in the **Bhīmēśvara** temple at **Drākshārāma** in the **Rāmachandrapuram tālukā** of the **Gōḍāvari** district, it appears that the ancient form of the name **Drākshārāma** was **Dākshārāma**, **Dakshatāpōvanna**, **Dakshavāṭa**, or **Dakshavāṭikā**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Guddavāḍuṇḍu**, a subdivision of **Gāṅgagōṇḍa-Chōḍa-velanāḍu.** See my *Annual Report* for 1893-94, p. 5.

<sup>4</sup> See my *Annual Report* for 1892-93, p. 3.

<sup>5</sup> *Giripratikṣit tritapatigṛāmaśaṭ maḥi*; Nos. 214, 233 and 239 of 1892.

<sup>6</sup> Nos. 227, 228 and 241 of 1892.

<sup>7</sup> No. 241 of 1892, and No. 216 of 1893.

<sup>8</sup> Nos. 228, 234 and 237 of 1892.

<sup>9</sup> *Kulottunga-Chōḍadēva-dīvyāśrīpāḍā-drādḥaka.*

<sup>10</sup> See No. 216 of 1893 in my *Annual Report* for 1893-94.

<sup>11</sup> This form of the name occurs in verses 54 and 66, while the prose portion (ll. 132, 152 and 168 f.) employs the form **Śrīpīṭhapuram**, which agrees with the present name **Pīṭhapuram.**

<sup>12</sup> No. 345 of 1893 in my *Annual Report* for 1893-94.



1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṃvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍla of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, who was the son of Chōḍa.<sup>1</sup> In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Chālukya-rājya-bhavana-māla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṃvat 1058 and belongs to the time of Velanāṇṭi-Chōḍa, the son of Goṅka and Sabbāmbikā.

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

Name of chief.	Śaka date.	Number of copy.
Velanāṇṭi-Goṅka son of Rājendra-Chōḍa . . . . .	1060	216 of 1892.
Kulōttuṅga-Chōḍa-Gāṅḍēya-Goṅkarāja . . . . .	1060	275 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1061	227, 265 and 384 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1062	223 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa .	1065	231 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1072	234 of 1892.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1073	264 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1075	228 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1077	270 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1079	268 of 1893.

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṃvat 1085 to 1102, with Prithviśvara, during whose reign the Piṭhāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

<sup>1</sup> No. 344 of 1892 in my *Annual Report for 1892-93*.



Śaka-Samvat 1066-67.<sup>1</sup> A tabular list of the inscriptions of Prithviśvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulottunga-Velaṅṭṭi-Rājendra-Chōḍayarāja . . . . .	1085	238 of 1893.
Kulottunga-Rājendra-Chōḍayarāja . . . . .	1085	256 of 1893.
Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōḍayarāja, son of Kulottunga-Chōḍa-Gaṅkarāja . . . . .	1085	267 of 1893.
Kulottunga-Rājendra-Chōḍayarāja . . . . .	1087	225 and 236 of 1893.
Velaṅṭṭi-Kulottunga-Rājendra-Chōḍayarāja . . . . .	1102	413 of 1893.

TEXT.<sup>2</sup>

A.— West Face.

- 1 श्रीकांक्ष निजोदरात्तरचरद्भ्रांडपंडावनव्यापाराभिरतस्य
- 2 वेद[श्रि]साभावासभूमर्हरेः । नाभ्यंभीरुहगङ्गरापवरकादाविम्ब-
- 3 भूवात्मभूतादिप्रकटप्रपंचरच[ना]दक्षः पुराणीव्ययः । [१\*] तत्पादां-
- 4 वरुहार्हद्विचिन्ताज्जने<sup>3</sup> चतुर्त्यान्वयस्त्रैलोक्यैकगुरोर्हरेः
- 5 पदतलाग्निमाधवाहो यथा<sup>4</sup> [१\*] तस्मिन्विस्मितसूरिसंहतिनुतीभूदि-
- 6 द्रसेनो ह्यपो राज्ञा धर्मसुतेन संग्रविधिः<sup>5</sup> प्रीतेन पुत्रीकृतः<sup>6</sup> । [२\*]  
प्रीतिः<sup>7</sup> खेता-
- 7 तपत्रं चतकविरचितं दण्डमाखंडलाभो व्योम्नि चोमं वितानं सकलनृपज-
- 8 नप्राप्त्यसिंहासनाहं [१\*] नानावादिचक्रं खेध्वनिभिरभिनुतां<sup>8</sup> मंगलालत्ति-
- 9 कांच प्रादादध्मात्मजीस्मात्तुहिनचर्यसिते<sup>9</sup> चामरे चारुरूपे । [३\*] च-
- 10 शेषसुखे<sup>10</sup> भोगभागधैर्यैकभा[ज]नं [१\*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४\*] सोयं धर्मनृपा[लद]नखिलस्मापालचिह्नाच्चिरं<sup>11</sup> राज्यं
- 12 प्राप्य<sup>12</sup> जीवितानरुचिभिर्भूमंडलं मडयन्<sup>13</sup> [१\*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रमुदितास्तारागणैर्व्वीजितो<sup>14</sup> राजा राजितचातुरंगपृतनासंवेष्टितो-
- 14 स्मिन्पुरे । [५\*] यातेषु केषुचिदशेषधराधिपेषु तदंशजेषु विजितारिपरा-

<sup>1</sup> See my *Annual Report for 1893-94*, p. 5 f.

<sup>2</sup> From ink on *catapages*, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read विभुतां.

<sup>4</sup> Read यथा.

<sup>5</sup> Read छत्रः.

<sup>6</sup> Read दैवता.

<sup>7</sup> Read जीवैर्तुहिनं.

<sup>8</sup> Read चिह्नं राजाव्ययः; the *asura* of राज stands at the beginning of the next line.

<sup>9</sup> Read मण्डपं.

<sup>10</sup> Read मण्डपं राजा राजा.

- 15 क्रमेषु [1\*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयशास्ता समस्तजगतामध<sup>1</sup>  
कीर्त्ति-  
16 वर्मा । [६\*] तदंशो मल्लवर्माभूत्तत्सुतो रणदुर्जयः [1\*] वै[रि]णो रण-  
17 रंगस्थमीचितुं यन्त्र<sup>2</sup> सिंहरे । [७\*] ततो निखिलभूपालमौलिजा-  
18 लितशासनः [1\*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रोभूद्रणदुर्जयः । [८\*] त-  
19 त्युवः कीर्त्तिवर्मा । अनेकहस्त्यश्वपदातिवर्माविनिर्जिताराति-  
20 कुलः कलावान् [1\*] शशास पृथ्वी<sup>3</sup> प्रधितः(ः)प्रतापस्तदात्मजो मल्लनृ-  
21 पोतिवीरः । [९\*] अध<sup>4</sup> विण्वेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-  
22 ज्ञः [1\*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्त्रिवानास्थितसिंहवि-  
23 क्रमः[ः] । [१०\*] सोयं गंगकलिङ्गवङ्गमगधानंध्रान्पुलिंदा[न्\*] नृपान्वीरः  
24 कुंतलकेरलचितिपतोन्गौडान्मपांद्याधिपान् [1\*] जित्वा भोजमराट-  
25 लाटकटकांदैत्यान्निवाखंडलो<sup>5</sup> राजा<sup>6</sup> भ्राजितपट्सहस्र-  
26 जगतीमासाद्य सत्त्वप्रतः । [११\*] विविधविभवराजद्राजसंघाभिरा-  
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्य<sup>7</sup> [1\*] पुरमिव धनदस्य त्र्योनि-  
28 [व]सैकभूमिर्जनदपुरसमाख्यंत्तस्य राज्ञो बभूव । [१२\*] तत्रायं  
29 धन[द]पुरे सुरारितुल्यः कल्याणैः[ः] स्वकुलपरंपरानुयातैः [1\*] कौत्सेया-  
30 त्स[म]धिगतेर्महीपचिह्नैस्त्र्युक्तीशियदवनीं स मल्लभूपः । [१३\*] तत ए-  
31 लीयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिवल[धां]-  
32 तौघघ्नमद्युतिर्जातोभूजिजखड्गखंडितमहाचंडाग्रनिशाग्रतः<sup>8</sup> [1\*]  
33 यो लोके गुणयोगतः पिडुवलीदित्वाभिधानं ययौ दुःप्राप<sup>9</sup>  
34 त्रिदशैरशेषजगतामीशैस्समस्तैरपि । [१४\*] तस्मादभूत्कुडियवर्मानृपः  
35 प्रमाधी<sup>10</sup> वैरिचितीशमदमानमनोरधान<sup>11</sup> । यद्युबभूमिषु मनी-  
36 पितपूर्वपाथे<sup>12</sup> गोवर्णवा[र]वनिता मुदिताचरंति । [१५\*] तत्राखिलमहीचा-  
37 [र]पद्माकरसदृशदः<sup>13</sup> [1\*] घिमलादित्यदेवीभूचालुक्कान्वयभूषण<sup>14</sup> । [१६\*] त-  
38 स्त्र्याखिलचितिपमौलिकिरीटकीटिरत्नप्रभानिकरकांतपदवयस्य [1\*] सं-  
39 घा[म]भूमिषु चकार चिरं [जि]गीषोस्त्राहाय्यकं कुडियवर्मानृपोति-

<sup>1</sup> Read °मध.<sup>2</sup> Read चय.<sup>3</sup> Read °राज्यम्.<sup>4</sup> Read दुःप्रापं.<sup>5</sup> Read °पाथे गोवर्णं.<sup>6</sup> Read समुद्रिदः.<sup>7</sup> Read वं न.<sup>8</sup> Read °कान्दैत्यानिवा°.<sup>9</sup> Instead of *śūdr* the original has the impossible group *śūdr*.<sup>10</sup> Read प्रमाधी.<sup>11</sup> Read पूर्वो प्रधित°.<sup>12</sup> Read राजाभाजत.<sup>13</sup> Read °रधानाम्.<sup>14</sup> भूषण appears to be corrected from भूषणः.



- 40 [वी]र । [१७\*] ततस्माद्वाय्वसंतुष्टः 'कुडियवर्ममहीभृते ।  
विमलादित्यभूपाली
- 41 गुद्रवारइयं ददौ । [१८\*] राजराजस्तु तत्पुत्रो राजराज इव स्वयं ।  
निखिलेश्वर-
- 42 र्यदृमात्मा राजशेखरसंश्रयः । [१९\*] सोयं 'सूर्यकुलामृतापनैव-  
भवामम्यं-
- 43 [ग]यंवां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[ः\*] श्रीराजराजस्तदा ।  
नानाभू-
- 44 तसमस्तलोकविभवप्राप्तिप्रधानास्पदां<sup>१</sup> त्रैलोक्यैकगुरुर्ध्वं<sup>२</sup> सरसिजां त-  
45 चोपयेमे हरि[ः\*] । [२०\*] अजनि निजभुजोद्यदिक्रमाक्रांतविश्व-  
चित्तिभरणस-
- 46 मत्य[ि\*] श्रीकुलोत्तुंगचोडः [१\*] दिनकरमिव ताभ्यां यं करालध्वमा-  
47 णा प्रयित[व]डलभासं राजलक्ष्मीस्त्रिपेवे । [२१\*] तस्मादाविरभूद्वीरो  
वीर[ची]-
- 48 डः प्रतापव[ि]न् । कुमारः कुपितारातिराजव्यमदभंजनः । [२२\*] श्रीकुलोत्तुं-  
49 म[चो]डोपि पालयन्सकलामिलां [१\*] वीरचोडकुमाराय प्रददौ वेंगिमं-<sup>३</sup>  
50 डलं । [२३\*] कुचवर्ममहीपालः परिपाल्य वसुंधरां [१\*] स्वराज्यभ[ि]र-  
51 मखिलं स्वपुत्रे स्म नियुक्तव[ि]न् । [२४\*] ए०००यीभू[न्\*]नृपस्तस्मा-  
द्विचक्षुपरा-<sup>४</sup>
- 52 क्रमः [१\*] ततोभवन्नन्निराजसंहतारातिसंहतिः । [२५\*] तस्य  
प्रपंचितसमंचित-
- 53 पुष्पकीर्तिः पञ्चाभवन्नजिभुजार्जितराज्यभाजः [१\*] पुत्राः पवित्रचरिता  
[वे]दुरा-
- 54 र्यगंडर्गोक्तमाधिपतिमलयपंडसंज्ञाः । [२६\*] तेषां गोकमहीपालः  
पालय-
- 55 ब्रंभंडलं [१\*] श्रीकुलोत्तुंगचोडाज्ञां दधानोप्यधिक<sup>५</sup> वभौ । [२७\*]  
पुत्रस्तस्य

<sup>१</sup> Read कुच<sup>१</sup>.<sup>२</sup> The *s* of सूर्य is expressed by *s* and *u*.<sup>२</sup> Read 'तापव.<sup>३</sup> Read 'स्यद.<sup>३</sup> Read 'र्यया.<sup>४</sup> Read समर्थ.<sup>४</sup> The *anusvra* stands at the beginning of the next line.<sup>५</sup> The *anusvra* stands at the beginning of the next line.<sup>५</sup> Read 'दृष्ट.<sup>५</sup> The *ekshara* श्री appears to be corrected from some other *ekshara*, the second part of which was य.

- 56 समस्तराजनिकरप्रोद्यत्किरीटद्युतिश्रेणिशीर्षपदस्य<sup>1</sup> गौकनृपते[:\*] श्री-  
 57 चोडभूपोजनि [1\*] यद्वाहायुगपालिता वसुमती स्वास्थ्यं परं ध्यानशे रा-  
 58 [मे] राजनि राजलोकविनते<sup>2</sup> यावत्सुखं मेदिनी । [२८\*] तस्य  
 गौकक्षितीसस्य<sup>3</sup> भ्रा-  
 59 [तु]र्मा[ड]स्य धीमतः [1\*] बभूव [वे]दुरो नाम तनयो विनयान्वितः ।  
 [२९\*] अथ<sup>4</sup> म-  
 60 [धि]तवैरियूधे<sup>5</sup> प्रधित[गु]णे [वी]रचोडनरपाले । शासति राज्यं वेङ्गीमं-  
 61 डलमाखण्डलोपमे रेजे । [३०\*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-  
 62 कचयहणलं[प]टदक्षस्तः । श्रीवीरचोडनृपतेर्वंदुरक्षितीशम्भा-  
 63 चिव्यमाचरदयं चतुरप्रतापः । [३१\*] वे[दु]रो वीरचोडस्य शासनानुचर-  
 64 खिरं । पांड्यदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२\*] तस्मै श्रीवीरचो-  
 65 डक्षितिपतिरखिलक्ष्माभ[त]ां विष्मितानामग्रे सिंहासनाई सकलनृपज-  
 66 नप्राप्तितं संदिदेशं<sup>6</sup> । देशं चाग्रेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-  
 67 तरास्थं प्रादात्पुतस्य भूयो वेदुरनृपतये पातितारातिराजे । [३३\*] अ-  
 68 थ<sup>7</sup> पृथुतरकीर्त्ति[:\*] श्रीकुलोत्तुंगचोडः परनृपकुलमाधे<sup>8</sup> गौकभूप[1]-  
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्णागर्हणीयस्वभावं स्वत[नय]जन-  
 70 चिह्नैचोडभूप युयोज । [३४\*] ततश्चोडमही[प]ाय सूनवे स नृपीत्त-  
 71 मः । [प्रो]त[प्यो]डशसाहस्रं प्रद[दौ] वेङ्गिमंडलं । [३५\*] सीयं चोडक्षि-  
 तीशः प्रति-  
 72 नृपतिकु[लो]न्मूलनाभीलभीम[:\*] श्रीमहेंगोधरिचीमभिमतफलदां<sup>9</sup>  
 73 [पा]लयञ्छैलधीरः<sup>10</sup> । रेजे राजीवराजविजनयन[यु]गो योगगम्ये  
 74 पुराणे पुण्यन्विषावभील्लंभिखिलनृपजनाभ्यर्चितो भक्तियुक्तिं । [३६\*] त-  
 75 स्य<sup>11</sup> तिवर्गसहचर्य्यतिमात्रपूर्णतारापतिप्रतिभवक्लृपिः<sup>12</sup> प्रिया-  
 76 भूत् । लक्ष्मीरिवाचयगु[णा] पतिदेवतानांगुंडांविक्ता मरि<sup>13</sup> सदा परिकी-  
 77 र्त्तनीया । [३७\*] ताभ्याः<sup>14</sup> शचीवासवसन्निभाभ्यामग्रेषलोकस्थितिहेतुभू[त]:  
 78 । श्रीगौ[क]भू[पो]जनि राजलोककिरीटकीटीविलसन्निदेशः । [३८\*] यद्यु[हे]-  
 79 भिमुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:\*] श्रुत्वा वारिधरध्वनी[न]

<sup>1</sup> श्रेणि appears to be corrected by the engraver from श्रीणि; read श्रेणीशीर्ष.

<sup>2</sup> Read विनते.

<sup>3</sup> Read क्षितीशस्य.

<sup>4</sup> Read अथ.

<sup>5</sup> Read धितवैरियूधे प्रधित<sup>2</sup>.

<sup>6</sup> Read संदिदेश.

<sup>7</sup> Read अथ पृथुतर<sup>2</sup>.

<sup>8</sup> Read माधे.

<sup>9</sup> The *anusvara* stands at the beginning of the next line.

<sup>10</sup> Read चञ्चैल<sup>2</sup>.

<sup>11</sup> Read तिवर्ग.

<sup>12</sup> Read पुरं.

<sup>13</sup> Read मरि.

<sup>14</sup> Read ताभ्यां.



- 80 [घ]नपघे<sup>1</sup> लोकांतरस्था [च]पि । तद्युद्धोद्यमभूरिभैरववृ[ह]द्भेरी-  
 81 [र]वागंक्षया कार्य्ये[ष्वी]क्षितसिद्धिमस्य नितरामाशीर्धिराशासत । [३८\*]  
 ये[ना\*]-  
 82 खिलचितितलत्रिदशालयानां कूटेषु हाटकमया घटिता वि[र\*]-  
 83 लुः । कुंभा[ः\*] स्वकीयजय[घो]षणसंप्रयुक्तस्तंभां इवाभ्रचर[सं]-  
 84 <sup>2</sup>[सं]स्तुतकीर्त्तिनैव । [४०\*] ये[न] श्रीमद्भीमनाथस्य<sup>3</sup> च[क्रे] शाक्रं धाम  
 प्रस्थिता[य][ः\*]  
 85 स्वकीर्त्तिः [ः\*] हेन्ना<sup>4</sup> भून्ना पादविन्यासहेतोः प्रासादाद्यं [श्री\*]-  
 86 [म]निश्रेणि[के]व । [४१\*] यस्य श्रीकाळहस्तद्रिमहेंद्राचल[म]ध्य[गा\*]-  
 87 : । [भू]पाः पुष्पप्रवीणस्य किङ्करा गोकभूपतेः । [४२\*] तस्य चि[लो]-  
 88 कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-  
 89 : [ः\*] सन्नाविका तनुमती व[सु]धैव साक्षादचीणपुष्पनिचया खलु  
 90 धर्मपत्नी । [४३\*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाणे[रि]वांशी विह[त्सं]-<sup>5</sup>  
 91 घस्तु[तश]भगुणे<sup>6</sup> जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-  
 92 लोत्सादकम्यं<sup>7</sup> उक्तो दातार्य्यिभ्योर्त्य्यितगुरुतरं वीरराजेंद्रचोडः । [४४\*] [ये]-  
 93 [न]ाभोराशिभीमभ्रमितजलमिलद्वाहपाठीनसंग्रहप्रैखत्क[त्तो]ल[मा]-  
 94 लाकलुषमनिमिषेः<sup>8</sup> खातमादा<sup>9</sup> सरस्तत् । निशेषं शोषयित्वा[व]धि ज[ल]-  
 95 धिजलं कुंभयोनिर्व्यधाद्यो<sup>10</sup> [भी]मो भीतिं वितन्वन् द्रुतमिव जगतां राव[णी]-  
 96 राघ[वे]ण । [४५\*] यस्याविश्वं डितविजृम्भितपुंडरीकपंडप्रभापटलपांडु[त]-  
 97 [रे]ण नित्यं [ः\*] सच्छादिता<sup>11</sup> वसुमती यशसा जभास<sup>12</sup> च्छ[चे]ण मौक्ति-  
 कमयेन [वि]भू[षि]-  
 98 तेव । [४६\*] [ये]नारा[ध]नसाधनानि विदधे<sup>13</sup> भीमेश्वरस्त्राल[ये] <sup>14</sup>सौवर्चा-  
 न्यतिदी[प्र]र[क्ष]निकरे-  
 99 हंसप्रभा च[ः]र्पिता [ः\*] <sup>15</sup>येस्वचीणसुवर्णभारघटि[तं]<sup>16</sup> सद्रुक्कपीठस्थितं  
 क[त्वि]द्रादि-  
 100 गणान्गुणैरतिययौ श्रीभीमना[थ]म्मुदा । [४७\*] कनकनकसंदोहकृतमकरतीर-  
 णं [ः\*]

<sup>1</sup> Read पघे.<sup>2</sup> Cancel the bracketed letter.<sup>3</sup> Read नाथस.<sup>4</sup> Read हुन्ना.<sup>5</sup> The *anusvara* stands at the beginning of the next line.<sup>6</sup> Read युषी.<sup>7</sup> The group *tsd* looks like *tsd*.<sup>8</sup> Read <sup>0</sup>मनिमिषेः.<sup>9</sup> Read मादौ.<sup>10</sup> Read <sup>0</sup>ध्याद्यो.<sup>11</sup> Read संकादिता.<sup>12</sup> Read वभास.<sup>13</sup> विदधे is a genuine mistake for विदधरे which is precluded by the metre.<sup>14</sup> Read सौवर्चा.<sup>15</sup> Read यस्व.<sup>16</sup> Read सुवर्ण.

- 101 [योदाड]ल्लेदुचू[ड]ाय दाचारामनिव[<sup>1</sup>]\*सिने । [४८\*] वि[द्यु]क्तेव जगती-  
तलसंचरिणु-
- 102 रानंददा श[शि]कलेव सतान्नितांतं । 'अक्कांभिक्तेति तरुणीजनरत्नभूता जाया-
- 103 स तस्य जगतीपतिसत्तमस्य । [४९\*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-  
जगद्रक्षणेकांत-
- 104 <sup>2</sup>दत्तेस्माच्चादेवः कुमारस्यकलनृपकलाकीविदो गोकभू[प]ः । यदैरिचोणिपा-
- 105 लाः क्षणमपि निखिले क्षातले नाप्तवतः पादंन्यासावकाशं वियति विदधिरे  
धाम
- 106 [त]द्योग्यरूपाः । [५०\*] यमर्त्तिसार्त्ताभिमतार्त्तदं चितौ [ची]णारिभूपालम-  
[वि]क्ष्य नू-
- 107 नं । स्वस्योभवत्कल्प[क]भूरुहचिरं राजेन्द्रचोडप्रि[य]पुत्रमुच्चैः । [५१\*] संजीव-  
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [ली]केषु यच्चरितमेव  
वदंति सं-
- 109 त[शा]स्त्रि[य]ामकमशेषसतीजनस्य<sup>3</sup> । [५२\*] [य]ा पर्वताप[र]महीनृपवंशदुग्ध-  
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका<sup>4</sup>  
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३\*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभै स्फुरत्परि-  
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपो[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नीरधपधामिकरस्य'  
विष्णोः । [५४\*] प्रा-
- 113 [क]ारगोपुरमनोहर[मि]तदीयद्विर्भाय देवनिलयं कमलालयां या [१\*] सुस्थाप्य  
तत्सहित-
- 114 [म]च्युतमहर्षिणाभिराराधयत्यभिमतानि फला[न्य]व[<sup>5</sup>]\*प्रीत् । [५५\*] श्रीसिं-  
हमि[र्य]धिपते[ः]
- 115 परमस्य पुंसो भक्तात्तिकर्त्तनविपानमृहीतमूर्त्तः<sup>6</sup> [१] हेमांगनाम निखिल[श्रुति]-  
सार[वे]-
- 116 यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६\*] भास्वत्स्फाटि[क]शैलशृंगारु-  
चिषु प्रोद्यत्प्रभाम-

<sup>1</sup> Read 'अक्षानि'.<sup>2</sup> Read दत्तः.<sup>3</sup> The ४४ of 'शेष' appears to be corrected from ma.<sup>4</sup> Read वसती.<sup>5</sup> Read 'रघुपथा'.<sup>6</sup> Read जायान्तिका.<sup>7</sup> Read विधान.



- 117 [ण्डला डिंडीरयु]तिदेवधाम[ग्रिख]रेष्वास्थापिता भूरिशः । [सौ]वर्णः<sup>1</sup> कल[धौ]-  
तभूदुग्रिखरासीन-
- 118 स्व भानो[हुँव वभ्रु]र्विभ्रममभ[च]रिविनुताः कुं[भा] गुणाद्या<sup>2</sup> यया [॥ ५७\*]  
ताभ्यां श्रीपृधि-<sup>3</sup>
- 119 [वीश्व]र[ः\*] स्वयमिवाशेषस्थितेः [कारणं] देव[ः\*] 'श्रीपृधिवीश्वरोज[नि] जनप्रस्तू-  
यमानोदयः । य-
- 120 [स्मिताज]नि रक्षति चितित[लं] चीण[रि]वर्मे ज[नी] व्युत्पत्तिं रिपु[चो]र[वा]-  
दिषु न च प्राप्नोति शब्देष्वपि [॥ ५८\*]
- 121 य[स्व]रतिनिर्मलतरेण परीतमेतद्ब्रह्मांड[माश्र]यश[सा] [नि]तरां विभाति  
। [धू]मांक्षधौत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवक्त्र[भ]स्य । [५९\*] यं[गंध]सिधु-  
रसमं<sup>4</sup> सततप्रवृत्त-
- 123 दाना[द्वंद्व]चिचकारं किल वीचु<sup>5</sup> नूनं [।\*] दिङ्मिनी निखिल[भू]भर[णै]कदक्षं  
ब्रीळावि[व]ाप्य<sup>6</sup> खलु
- 124 पां[डुरत]ि भ[जं]ते । [६०\*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानमस्कमे-  
हसस्यास्तीर्णस्तूर्ण<sup>7</sup>
- 125 तटाकास्तटवनकुसुमामोदिताणः<sup>8</sup> प्रपूर्णः<sup>9</sup> [।\*] देशे 'देशैस्त्रि[तुल्य]ाः 'पृथुत[र]-  
यशसा खानिता
- 126 येन [शश्व]इत्तावैवात्यसंघाः प्रियवचनसमं सूरिसंवेभ्य [ए]व । [६१\*] य[र]-  
चाप्रारंभ[शुं]-<sup>12</sup>
- 127 [भत्य]टहपटुतरध्व[र]नमाकण्य<sup>13</sup> तूर्णं हित्वा देशादिगंतान् 'भयभक्ति[दृ]शो  
व्याप्य
- 128 यस्यारिसंघाः । किं<sup>14</sup> 'स्त्रिंश्वर्त्तमेधध्वनिस्त विकटप्रस्रुटकांडघोषः<sup>15</sup> किं वा  
[कल्या]त[वा]-
- 129 युचु[भि]तमिति मुहुर्धितयंतो भ्रमंति । [६२\*] धर्मं धर्मजसविमेन जलधि-  
स्तुल्योपि गां[भीर्य]-

<sup>1</sup> Read सौवर्णाः.<sup>2</sup> Read पृथिवी.<sup>3</sup> Read ब्रीळामवाप्य.<sup>4</sup> Read 'सौवर्णास्तूर्ण'. The anuvada stands at the beginning of the next line.<sup>5</sup> Read 'ताणः प्रपूर्णः'.<sup>6</sup> The anuvada stands at the beginning of the next line.<sup>7</sup> Read भयभक्ति.<sup>8</sup> Read गुणाद्या.<sup>9</sup> Read सिन्धु.<sup>10</sup> Read देशे.<sup>11</sup> Read स्त्रिंश्वर्त्त.<sup>12</sup> Read पृथि.<sup>13</sup> Read वीर्य.<sup>14</sup> Read पृथि.<sup>15</sup> Read 'कलं' तूर्ण.<sup>16</sup> Read प्रस्रुट.

- 130 [त]स्म[न्]र्यादतया 'महत्त्वगुणतो रत्नाकरत्वादपि । लुभ्यत्पंककलंककल्लपतनुः  
च[र]।
- 131 [र]स्वभावस्तुलाबाप्रोद्ग[र]सुरभूर्तिनाखिलजगत्सेव्येन येनान्वहं । [६३\*] नित्या-  
लंकृतसत्य[धी]²
- 132 [बुध]जनप्राथ्वीदयोभीष्टदो भक्तानामतुलप्रतापमहिमव्योमाखिलज्जातलः³ । विश्वं
- 133 लो[क]मनखरैर्विजकरैः पद्माकरचंदयन्⁴ श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-
- 134 ले स्र[र्य]वत् । [६४\*] माता तस्य महीयसस्मुरतरुच्छायेव संसेविनामिष्टा-  
त्याददती सती भग-
- 135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विदितं 'प्रोत्पाटिदेशे मुदा  
विश्वस्य चित्तिमंड-
- 136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५\*] नागव्योमैंदुरूपप्रमितशकशरस्त्रेय-  
संक्रांतिकाले
- 137 पु[ण्ये] पु[ण्य]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [१\*] श्रीपीठस्थाय शश्वच्छु-
- 138 [ति]निकरशिरोवर्तिने माधवाय प्रादाहोक्चितीशप्रियतरमहिषी विष्णवे जायमां-
- 139 वा । [६६\*] शकवधं वुलु⁵ ११०८ गुनेति मेषसंक्रांतिनिमित्तमुन श्रीपीठापुर-  
मुन
- 140 श्रीकु[ंती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-
- 141 चेचारामसहितमुगानखंड[ड]मुवु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

## B.— South Face.

- 142 तुंगराजेंद्रचोडयराजुल कीडकुलु श्रीमन्महामंडलेश्वरकुलो-
- 143 तुंगमन्मगोकराजुल महादेवुलु जायमदेवुलु हविर्बल्यर्चना-
- 144 ल्यमुन्नित्यनैमित्तिकमासीत्सवसंवत्सरोत्सवार्त्यमुवु गीतनृत्तवाद्यादिवि-
- 145 'विधवोगार्त्यमुंगानाचंद्राकमुगानिच्चिरि । तच्च स राजराजप-
- 146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोकभूपप्रिय-
- 147 तनयस्त्रमधिगतसकलशासनयः⁶ पृथ्वीश्वरदेवमहीपालः खंडितवि-
- 148 रोधिमंडलः प्रोलुनांटिविषयवासिनी राष्ट्रकूटप्रमुखान्सकुटुं⁷
- 149 विनस्त्रवर्च[र]⁸न् समाह्वय मन्त्रिपुरोहितसेनापतियुवराजदौवारि-
- 150 कादिसमक्षमित्यमाज्ञापयति [१\*] अस्मन्माचा जायममहादेव्या प्रो-

¹ Read महत्त्व.

² Read सत्यधी.

³ Read व्योमा.

⁴ Read 'यज्ज्वीपृथ्वीश्वर'.

⁵ Read प्रोलुनांटि.

⁶ Read वधं वुलु.

⁷ Read भीमा.

⁸ Read 'शासनयः पृथ्वीश्वर'.

⁹ The anusvara stands at the beginning of the next line.



- 151 लुनांटिविषये नवखंडवाडनामा श[1\*]मी गृहचेचारामसहितो-  
 152 खंड[:\*] श्रीपिरापुरवासिने<sup>1</sup> भगवते श्रीकुंतीमाधवदेवाय हविर्ब-  
 153 ल्बर्चनार्थं त्रित्यनैमित्तिकमासोत्सवसंवत्सरोत्सवा[द्य]र्थं गीतवृत्त-  
 154 वाद्यादिविविधभोगोर्त्यञ्च<sup>2</sup> दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-  
 155 मानः । पूर्वतः<sup>3</sup> (i) . पिरावगट्ट सीमा । ग्रामेयतः इंदुरावसु सीमा  
 156 । दक्षिणतः (i) सुरेगुण्डगट्ट सीमा । नैऋततः डोंकिस्डियालु सीमा  
 157 । पश्चिमतः 'कोन्निनायकुचे'उवु 'तूप्पुगट्ट सीमा । वायव्यतः  
 158 वळ्ळविगरुवु सीमा । उत्तरतः पुटलचोव एम्माट्टु सीमा । ऐशतः  
 159 सञ्जालरावि सीमा । ई 'धम्मुवुनकुनेव्वरु विग्रमु सेसिरेनि वारु पञ्च-  
 160 महापातकसु सेसिन पापमुनं बोदुरु गं[ग]कळीत वेयि गोवुलनु वे-  
 161 वुरु ब्राह्मलनु वधिंच्चिन पापमुनं बोदुरु । बहुभिर्बसुधा  
 162 दत्ता [व]हुभिचानुपालिता [1\*] यस्य यस्य यदा भूमिस्तस्य त-  
 163 स्य तदा पल<sup>4</sup> । [६७\*] स्वदत्तां परदत्तां वा यो हरत वसुंधरां  
 [1\*] षष्टिं<sup>5</sup>  
 164 वर्षसहस्राणि विष्टायां जायते कृमिः । [६८\*] इति व्यासवचनाच्चा-  
 165 यं धर्मः परिपालनीयः । शत्रुणापि कृतो धर्मः पालनीयः प्रय-  
 166 ततः [1\*] शत्रुरेव हि तजु[:\*]<sup>6</sup> स्याद्धर्मशत्रुर्न कस्यचित् । [६९\*] तस्मादयं  
 धर्मः(-)  
 167 स्मर्वे<sup>10</sup> परिपालनीयः । <sup>11</sup>श्रीपृथ्वीश्वरभूपालनिदेशवशवर्त्तिना ।  
 168 अय्यपिन्नार्थवर्थेण कृता शासनपद्धतिः । [७०\*] श्रीपिठापु-  
 169 रमुन कंटाचारिलि[खितं] [1\*] श्री श्री श्री [11\*]

## 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 (Vishnu), who is the husband of Śrī, who is the dwelling-place of the Vēdasīras,<sup>12</sup> (and) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the Chaturthānvaya<sup>13</sup> was produced from the lotus-foot of him (viz. Brahṁā), which is praised by (the god) Mahēndra. In this (race) was born prince Indrasēna,

<sup>1</sup> Read पिठापुर.<sup>2</sup> Read कीर्ति.<sup>3</sup> Read पूर्वतः.<sup>4</sup> Read पलम्.<sup>5</sup> Read षष्टिः.<sup>6</sup> i.e. the Vēdāntas or Upanishads.<sup>7</sup> Read सीमा.<sup>8</sup> Read गट्ट.<sup>9</sup> The anuvāsa stands at the beginning of the next line.<sup>10</sup> Read सर्वः.<sup>11</sup> i.e. the race of the fourth (caste).<sup>12</sup> Read पूर्वतः.<sup>13</sup> Read भूमिपु.<sup>14</sup> Read पृथ्वीश्वर.



who was praised by a wondering crowd of sages (and) who was adopted as son by king (Yudhishtira), 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 Ākhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (his own) throne which was coveted by all kings, an auspicious lamp<sup>1</sup> 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 Kirtipura in Madhyadēśa, (a city) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishtira) 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,<sup>2</sup> as<sup>3</sup> the moon<sup>4</sup> 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) Raṇadurjaya (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 Raṇadurjaya (II.).

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

(V. 9.) His son, the learned, heroic (and) brave prince Malla (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 Triṇētra Pallava, this exalted (prince), who knew the rules (of politics, and) who exhibited the prowess of a lion, started for the Southern country (Dakṣiṇa-dēśa) 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 Kērala countries, the Gaudas together with the Pāṇḍya king, the (kings of) Bhōja, Marāṭa, Lāṭa and Kāṭaka, (and) having obtained the Shaṭsahasra-jagati,<sup>5</sup> this heroic (and) truthful king shone like Ākhaṇḍala (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, contained heaps of treasures, was filled with pious and learned men, (and therefore) resembled (Alakā) the city of Dhanada (Kubēra), which is adorned with an assembly of Yakshas, contains the (nine) treasures, (and) is filled with Siddhas and Vidyādhars.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murāri (Viṣṇu), (and) who possessed the auspicious emblems of a sovereign, which had been received from Kuntī's son (Yudhishtira),<sup>6</sup> (and) which had been handed down by the succession of his race, ruled the earth.

<sup>1</sup> *Maṅgalalattikā* is the same as *dīpti* or *maṅgaḷa-ādrati*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ādrīti*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

<sup>2</sup> i.e. of infantry, cavalry, elephants and chariots.

<sup>3</sup> The particle *as* is used for *isa*.

<sup>4</sup> The word *raḍjas* has to be taken in the double sense of 'king' and 'moon,' as in verses 12 and 21.

<sup>5</sup> i.e. 'the country of Six-thousand (villages).'

<sup>6</sup> See verses 3 and 5 above.



(L. 30.) From him (*was born*) Eriyavarman, (*and*) from him Kuḍiyavarman (I.).

(V. 14.) From him was born prince Malla (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 Piḍuvarāditya,<sup>1</sup> 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 crowns 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.<sup>2</sup>

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

(V. 20.) Then, this glorious Rājārāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammaṅgayambā, 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 (Viṣṇu), the only lord of the three worlds, (*married*) Sarasijā (Lakṣmī), 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 Kulōttuṅga-Chōḍa, 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,<sup>3</sup> 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-Chōḍa, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulōttuṅga-Chōḍa gave to prince Vira-Chōḍa the Vēṅgi-maṇḍala.

(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 Erraya, who resembled (Indra) the enemy of Vṛitra 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 (I.), Gaṇḍa, prince Gohka (I.), Mallaya and Paṇḍa.

<sup>1</sup> The second member of this compound is *āditya*, 'the sun.' The first member is probably connected with the Kausarēse-Telugu *piḍaga*, 'a thunderbolt,' from which the Kausarēse *piḍaga*, '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 Piḍuvarāditya.

<sup>2</sup> *i.e.* 'the pair of (districts called) Gudravāra.'

<sup>3</sup> Or: 'the wealth of kings, extracted (in the shape of) tribute.'



(V. 27.) The most distinguished of these was prince Goṅka (I.), who ruled the Andhra-maṇḍala, though he received orders from (i.e. was tributary to) the glorious Kulōttunga-Chōḍa.

(V. 28.) The son of this prince Goṅka (I.), whose feet were reddened by the great splendour proceeding from the diadems<sup>1</sup> of the crowd of all kings, was the glorious prince Chōḍa, protected 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.<sup>2</sup>

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

(V. 30.) Now, the Vēṅgi-maṇḍala prospered while the virtuous prince Vira-Chōḍa, who crushed troops of enemies (and) resembled Ākhaṇḍala (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 Vira-Chōḍa.

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

(V. 33.) Being pleased (with him), that glorious king Vira-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 (dēśa) 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 Goṅka (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-maṇḍala of Sixteen-thousand (villages).

(V. 36.) This prince Chōḍa, who resembled the terrible Bhima<sup>3</sup> 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 Viṣṇu, who can be reached by meditation.

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

(V. 38.) To this couple, which resembled Śacī and Vāsava (Indra), was born the glorious prince Goṅka (II.), who was the means of the safety of all men, (and) whose commands glittered on crores 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, terrible 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.

<sup>1</sup> Prōdyat-kīrtiṣa seems to be meant for kīrtiṣa-prōdyat.

<sup>2</sup> The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (caśumatt and sūdāyām in line 57, and mēdiat and sukham in line 58).

<sup>3</sup> The second of the five Pāṇḍavas.



(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god Bhīmanātha, 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 Kālahasti and the Mahēndrāchala (mountain) (were) the servants of this virtuous prince Goṅka (II.).

(V. 43.) His lawful wife (was) Sabbāmbikā, who was adorned by virtues which deserved to be praised by the three worlds, whose form (made her appear) specially<sup>1</sup> 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 Vira-Rājendra-Chōḍa, who resembled a partial incarnation of Śūlapāṇi (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 supplicants much more than (their) requests.

(V. 45.) Just as the first pitcher-born<sup>2</sup> (Agastya) (had dried up) the water of the ocean,—he dried up the whole of that lake<sup>3</sup> (saras) which had been formerly dug by the gods (and) which was full of rows of waves, shaken by shoals of crocodiles and pāṭhina (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed Bhīma, just as Rāghava (Rāma) (had killed) Rāvaṇa 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-blown 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 Bhīmēśvara, gave a golden aureole (prabhā) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (gods) in merit by joyfully covering the god Bhīmanātha with a huge mass of gold (and) placing him on a pedestal (pīṭha) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at Dāksharāma, he gave an ornamental arch (makara-tōraṇa), 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 Goṅka (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).<sup>4</sup>

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

(Vv. 52 and 53.) His wife was Jāyāmbikā, 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 Parvatāpara-maṇḍal;<sup>5</sup> who was devoted to the lotus-feet of Hari (Viṣṇu); who was the means of obtaining every prosperity; (and who therefore) resembled Padmālayā

<sup>1</sup> *Ramanya-viśēṣa* appears to be meant for *viśēṣa ramanya*.

<sup>2</sup> The words *Kumbhāyānir ddyak* ought to stand in the instrumental instead of the nominative case.

<sup>3</sup> i.e. he built a dam or bridge across the water in order to reach Bhīma who had evidently taken refuge in an island fortress.

<sup>4</sup> i.e. he killed all his enemies.

<sup>5</sup> i.e. 'the country to the west of the hill.'

66179





(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,<sup>1</sup> (and) who dwelt in the town called Śrīpīṭha (i.e. at Śrīpīṭhapura), she built an assembly-hall (*śaṭhāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments<sup>2</sup> (and) were as lovely as sapphires.<sup>3</sup>

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) and gate-ways (*gūpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishnu) together with her (*vis.* Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hēmaṅga<sup>4</sup>— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrīśimhagiri in order to remove the distress of (his) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) 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 Prithivīśvara, 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<sup>5</sup> of silver purified by fire.<sup>6</sup>

(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 mast 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<sup>7</sup> to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;<sup>8</sup> 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

<sup>1</sup> This epithet alludes to the name of the Kunti-Mādhava temple. Kunti was the paternal aunt of Krishna, an incarnation of Vishnu.

<sup>2</sup> *Parikara* is used in the sense of *pariśkara*.

<sup>3</sup> *Haristila* is the same as *indranila*.

<sup>4</sup> i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishnu in the temple at Śrīśimhagiri, i.e. Śrīśimhachalam in the Vizagapatam tāluka.

<sup>5</sup> *Karanda* and *bhōga* both mean the same.

<sup>6</sup> *Dhūmdaka* is synonymous with *dhūmakāṭana*.

<sup>7</sup> *Tīrpa* is here used in the sense of *vīrtipa*.

<sup>8</sup> The composer has evidently forgotten a word meaning 'tree' between *daamra* and *kowra*.



nature is brackish, did not reach the standard of him who equalled (Yudhishtira) 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 **Prithvisvara**, 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 **Mēsha-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 **Goṅka** (III.), the virtuous (*and*) charitable **Jāyamāmbā**, 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 (*śiras*) of all **Vēdas** (*Śruti*),<sup>1</sup> (*viz.* to the god) **Mādhava** who abides at **Śrīpīṭha**[pura], an excellent village in the country (*dēśa*) of **Prōlunāṇḍu**, called **Navakhaṇḍavāḍa**, the ornament of the whole circle of the earth, resplendent with paddy-fields, (*and*) adorned with masses of various fruits.

(Line 139.) In the Śaka year 1108, at the time of the **Mēsha-samkrānti**,—**Jāyamadēvi**, the great queen of the glorious **Mahāmaṇḍalēśvara** **Kulōttuṅga-Manma-Gōṅkarāja**, the son of the glorious **Mahāmaṇḍalēśvara** **Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja**, gave to the god **Kuntī-Mādhavadēva** at **Śrīpīṭhapuram** the whole village called **Navakhaṇḍavāḍa** 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 **Rājārājaparamēśvara**, the **Purāṇḍara** (Indra) among kings, the devout worshipper of **Mahēśvara**, the beloved son of the glorious prince **Goṅka** (III.), who has studied the principles of all sciences, prince **Prithvisvaradēva**, who has destroyed all enemies,—having called together all inhabitants of the district (*vishaya*) of **Prōlunāṇḍu**, the **Rdhākrakūṭas** and others, together with the ryots (*kuṭumbis*),—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-mahādēvi** has given the whole village called **Navakhaṇḍavāḍa** in the district (*vishaya*) of **Prōlunāṇḍu**, together with houses, fields and gardens, to the holy god **Kuntī-Mādhavadēva** who resides at **Śrīpīṭhapura**, 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 (*gaṭṭu*) of **Pērāva**; in the south-east, the boundary (*is*) **Indurāvamu**; in the south, the boundary (*is*) the embankment of **Sūreguṇḍa**; in the south-west, the boundary (*is*) **Doṅkisūḍiyālu**; in the west, the boundary (*is*) the eastern embankment of the **Kommināyaku** tank (*cheruvu*); in the north-west, the boundary (*is*) the embankment (*karuvu*) of **Vaḍḍavi**; in the north, the boundaries (*are*) the five embankments of **Puttalatrōva**; (*and*) in the north-east, the boundary (*is*) **Sabbālarāvi**.

(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 **Gaṅgā**.”

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

<sup>1</sup> The **Vēdaśiras** are the **Vēdāntas** or **Upanishads**. See above, page 47, note 12.



(L. 164.) "And in accordance with this sentence of Vyāsa, 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 (*śāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prithivīśvara.

(L. 168.) (This edict was) written by Kaṇṭāchāri at Śrīpīṭhāpuram. 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,<sup>1</sup> and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kāshatrapas,<sup>2</sup> 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,<sup>3</sup> was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri 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 fitting 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 large right-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 Kharoṣṭhī 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 *i*-stroke of *mī* in *Rohipimitreṇa*, 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 Gandhārian Prakṛit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.<sup>4</sup> Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anustāra*, 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. \**prāchō* for *prāchō*, 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 Chhēma (Kabhēma) to the north-east of Takhasīla, i.e. Takhasīla 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 donor is not, as Professor Dowson thought,

<sup>1</sup> Journ. R. As. Soc. Vol. XX. p. 221 ff.; see also Journ. Bengal As. Soc. Vol. XXXII. p. 421.

<sup>2</sup> Journ. R. As. Soc. 1894, p. 551 ff.

<sup>3</sup> Journ. R. As. Soc. 1894, p. 528 ff.

<sup>4</sup> Reports, Vol. II. p. 134, note 1; Vol. V. p. 67.



Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa 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.<sup>1</sup> This identification shows that Śuḍasa or Śōḍasa of Mathurā and Patika, as well as their fathers Rāmjubula or Rājuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śōḍasa's inscription from the Kaṅkāli Tila,<sup>2</sup> the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham<sup>3</sup> and Dr. Bhagvanlal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhabara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shāh-Dhēri), 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 Mōga, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the Moa or Maos of the coins, and that Director von Sallet<sup>4</sup> places him, on numismatic evidence, together with Rāmjubula-Rājuvula, 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 Hindū 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 [Saṃvatsa]raye<sup>5</sup> aṭhasatatimae 20 20 20 10 4 4 maharayasa mahamitasa  
[Mo]gasa Pa[ emasa]<sup>6</sup> masasa divase paṃchame 4 1 etaye purvaye  
Chhabara .<sup>7</sup>
- 2 Chukhsasa cha Chhatrapasa [I\*] Liako Kusuluko nama [I\*] tassa putro  
Pa[ti] <sup>8</sup> [II\*] Takhaḍḍilaye nagare utarepa prachu deṣo Chhema nama atra
- 3 se<sup>9</sup> Patiko apratiṭṭhaviṭa bhagavata-Śakamupisa , sariraṃ [ti]tha[veti]<sup>10</sup>  
saṃ]gharamaṃ cha sarva-Budhana puyae<sup>11</sup> matapitarāṃ puyaya[mto]

<sup>1</sup> Dr. Bhagvanlal's identification of Kusuluka and Kusulaa with Korulo or Kujula, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prākṛit legends of the coins invariably show in the second syllable.

<sup>2</sup> *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 43, which I thought admissible at first.

<sup>3</sup> *Coins of the Śakas*, p. 21 ff.

<sup>4</sup> *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

<sup>5</sup> The first three letters are somewhat indistinct, but recognisable in the original.

<sup>6</sup> Restore *Panemasa* with Professor Dawson; only part of the vowel and of the head of the consonant has been preserved.

<sup>7</sup> Dr. Bhagvanlal's restoration *Chākharaṣas* 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 *Chākhara[sa]* is also possible.

<sup>8</sup> Restore *Patiko* with Dr. Bhagvanlal.

<sup>9</sup> Restore *deṣe*, the first letter of which has been omitted by mistake, like the *pa* of *patithaveti* and the corrected *e* of *puyae*.

<sup>10</sup> Restore *patithaveti* with Professor Dawson.

The *e* has been added as a correction and stands above the line.



- 4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] dhavasa<sup>1</sup>  
 cha puyayanto [||\*] mahadanapati-Patikasa jan va[nāe]<sup>2</sup>  
 5 Rohinimitrepa ya ima[hi] saṅgharama navakamika [||\*]

## B.—Reverse.

- 6 Patikasa Chhatrapa Liaka<sup>3</sup> [||\*]

## TRANSLATION.

In the seventy-eighth year— 78— of the great king, great Mōga [1],<sup>4</sup> on the fifth— 5— day of the month Panēma[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 Chhēma— in this place Patika-establishes a (formerly) not established [6] relic of divine Śakamuni (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 connexions [7]. The victory of the great gift-lord Patika is described by Rōhinimitra, 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 Mōga, but of the era which he used; compare the Rudradāman inscription, l. 4: *Rudradāmanō varshē dvīsaptatitāmś. Saṃvatsaraye aṭhasatātimas* stands for \**saṃvatsarakē aṣṭasaptatimakē*, the affix *ka* (here represented by a) being added in accordance with the usage of the Prākṛit.

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

3. The words *Chhahara Chukhsasa 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 Chhēma. But with respect to *Chukhsa*, which possibly might be read *Chuskha*,<sup>5</sup> I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍaśeṣha*<sup>6</sup> means 'a horse from the districts on the Indus.' Might not *choska*, like

<sup>1</sup> The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[baṃ]dhavasa*.

<sup>2</sup> The last two syllables of *vaṇāe* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *va* consists of a long straight line on the right and a wavy limb on the left.

<sup>3</sup> 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.

<sup>4</sup> The figures within crotchets refer to the remarks given below.

<sup>5</sup> In the Kharoṣṭhī writing, as in the Brāhmī of Gīrnār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *puraye*, *vardhie*, and *sarva* are spelt *pueraye*, *radhie* and *sava*.

<sup>6</sup> See the *St. Petersburg Dictionary*, sub voce चोस्का.



Taxila Plate of Patika.—The year 78.

*First half.*

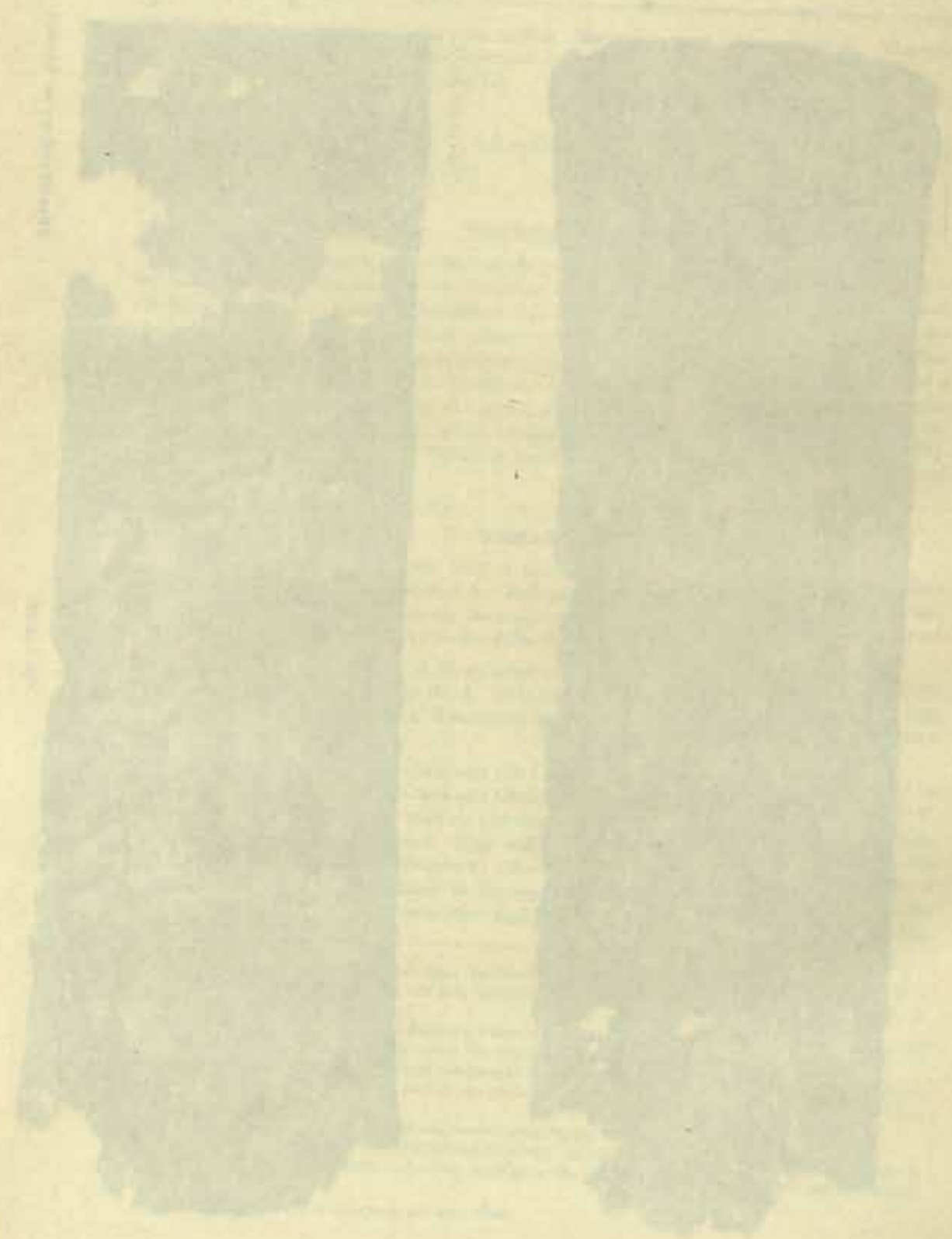


*Second half.*



COLLOTYPE BY W. GRIGGE

FULL-SIZE





*saindhava*, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? 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),<sup>1</sup> II. 2-3:—*Vāchakasy-āryya-Ghastuhastisya śishyo gaṇisya-āryya-Maṃguhastisya śhaḍhacharo vāchako Aryya-Dicitasya nirvartanā*; and *ibidem*, No. 37, l. 4:—*Aryya-Jeṣṭhahastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vāchako tasya nirratana*.

5. The construction is not quite correct. It ought to be either *Takhasīlaye nagarasa utarena* or *Takhasīlaya nagare* (accusative for *nagarām*?) *utarena*.

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

7. *Bhrātara sarva* seems intended for the accusative plural, *bhrātrīn sarvān*; compare *bhrātarehi* in the Bimaran vase inscription. The following genitive *natiga[baṃ\*]dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhāra dialect the verb *puyayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jan*, 'the victory,' refers to the gift, by which Patika had become a *dānavīra*, 'a hero in liberality.' *Vañae* corresponds exactly to the Sanskrit *varṇyatā*. For the elision of the *t* compare the elision of *k* in *samvatsaraye* and *aṣṭasatātīmae*. With the locative *imahi*, 'in this,' compare *kahim* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa 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 Sālōṭgi,<sup>2</sup> a large village six miles south-east of Inḍī, the chief town of the Inḍī tālukā of the Bijāpur district of the Bombay Presidency, and has now been placed in the *chaudī* at Inḍī. 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 *liṅga*, 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 Nāgari 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 Nāgari 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 Nāgari characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

<sup>1</sup> *Ep. Ind.* Vol. II. p. 203.

<sup>2</sup> See the *Bombay Gazetteer*, Vol. XXIII. p. 674.



And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" 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 *akṣaras* 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 *ōm svasti śrīḥ*, 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 *v*. As regards lexicography, it may be mentioned here that the word *puṣpa* in line 69 apparently is used to denote a particular coin.<sup>1</sup>

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṃvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akālavarehadēva Kṛishṇarāja [III.], the son of Amōghavarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvītṭage in the Karnapuri viśaya, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and *Saṃdhivigrahin* of Kṛishṇarāja, Nārāyaṇa, surnamed Gajāñkuṣa, an inhabitant of the village of Kāñcha-namuduvōl in the Māhisha viśaya.<sup>2</sup>

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṃvat 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.<sup>3</sup> And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṃvat 867 expired, did not commence<sup>4</sup> 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 Pāvītṭage, where the *śālā* was established,<sup>5</sup> has with great probability been suggested to be the modern Sālōṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

<sup>1</sup> [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 *vardha*, 'a pagoda,' which is derived from the emblem of a boar (*vardha*) on the coins of the Chalukyas.—E. H.]

<sup>2</sup> [The Māhisha-viśaya might be identical with the Mahisa-maṇḍala of the *Mahābhārata* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dharmasūtra* (viii, 5), the Mahisha of the *Bṛhatkāmīya* (ix, 10), and the modern Malsūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

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

<sup>4</sup> *viz.* by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṃvat 869 expired.

<sup>5</sup> To judge by the description of it, given in the text, the *śālā* 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 Kanda metre.

The inscription appears to record that the school or hall (*śālā*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupaṇapura and a member of the race of the Sejaras; 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 *biruda* Gajāṅkuṣa, i.e. 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Sejaras and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śiṣahāra chief Gōvunarasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura 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 Trayipuruṣa of the hall (*śālā*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bādāle. The granted land was situated in Pavithage itself, in Baḷambuge (?), and in Sīṅganakatte near Makiriyiṇṇi (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,<sup>1</sup> must be identical with the modern Sālōṭgi. The name appears to have been developed from Śālā + Pāvittage or Pavithage, as the village may have been called after the establishment of the hall (*śālā*) in the midst of it. The name of the god Trayipuruṣa, 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 Mahāmaṇḍalēśvara Gōv[u]narasa, who belonged to the Śiṣahāra race; who traced his descent from the mythical Śiṣahāra king Jimūtavāhana; whose banner was a golden Garuḍa;<sup>2</sup> and who was the lord of the city of Kopaṇapura.

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nṛpatuṅga in his *Kavirājamārṅga* as one of the places where the *Kannaḍada tiruḷ*, i.e. 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nṛpatuṅga mentions as other centres of purest Kannaḍa: Kisuvōjal, Puligere and Oṅkunda, which are respectively identical with Pattadakal, Lakshmēśvar and Hungund in the Dhārwaḍ and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Mulgund in the Dhārwaḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with Kopāl in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇapura or Kupaṇapura must have been the residence of a separate branch of the Śiṣahāra or Sejaras<sup>3</sup> dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'<sup>4</sup>

<sup>1</sup> *Ind. Ant.* Vol. I. p. 206, and above, p. 59.

<sup>2</sup> Compare above, Vol. III. pp. 208 and 269.

<sup>3</sup> Other forms of this name are *Sildra*, *Śildra*, and *Śildhāra*; see above, Vol. III. p. 294, note 7.

<sup>4</sup> See Dr. Fleet's *Kanarese Dynasties*, p. 92, and Dr. Bhandarkar's *Early History of the Deccan*, 2nd edition, p. 131.



TEXT<sup>1</sup> OF A.

## First Face.

- 1 [Om<sup>2</sup>] [11\*] Svasti śriḥ [11\*] <sup>3</sup>Jayaty-āvishkṛitam Viśṇor=Vvainat-āpatyam=  
uttamam [1\*]
- 2 dhṛita-lōkatrayātrāyatannubhṛit-tannubhṛidvaram [11\*] [1\*]
- 3 Śaka-kālād-gat-ābdānām sa-septādhikashashṭishu [1\*] satē-
- 4 <sup>4</sup>shv-ashtasu tāvatsu samānām-amkatō=pi cha [11] [2\*] Va-
- 5 rttamānē Plavamg-ābdē varittamānē nirākulē [1\*] janē ja-
- 6 nepadē nānā-dhānya-sampat-samanvitē [11] [3\*] Śrīmatō=
- 7 mōghavarshasya paramēśvara-bhūpatēḥ [1\*] priya-sūnau
- 8 svakīy-āryya-pāda-dhyāna-parē parē [11] [4\*] Pravarddhamā-
- 9 na-parama-kalyāṇa-vijay-ōdyamē [1\*] Prithivi-
- 10 vallabhē=kālavarshadēvē ramāvati [11] [5\*] Mānyakhē<sup>5</sup>
- 11 tē athiribhūta-katakē ramya-harmyakē [1\*] subhāṇa-pra-
- 12 madā-kōti-rāji-rājita-pātakē [11] [6\*] Sukham va-
- 13 sati dharmmēṇa sadā pālayati prajāḥ [1\*] dadaty-a-
- 14 mita-vastūni dvij-ādibhyō dayā-parē [11] [7\*] Anē-
- 15 k-āvanibhṛin-manli-mapi-chumbi-padāmbujē [1\*] chakā-
- 16 sati yasō-bhāji rāji rājiva-lōchanē [11] [8\*] Ami-
- 17 tad-yuti-dōrviryya-svikṛit-ārātimamdalē [1\*] kṛita-di-
- 18 gvijayē Kṛishṇarājē rāyam prasāsati [11] [9\*] Iha
- 19 Karṇapuri-nāma-vishayē vishay-ōttamē [1\*] Pāvitta-
- 20 go iti khyāta-nāma-grāmē manōramē [11] [10\*]
- 21 Śrīmatī<sup>7</sup> Māhisha-vishayē Kāmchanamuduvōl<sup>8</sup>=iti prasi-
- 22 ddhē grāmē [1\*] vāstavyaḥ Kauṇḍinyō Vājanēyas=tu Kāṇvaśākḥ-ādhyayanāḥ  
[11\*] [11\*]
- 23 <sup>9</sup>Dāmapāryya-sutaḥ śrīmān=vadānyō yaḥ pratāpavān [1\*] Nārāyaṇ[ō]=
- 24 bhidhānēna Nārāyaṇa iv=āparaḥ [11] [12\*] Vikhyātō bhuvī vidyāvān=yō
- 25 Gajāmkuśa-samjñayā [1\*] pradhānaḥ Kṛishṇarājasya mantri san sandhivigrahi  
[11\*] [13\*]
- 26 Tasya yaḥ pratihastō=bhūt-priyō dakṣiṇahastavat [1\*] niyuktas=tēna
- 27 tēna<sup>10</sup> tējasvi sandhivigraha-karmmaṇi [11] [14\*] Pāragō rāja-vidyānām kavi-  
mu-
- 28 khaḥ<sup>11</sup> priyamvadaḥ [1\*] yas=tu dharmma-ratō bhāti dharmmō vigrahavān=  
iva [11] [15\*] Tēn=ēyam
- 29 kārītā śālā śrī-viśālā manōramā [1\*] dhātṛ=ēva sv-ēchohhayā śriṣṭi sthāpit-ā-
- 30 disuratrāyā<sup>12</sup> [11] [16\*] Śālā Manōvat=iv=aishā Brahma-yuktā virā-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre of verses 1-10: Ślōka (Anushtubh).<sup>4</sup> The impression looks as if before this *sar*= the *akṣhara* *sāra* had already been once engraved and had then been effaced again.<sup>5</sup> Originally *Māyagāḥkāḥ* was engraved.<sup>6</sup> Here the original has an ornamental full stop.<sup>7</sup> Metre: Āryāgiti.<sup>8</sup> At first sight we should read *Kāmchanamuduvōlal*, the *akṣhara* *la* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *chī* and the *la* have been struck out.<sup>9</sup> Metre of verses 12-33: Ślōka (Anushtubh).<sup>10</sup> This word, which has been erroneously repeated here, has perhaps been struck out already in the original.<sup>11</sup> Read *kāyaḥ*; this correction also has perhaps been made already in the original.<sup>12</sup> What is actually engraved here is *disurayā* : *ratrayā*, but the first *trayā* and the sign of punctuation after it appear to have been struck out.



- 31 jatē [1\*] atra vidy-ārthinaḥ saṁti nānā-janapad-ōdbhavāḥ 1(11) [17\*] Ēbhyaḥ  
prakalpitā  
32 vṛittir-ētadyō=dhun-ōchayatē [1\*] prapaṁchō dēsa-kāl-ādir-ētat<sup>1</sup> khyāti-  
prasiddhayē [11\*] [18\*]

## Second Face.

- 33 Ētat-Pāvittage-grā-  
34 ma-patīḥ Kāśyapa-gō-  
35 trajaḥ [1\*] prabhur=V vājasanē-  
36 yānām Kāṇvaśākhavatām vara[h 11\*] [19\*]  
37 Gōvindabhaṭṭa-tanayō  
38 brahmaṇyaḥ śuchir-agnimān [1\*]  
39 Budhaś-Chakrāyudhō nāma  
40 kṣhamāvān-vadatām varaḥ [11\*] [20\*]  
41 Brahma-vid-dharmma-vid-prājñō  
42 bhavyaḥ sēvyāḥ priyamvadaḥ [1\*]  
43 dharmmaśāstra-rataḥ śrīmān  
44 śākshād-iva Parāśaraḥ [11\*] [21\*]  
45 Pūrvv-ōktē varttamān-ābdē  
46 māsē Bhādrapadē-mchitē [1\*]  
47 pitṛi-parvvaṇi tasy-aiva  
48 Kuja-vārēṇa saṁyutē [11\*] [22\*]  
49 Sūryyagrahaṇa-kālē<sup>2</sup> tu  
50 madhya-gē cha divākarē [1\*]  
51 Gōdāvar[yyā]m mahānady[ām\*]  
52 kōṭi . . . [t]irihakē [11\*] [23\*]  
53 Yaḥ pra<sup>3</sup> . . . nāma  
54 grāmaṇ<sup>4</sup> . . . rttitaḥ [1\*]  
55 sa tējasvī mahāsa[t\*]tvō  
56 dvijēndra-dviśati-yutaḥ [11\*] [24\*]  
57 Sthitvā tīrtha-varē snātuvā  
58 sāt[t\*]tvikaṁ dharmma-śāritaḥ [1\*]  
59 śālā-vidyārthi-saṁghāya<sup>5</sup>  
60 dattavān bhūmim=uttamām [11\*] [25\*]  
61 Pāvittage iti khyātē  
62 grāmē=smin sadguṇ-ākarē [1\*]

## Third Face.

- 63 mānyām nivarttanānām tu paṁchabhiś=cha śatair-mmitām [11\*] [26\*]  
64 Nivēśanāni sārddhāni<sup>6</sup> saptavimśatim-ādarāt [1\*]  
65 mānyāni dattavān-mānyō Gōvinda-budha-nandanāḥ [11\*] [27\*]  
66 Nivarttanāni chatvāri mānyām kusuma-vāṭikām [1\*]  
67 nivarttanāni dip-ārtham mānyāni dvādaś-aiva cha [11\*] [28\*]  
68 Śālā-vidyārthi-saṁghāya su-dravyāṇi dvijātibhiḥ [1\*]  
69 paṁcha pushpāṇi dēyāni vivāhē satī taj-janaiḥ [11\*] [29\*]

<sup>1</sup> Read *etat-khyā*.<sup>2</sup> This *akṣara* may possibly be *prā*.<sup>3</sup> Originally *-saṁghāya* was engraved.<sup>4</sup> This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sārddhā*.<sup>5</sup> Originally *\*haṇḍilē* was engraved.<sup>6</sup> Perhaps this line was *grāmaṇāḥ parikṛtitaḥ*.

70	Dēyam	tath-ōpanayanē	vivāhē	yat-pur-ōditam	[1*]	
71	tad-arddham	ch-aitad-arddham	cha	chūḍā-karmmaṇi	taj-janaiḥ	[11*] [30*]
72	Kēnachit-kāraṇēn-ēha		karttavyō		vipra-bhōjanē	[1*]
73	bhōjayēt=	tu yathā-śakti	parishat-parishaj-janam			[11*] [31*]
74	Vyākhyātus=	ch-aiva śālāyām	kalpitāni		mahātmanā	[1*]
75	nivarttanāni	paiṇchāśad-bhūmēr-mmānyāni	tāni	cha		[1*]
76	vyākhyātur=	asyām śālāyām	mānyam-ēkaṁ	nivēsanam		[11*] [32*]
77	Bahubhir=	vvasudhā bhuktā	rājabhiḥ	Sagar-ādibhiḥ		[1*]
78	yasya yasya	yadā bhūmis=tasya	tasya tadā	phalam		[11*] [33*]
79	<sup>1</sup> Sāmānyō=yam		dharma-sētur=	nripāpām	kālē	kā-
80	lē	pālaniyō	bhavadibhiḥ			[1*] sarvvān-ētān
81	bhāvinaḥ	pārthivēdrān	bhūyō bhūyaḥ	prārthayaty-ēsha	Rāmaḥ	[11*] [34*]
82	<sup>2</sup> Sva-dattām	para-dattām	vā yō	harēta	vasumdharam	[1*]
83	shashṭim	varsha-sahasrāṇi	viśṭhāyām	jāyatē	krimi[ḥ]	[11*] [35*]

## TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.<sup>3</sup>

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many<sup>4</sup> years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the Paramēśvara, the glorious king Amōghavarsha, the fortunate great Akālavarshadēva, the Favourite of the Earth, who ever meditates on the feet of his father<sup>5</sup> and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at Mānyakhēṭa, where his camp is firmly established, where the houses are handsome and the quarters<sup>6</sup> resplendent with rows of millions of great warriors and beautiful women,—always in justly ruling his people, full of benevolence giving untold wealth to Brāhmanas and others; while he, king Kṛishṇa, whose lotus-feet are kissed<sup>7</sup> 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<sup>8</sup> of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:<sup>9</sup>—

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

(V. 11.) In the prosperous Māhisha district, in the village named Kāñchanamuduvōl, there dwells (or dwelt) one Nārāyaṇa, the son of Dāmapārya, of the Kauṇḍinya gōtra, a student

<sup>1</sup> Metre: Sālini.<sup>2</sup> Metre: Ślōka (Anuṣṭubh).

<sup>3</sup> The words *śiśukṛitām Viśṇuḥ*, 'manifested of Viśṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the Tīgundi inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Viśṇu, while in reality he glorifies Viśṇu's vehicle, the mythical bird Garuḍa.—The adjective *Vainata* of the text is not given in the dictionaries.

<sup>4</sup> viz. 867; the words 'and as many years in figures' are quite inappropriate here.

<sup>5</sup> The word *drya* apparently is used here in the sense of the Kanarose *ogya*.

<sup>6</sup> *Pāṭaka* = *grāmaikāṭhā*.

<sup>7</sup> *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 163, note 64.

<sup>8</sup> *Maṇḍala* = *dēśa*.

<sup>9</sup> The context is that, in the reign of this king Kṛishṇa, 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 11-18) at the village of Pāvittage (verse 10).







A.

६४  
 ६६  
 ६८  
 ७०  
 ७२  
 ७४  
 ७६  
 ७८  
 ८०  
 ८२  
 ८४  
 ८६  
 ८८  
 ९०  
 ९२  
 ९४  
 ९६  
 ९८  
 १००

၁၆

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥



of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.<sup>1</sup> For his learning known everywhere by the name of Gajāṅkuṣa,<sup>2</sup> he is (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 Manōvatī<sup>3</sup> 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 Pāvīttaga is (or was) Chakrāyudha Budha,<sup>4</sup> the son of Gōvindabhaṭṭa, born in the Kāśyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, 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 Parāśara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes<sup>5</sup> 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<sup>6</sup> . . . . . 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 Pāvīttaga, land exempt from taxes, measuring five hundred nicartanas. He, the worthy son of Gōvindabudha, considerably (also) gave twenty-seven furnished<sup>7</sup> dwelling-places, exempt from taxes; four nicartanas (of land) as a flower-garden, exempt from taxes; and twelve nicartanas (of land), exempt from taxes, for lights. Five 'flowers'<sup>8</sup> 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 Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty nicartanas 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 versacs.]

#### TEXT OF B.

##### Fourth Face.

- 1 Śrī-māna-dhāma-rājita-rām-ā-
- 2 valī-Kupaṇapura-vinirggatan-abha-

<sup>1</sup> i.e. the god Viṣṇu.

<sup>2</sup> i.e. 'the elephant-goat.'

<sup>3</sup> A mythical town on mount Mēru.

<sup>4</sup> As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.

<sup>5</sup> i.e. at the time of new-moon.

<sup>6</sup> Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

<sup>7</sup> This is the translation of the conjectural reading *sārdhāni*. *Nicartāni sarddhāni saptarimāṣāni* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

<sup>8</sup> The word *puṣkpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.



3	yañ	[1*]	Bhima-balañ	Seḷarara
4	kulak-i		mahiyo	tilaka-
5	d-ante	Kañchigan=embōm <sup>1</sup>		[1*] Mēl-ā-
6	rppan-ārdan-ātañ	sōlada	gañḍaṃ	pra-
7	tāp[i]	dānada	phaladiñ	[1*] mēl-akku
8	koṭṭudanann <sup>2</sup>	pālpa	phalam=em-	
9	du	tanno=arid-int=enda		[2*] Māḍisi-
10	den=āne	sāleyan=[i]dita-Dantipri-		
11	y-āvanisana	vōl	mum-	[1*] (m)mā[d]i-
12	sidōm	māḍisidone		māḍisidōm <sup>3</sup>
13	[m]āḍidudane	sale	kād-ātañ	
14	[A]ud-i	sāleya	kambada	[3*] goṇda-
15	ḷamam <sup>4</sup>	nirīsuṇ=andu	kambada	rū-
16	piñ	[1*]	pind=aganan=nirīsuva	vō-
17	l-ond-erāḍaṃ	tāne	piḍidu	nirī-
18	sidon-ātañ <sup>5</sup>		[4*] Jambhāri-nibhañ	sā-
19	lā-stambhaman-olp=odave			nirī-
20	sidam	nija-ki[r*]tti-	[1*]	stambhamane
21	nirīsuṇ=ant[e]	sujañbham		Kañchi-
22	gan=achañcha-āñchita-dhairryaṃ			[5*]
23	Pasarise	sammati		tannayē
24	da[sa]vandada			nēṣapanga[o]
25	ke[ḷava]n=idarkk=	[1*]		asadrīṣan=itt-i-
26	ttudan-i	vasudhege		nega[v=amtu
27	sāsanam	bareyisidōm	[1]	[6*]

## TRANSLATION OF B.

(Verses 1 and 2.) He whose name was Kañchiga; who came from (*the city of*) Kupaṇapura, (*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 Seḷaras; 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 (*śālā*) to be built, just as the renowned prince (*avanīṣa*) Dantipriya (*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*)."<sup>6</sup>

(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 Kañchiga, 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.

<sup>1</sup> An incomplete *anuscāra* is engraved after the *ga* of Kañchigan.

<sup>2</sup> Read \**danannam*.

<sup>3</sup> Māḍisidōm appears to be corrected from māḍisidone.

<sup>4</sup> The *ḷa* of *goṇḍaḷamam* has a peculiar form which differs from the other *ḷa*'s of the same inscription.

<sup>5</sup> These four *akṣaras* are written on an erasure.

<sup>6</sup> *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.



(V. 6.) His own sanction having been proclaimed, (and) having given a few of the house-sites<sup>1</sup> in (his) rent-free land (*dasavanda*) to this (hall), (he), the unequalled, got (this) edict inscribed in order that (his) gift might be extolled on this earth.

## TEXT OF C.

## Third Face.

- |   |                                   |               |  |
|---|-----------------------------------|---------------|--|
| 1 | Svasti                            | [  *]         | [Sa]ma[dhi]gata-pañcha-mahāśabda-mah[ā]. |
| 2 | maṇḍalēśvaraṁ                     |               | Kopaṇapura-var-ādhēśvaraṁ su-            |
| 3 | <sup>2</sup> varṇa-Garuḍa-dhvaṇam | vimala-ki[r*] | tti-dhvaṇam śrī-Śi-                      |
| 4 | ḥaḥara-narēndra-Jimūtavāhan-ānva- |               |  |

## Fourth Face.

- |    |                              |                 |                         |
|----|------------------------------|-----------------|-------------------------|
| 5  | ya-prasūtam                  |                 | śaurya-Raghn-           |
| 6  | j[ā]tām                      |                 | Śiḥaḥara-ku[a]-kama[ā]. |
| 7  | [m]ārtthaṇḍam <sup>3</sup>   | nera[vo]deganḍa | Kā-                     |
| 8  | [t]yāyāni-labdha-vara-prasā- |                 |                         |
| 9  | dam                          | kastūrik-āmōda  | manne-                  |
| 10 | ya-vallabham                 |                 | bhaya-lōbha-            |
| 11 | durilabham                   |                 | muni-var-āditya         |
| 12 | <sup>4</sup> Sanivāra-siddhi | Dhanagana       | siṅgam sā-              |
| 13 | has-ōttumgam                 |                 | nām-ādi-sama-           |

## First Face.

- |    |                        |                          |                                |
|----|------------------------|--------------------------|--------------------------------|
| 14 | sta-prasasti-sahi[ta]m | śrīman-mahāmaṇḍalēśvaraṁ | Gōv[u]-                        |
| 15 | parasar                | 36 gum                   | Bāḍaḷe baḷiya agra-            |
| 16 | hāram                  | Paviṭhag[e*]ya           | śāleya Trāyipuru- <sup>5</sup> |
| 17 | śa-dēvarggey-aliya     | koḍ[i]geyy-olage         | Tariba-                        |
| 18 | ḥa-kōlāl-innāḷu        | mattaru                  | keyyu ma[ga].                  |

## Second Face.

- |    |                  |            |                       |
|----|------------------|------------|-----------------------|
| 19 | kōlāl            |            | Baḷambugey-i-         |
| 20 | r-mmattaru       | nelanū     | Makiṛi-               |
| 21 | yiṇṭiya          |            | Siṅganakattēyalu      |
| 22 | kiṇiya-kō[ā*]lu  | mūḷu       | matta-                |
| 23 | ru gaḷdeyuman    | biṭṭar     | [  *] Â mū-           |
| 24 | ḡu               | mattaru    | gaḷdey-olage ti[ssa]. |
| 25 | ḷaḍaṇṭakke gaḷde | matta[ru*] | 1 [  *] Maṅgaḷa [ma]. |
| 26 | h[ā].-śrī        | śrī        | śrī [  *]             |

## TRANSLATION OF C.

Hail! The glorious *Mahāmaṇḍalēśvara* Gōv[u]parasa, who was praised by all such names as: a *Mahāmaṇḍalēśvara* who had obtained the five *mahāśabdas*; the lord of the excellent (city of) *Kopaṇapura*; he whose banner was a golden *Garuḍa*; he whose white fame

<sup>1</sup> The word *sēṣa* is not found in the dictionaries; it is probably a *tadbhava* of *śiṣṭa*, which occurs in verse 27 of the inscription A.

<sup>2</sup> Read *sucarna*.

<sup>3</sup> Read *Trāyipuruṣa*.

<sup>4</sup> Read *mārtthaṇḍam*.

Read *Śanidra*.



resembled a flag; he who was born in the race of the glorious Śiṣāhāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a sun to the lotus—the Śiṣāhāra race; . . . . . he who had obtained the excellent favour of Kātyāyani (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;<sup>1</sup> the lion of Dhanaga;<sup>2</sup> (and) he who was full of daring,—gave to the god Trayipurusha of the hall (śālā) at the agrahāra of Pavithage in the 36 (villages of) Bādāle: two hundred mattars, (measured) by the Tambala<sup>3</sup> rod, of cultivated land in the rent-free land (koḍige) of that (village); two mattars, (measured) by the magau (?) rod, of land in Baḷambuge (?); and three mattars, (measured) by the small rod (kiriya-kōlu), of paddy-fields in Siṅganakatte (near) Makiriyinṭi (?). Of these three mattars of paddy-fields, one mattar of paddy-fields (was assigned) for tissaḷaḍaṇṇa (?). 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*<sup>4</sup> for which we are indebted to Mr. Lewis Rice, the Director of Archaeological 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 Bilvanāthēśvara temple at Tiruvallam in the North Arcot district.<sup>5</sup>

1 Svasti śrī [||\*] Kō Rājarāja-Kēsarivammarṅku<sup>6</sup> yā[ṇ]ḍu 7āvadu . . . .  
 . . . . . ivv-āttē Ayppaṣi-t.

2 tiṅgaḷ paunnamāsiyum Irēvadiyum perṇa viahuviḷ<sup>7</sup> sōmagrahaṇatti-pāṇṇu.<sup>8</sup>

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

<sup>1</sup> See above, Vol. III. p. 269, note 8.

<sup>2</sup> It may be concluded from this śīrṣa that Dhanaga was the name of the father or predecessor of Gōvuraṇa; compare *Ind. Ant.* Vol. XV. p. 276 f.

<sup>3</sup> According to Mr. Kittel's *Kannada-English Dictionary*, Tambala is another form of Tamiḷa which is derived from the word Tamiḷ.

<sup>4</sup> *Epigraphia Carnatica*, Part I. Bangalore, 1894.

<sup>5</sup> From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

<sup>6</sup> Read \*carmarṅku or \*carmarṅku.

<sup>7</sup> Read viśhuvattil.

<sup>8</sup> Read pourṇa.

<sup>9</sup> I.e. \*grahaṇattiṅ adṛṇu.



This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-saṁkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultzsch,<sup>1</sup> Dr. Fleet has already pointed out that, within the period to which Rājaraṣa'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-Saṁvat 913 expired) the Tulā-saṁkrānti took place on the 26th September,<sup>2</sup> 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 Aippaṣi. 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 *nakṣatra* Rēvatī for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the Tulā-saṁkrānti 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 Aippaṣi. 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 Rēvatī 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,<sup>3</sup> 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-Saṁvat 913 expired).

2.—Inscription on a stone built into the roof of the Gōpāla-Kṛishṇa temple at the village of Kaliyūr in the Tirumakūḍu-Narasipur taluk.<sup>4</sup>

1 Svasti [||\*] Śakanṛipa-kāl-ātita-saṁvatsara-śataṅga[||\*] 929nēya Parābhava-saṁvatsarada Chaitra-māsada bahuja-pañchamiyu-

2 m=Ādityavārad-andu.

"On Sunday, the fifth *tithi* 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-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

<sup>1</sup> See *Ind. Ant.* Vol. XXIII. p. 297.

<sup>2</sup> According to Dr. Fleet, *ibid.* Vol. XIX. p. 71, the Tulā-saṁkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭis* 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 Saṁkrānti, expressed in days of the Julian period, is 2083 239'2749, i.e. 6h. 35'9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Saṁkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭis* 28 *palas*, i.e. 6h. 35'2m., after mean sunrise of the same 26th September.

<sup>3</sup> My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 534 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

<sup>4</sup> From Mr. Rice's transcript, *Ep. Carn.* Part I. p. 149, No. 44. The inscription 'consists of praises of Apraṁbha, a general and minister under Rājaraṣaḍēva.'



A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the *pūrnimānta* 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-Saṃvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1066. 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 Agastyēśvara temple at Balmuri in the Baḷaguḷa hōbaḷi of the Seringapatam tālukā.<sup>1</sup>

26 . . . Saka-variṣa 934nēya Paridhāvi-[sa]m[va]t[saraKe] śri-[Rā]jarāja[dē]-  
 27 [va]rge<sup>2</sup> yāḍu irupatt-ēmā[vu] . . . . .  
 28 . . . . . tad-variṣa[da Pau]sha-mā[sa] . . . . .  
 29 <sup>3</sup> rāyapa-saṃkrāntiyo[ . . . . .

"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 Uttarāyapa-saṃkrānti in the month of Pausa 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 Uttarāyapa-saṃkrānti of that year took place 12h. 37m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausa, 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-Saṃvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṃvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṃvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṃvat 913. Assuming that the Uttarāyapa-saṃkrānti 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 Uttarāyapa-saṃkrānti of Śaka-Saṃvat 906 and the Vishuva-Tulā-saṃkrānti of Śaka-Saṃvat 907).

#### B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallēdēva temple at Nandigunda in the Hadināru hōbaḷi of the Nañjanagudi tālukā.<sup>4</sup>

1 [Da]ra (?) Saka-variṣam 943nē[ya] Raudra-saṃ-  
 2 vatsarāda Phālguna-māsa[da] sukla-[pa]-

<sup>1</sup> No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Car.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

<sup>2</sup> Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavāḍi, Malenāḍu and ḷam (Ceylon), and the Nulamba, Andhra, Kōngu, Kālīṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājarājakēśarivarman *aliās* Rājarājadēva.

<sup>3</sup> i.e. *uttarāyapa*.

<sup>4</sup> No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Car.* 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 Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēśarivarman *aliās* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasinha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.



3 ksham Budhavāram puṇname Uttara-nakshatram sō-  
4 magrahapad-andu . . . . .

"On the day of an eclipse of the moon, (*the day of*) the Uttara *nakshatra* a full-moon *tithi*, 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-Saṃvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṃvat 943 current the full-moon *tithi* 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* Uttara-Phalguni.<sup>1</sup>

5.—Inscription on a stone standing to the north of the Sōmēśvara temple at Suttūru in the Tāyūru hōbaḷi of the Nāñjanagudi tālukā.<sup>2</sup>

1 [P]ūrvvadēsamu[m] Ga[m]geyu[m] Kādāramu[m]<sup>3</sup> koṇḍa kō-Pparakē[sa]riparmmar-  
āna nḍeyār  
2 śrī-Rājendra-Chōḷadē[vargge] yāṇḍu 3lāva[d]u [||\*] Svasti [||\*]  
3 Saka-var[aha] 9[54]nēya Āṅgira-saṃvatsarada  
4 Kārttika-māsa . . [rṇ]nam[i]<sup>4</sup> tale-devasam-āge bidi-  
5 go Sōmavāra Rōhiṇi-nakshatradal nḍeyār śrī-Rājendra-Chō-  
6 ḷadēvar-gurukka] . . . . .

"In the 31st year (*of the reign*) of king Parakēsarivarman, *alias* the lord, the glorious Rājendra-Chōḷadēva, who conquered the Eastern country, the Gaṅgā, and Kādāram.

"Hail! On (*the day of*) the Rōhiṇi *nakshatra*, a Monday, the second *tithi* (*of the fortnight* which had) the full-moon *tithi* for its first day (?)<sup>5</sup> of the month of Kārttika in the Āṅgira year (*which corresponded to*) the Śaka year 9[54] . . . . ."

In the tenth century of the Śaka era the only year Āṅgiras was Śaka-Saṃvat 954 expired, and for this year the date is correct. For in Śaka-Saṃvat 954 expired the second *tithi* 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* Rōhiṇi for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Rājendra-Chōḷa I., 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, Rājārāja 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.

<sup>1</sup> This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

<sup>2</sup> No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

<sup>3</sup> This word is entered above the line, with a cross (*āśapadda*) after it.

<sup>4</sup> Read *paṇḍami* (?).

<sup>5</sup> I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* Rōhiṇi in connection with a second *tithi* 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.

6.—Inscription on a stone standing close to the north wall of the Śaṅkaréśvara temple at Sindhuvaḷi in the Kaḷale hōbaḷi of the Nāñjanaguḍi tālukā.<sup>1</sup>

1	Sva[sti]	śrī	[  *]	Śakarai	yā[ṇ]ḍu	[āyira]:
2	[t]tu-muppadu			perṛa	°Dvaya-sam[va*]-	
3	taṣarattu				śrī-Kolōttuṅka-Śō-	
4	ladēvar			pridhi[vi*]-rājyattu	yāṇ-	
5	[ḍu]			muppatt-ēlāvaḍu	...	

"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 Kulōttuṅga-Chōladēva . . . ."

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,<sup>2</sup> Vyaya was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. 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,<sup>3</sup> and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttuṅga-Chōla I., would give us for the first year of his reign Śaka-Samvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.<sup>4</sup>

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

1	Svasti	śrī		Tiribavanachchakkaravattigaḷ	śrī-Kulōttuṅga-
2	Śōladēvar	tiru-ttaṅgaiyār		Rājārāja	Kundavaiy-Ālvār
5	...	...		nā-ṇilattai	mulud-āṇḍa
6	daraku	nāpattu-nāḷ-āṇḍil		°Mina-nigaḷ	nāyaru Velli pe-
7	ira	Urōṣaṇi-nāḷ-Iḍabam		pōḍāl.	

"In the forty-fourth year (of the reign) of Jayadhara,<sup>5</sup> who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakṣatra) Rōhiṇī, which corresponded to a Friday in the month during which (the sign) Mina was shining,—Kundavai Ālvār, (the daughter of) Rājārāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, [gave, etc.]"

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

1	Svasti	śrī		Pu[ga]	śūṇḍa	...
30	...	...	...	kōv-°Arājakēsaripatmar-āna	Tribhuvanachchakrava[r]tti	

śrī-Kulōt-

<sup>1</sup> No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carr.* Part I. p. 191, No. 51.—From Mr. Venkayya's transcript.

<sup>2</sup> Read *Vyaya-samva*.

<sup>3</sup> By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Samvat 1024 expired.

<sup>4</sup> Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

<sup>5</sup> These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

<sup>6</sup> Read *Mtsam*.

<sup>7</sup> This, according to Dr. Hultzsch, was a *śrīrūpa* of Kulōttuṅga-Chōla I.

<sup>8</sup> Read *Irdja*.



31 tu[ṅga]-Śōladēvaṅku yāṇḍu 45āvaṇu Tulā-nāyaṅṇu pā[r]vva-pakshattu Viyāla-  
kkilāmaiyum saptamiyum per[ra]

32 Uttira . . [ti]-nā.<sup>1</sup>

"In the 45th year (of the reign) of king Rājākēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, . . . . . on the day of (the *nakshatra*) . . . . .<sup>2</sup> which corresponded to a Thursday and to the seventh *tithi* 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 Kulōttuṅga-Chōla I. probably coincided with part of Śaka-Saṃvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṃvat 1035 expired, and the 45th year with Śaka-Saṃvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṃvat 1035 expired, and the date No. 8 does so for Śaka-Saṃvat 1036 expired.

For Śaka-Saṃvat 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 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* **Rōhiṇī** (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 **Rōhiṇī**).

For Śaka-Saṃvat 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 *tithi* of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the *nakshatra* **Uttarāśāḍhā** for 13h. 8m. (or, according to the *Brahma-siddhānta*, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultsch,<sup>3</sup> "I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōla 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-Saṃvat 1028 expired, and No. 8 for Śaka-Saṃvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttuṅga-Chōla 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-Saṃvat 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 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* **Kṛttikā**, 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 **Rōhiṇī**. 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 **Kṛttikā**).

For Śaka-Saṃvat 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-śudi* 6) the 7th *tithi* 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

<sup>1</sup> It is not clear if the actual reading is *Uttirāśāḍi-nā* or *Uttirāśāḍi-nā* (for *Uttirāśāḍi-nā*).

<sup>2</sup> The *nakshatra* was either *Uttara-Bhadrpadā* or *Uttarāśāḍhā*.

<sup>3</sup> *Ind. Ant.* Vol. XXII, p. 298.



*nakshatra* Uttarāśādhā (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 *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rōhipi, although the moon entered that *nakshatra* at the earliest 8h. 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 Uttarāśādhā 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 Kṛittikā<sup>1</sup> 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 *nakshatra* 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 Kulōttuṅga-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;<sup>2</sup> that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Saṁvat 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 Sōmēśvara, in the midst of the rice fields of the village of Ēchiganahalli near Nañjanaguḍi.<sup>3</sup>

1 Svasti [||\*] Śrī-Kulōttuṅga-Chōladēvaru prituvi-rājyaṁ 'geyye Sak[a-va]riṣaṁ 1035.

2 nēya Jaya-saṁvatsarada Pālguna-māsada apara-pakṣaṁ pā[ḍi]va Ādityavāraṁ

3 Hasta-nakṣatraṁ . . . . .

"On (the day of) the Hasta *nakshatra*, Sunday, the first *tīthi* of the second fortnight of the month of Phālguna in the Jaya year (which corresponded to) the Śaka year 1035, while the glorious Kulōttuṅga-Chōladēva was ruling the earth, . . . . ."

By the southern luni-solar system Jaya was Śaka-Saṁvat 1036 expired, while Śaka-Saṁvat 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-Saṁvat 1035 expired the first *tīthi* of the dark half of Phālguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the *nakshatra* 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 Kulōttuṅga-Chōla I. cannot have ended in A.D. 1112.<sup>4</sup>

<sup>1</sup> It must appear even more strange that the day should not have been called after Kṛittikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rōhipi.

<sup>2</sup> [The inscriptions of Kulōttuṅga 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.]

<sup>3</sup> No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn. Part I.* p. 190, No. 44.—From Mr. Venkayya's transcript.

<sup>4</sup> The *akṣara* ge is engraved above the line.

<sup>5</sup> Compare *Ind. Ant.* Vol. XX. p. 283.



## D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.<sup>1</sup>

- 1 Svasti śrī [||\*] Pā-mālai miḍaindu . . . . .  
 3 . . . . . kō=Ppara[k]ēsarivarmanar-āna Tribhuvā[na]chakrava-  
 [rttiga] śrī-Vikrama-Chō[a]dē[varkku [y]ā[n]ḍu aiñjā[vadu] Mi[thu]na-nāyarru  
 pū[r]vva-pakshattu saptamiyum Nā[yi]rru-kki[ama]iyum Attamum-āna nā  
 munnūrru-nār[pa]ḍi[n]āl.

"In the fifth year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōlādēva, . . . . . 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-Saṃvat 1035 expired) and A.D. 1116 (Śaka-Saṃvat 1038 expired).

For Śaka-Saṃvat 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 *Āshāḍha*). On this day the 7th *tithi* of the bright half of the lunar *Āshāḍha* 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 Karkāṭaka of Śaka-Saṃvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkāṭaka of Śaka-Saṃvat 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 *Anurādhā*.

For Śaka-Saṃvat 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 8h. 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<sup>2</sup> A.D. 1115—the 20th day of the month of Karkāṭaka of Śaka-Saṃvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkāṭaka of Śaka-Saṃvat 1033 expired=Saturday, the 15th July A.D. 1111, which was *Śrāvaṇa-tūdi* 7, and on which the moon was in *Svāti* 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 15th July A.D. 1111 (in Śaka-Saṃvat 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 15th 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 Kulōttuṅga-Chōla I. fall in the year A.D. 1114.

<sup>1</sup> From *Ind. Ant.* Vol. XXIII. p. 294.

<sup>2</sup> 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 SILADITYA II;

[GUPTA.]SAMVAT 350.

By VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, 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 Gujarātī language. The original was found by a Brāhmaṇa in a house at the village of Lunsadi in the Mahuvā parganā, Gōhīlvād Prānt, Kāthiāwād, 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  $\text{शिवः}$ .<sup>1</sup> 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 Khēṭā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śilāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,<sup>2</sup> the king bears here only the epithet *Parama-Māhēśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahēśvara (Śiva), the illustrious Śilāditya, 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 Īśvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the *Ohāturvidya* (community) of this (*place*), to the *Ḍaundavya gōtra*, and to the school of the Vājasaneyins, (*the following pieces of land*) in the village of Dēsēnaka at the mouth (*deśra*) of the Madhumati (*river*) in (*the land of*) the Surāṣṭras:—(1) at the eastern boundary (*of the village*), a pond (*vāpi*), (measuring) fifty-five *pādāvartas* of land in area, the boundaries of which (*are*): to the east, the *Piñchhakūpikācāha*; to the south, the field belonging to the Brāhmaṇa Bāva, and the Malla pond (*taḍāga*); to the west, the drinking-well of the village (*grāma-nīpāna-kūpaka*); to the north, the boundary of the village of Mūlavarmapāṭaka; (2) at the south-eastern boundary (*of the village of Dēsēnaka*), a piece of

<sup>1</sup> See above, Vol. III. p. 319.<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305 ff.



cultivated land (called) *Kaviṭṭhikā* (and) measuring seventy *pāḍāvaras* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*; to the south, the boundary of the village of *Śivatrātaījja*; to the west, the boundary of the village of *Viśālapātaka*; to the north, the boundary of the village of *Viśālapātaka*; (3) at the same boundary (of the village of *Dēsēnaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pāḍāvaras* of land, to the east of which (is) the boundary of the village of *Viśālapātaka*; to the south, the boundary of the village of *Viśālapātaka*; to the west, the *Piñchakūpikāśa*; to the north, the *Kaṭumba* field belonging to the *Thērakas* (*Sthaviras*); and (4) at the eastern boundary (of the village of *Dēsēnaka*), a third piece, measuring twenty *pāḍāvaras* of land, to the east of which (is) the *Māpāijjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the *Brāhmaṇa Skanda*; to the north, the field belonging to *Isvara*.

(L. 61.) “(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 *udraṅga*, *uparikara* (and) *bhātavāḍapratyāya*, with the income in grain and gold, with (the right of) fining those who commit the ten offences, with (the right to) arentual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and *Brāhmaṇas*, according to the maxim of *bhūmicchhīdā*, 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.) “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 *brahmadēyas*.

(L. 64.) “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.) “And it has been said :”

[ Three of the customary verses.]

(L. 66.) “The messenger (*dātaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhāṭa*, who was charged with peace and war. The year 300 (and) 50; (the month) *Phālguna*; the dark (fortnight); the 3rd (tithi). (This is) my own signature.”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and belonging to the *Chaturvedin* community of *Dvīpa*, i.e. the modern Portuguese possession *Diū*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*<sup>1</sup> in *Surāśṭra*, i.e. the modern *Sōrāṭh*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumatī* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Śivatrātaījja*, the modern *Sathrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Hōsa-Malla* [V. G. O.]; (4) the *Māpāijjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dātaka*, *Rājaputra Dhruvasēna*, also executed another grant of *Śilāditya II.*<sup>2</sup> The writer, *śrīmad-Anahila*, also wrote this other grant<sup>3</sup> and served already under *Kharagraha II.* and *Dhruvasēna III.*<sup>4</sup> The date is *Phālguna* badi 3 of [Gupta-]Samvat 350, i.e. 669-670 A.D.

<sup>1</sup> According to Mr. Vajeebhankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhumatī-dēśā dātā Nakagrāma*.

<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305.

<sup>3</sup> *ibid.* p. 309.

<sup>4</sup> *Ind. Ant.* Vol. VII. p. 76, and *Ep. Ind.* Vol. I. p. 85.



TEXT.<sup>1</sup>

## First Plate.

- 1 ओ<sup>3</sup> स्वस्ति [॥\*] विजयस्कन्धावारा[त्\*] खे[ट]कवासका[त्\*] प्रसभप्रण-  
तामिवाणां भैवकाणांमतुलवलसंपन्नमण्डलाभोगसंसक्तप्रहारयतलव्यप्रतापा-  
व्यतापोपनतद[१\*]नम[१ना]-
- 2 ऊँवोपाज्जितानुरागादनुरक्तमौलभृत(:)श्रेणीवल[१\*]वासराव्ययिय)परममाहेस्वरयो-  
भट[१\*]कादव्यवच्छिन्नराजवङ्ग[१\*]भातापितृचरणारवि[न्द]प्रणतिप्रविधौताशेष-
- 3 कल्मषः शैशवावभृति खड्गदि[ती]यवाङ्गुरेव समदपरगजघटास्कोट[नप्र]काशित-  
सत्वनिकपस्तव्यभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिस्व-
- 4 कलस्मृतिप्रणी[त\*]मात्त<sup>2</sup>सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशब्दो रूपकान्ति-  
स्वैर्यगाश्वीर्यवुहिसंपद्भिः स्मरशशा[ङ्क]दिदिराजोदधिचिदशगुरुधनेशानतिशय[१]-
- 5 नः शरणागताभयप्रदानपरतया वृणवदपास्ताशेषस्वकार्यफल[:\*] प्रार्थनाधिका-  
त्यप्रदानानन्दितविह्वलुहृत्प्रणयिहृदयः पादच[१\*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेस्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्मृतजा-  
ह्नवोजलौचप्रचालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसम्यदू-
- 7 पलोभादिवायितः सरभसमाभिगा[मि]कैर्मृगैस्सहजशक्तिशिलाविशेषपिष्मापिता<sup>7</sup>  
खिलधनुर्धरः प्रथमनरपतिसमतिष्ठानामनुपालयिता धर्मदायानामप[१]-
- 8 [कक्षा] प्रजीपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरैकाधिवासस्य  
संहतारातिपल्लवस्त्रीपरिभोगदलविक्रमो विक्रमोपसंप्राप्तविमलपार्ष्णिवश्रीः
- 9 परममाहेस्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुव्यातः सकलजगदानन्दनात्यद्भुत-  
गुणसमुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशोभासनाथ-
- 10 मण्डलाद्यद्युतिभासुरतराङ्गुपीठोदुट<sup>10</sup>गुरुमनोरथमहाभ[१\*]रः सर्वविद्यापर[१\*]पर-  
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समयलोकागाधगाश्वीर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-  
मकल्याणस्वभाव[:\*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दयकीर्तिः<sup>9</sup> धर्मानुपरोधोज्वल<sup>10</sup>तरीकृतात्यसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीय-  
नामा परममाहेस्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

<sup>1</sup> From Dr. Hultzsch's impressions.<sup>2</sup> Read मन्त्रा.<sup>7</sup> Read विष्मापिता.<sup>8</sup> Read धीर्यव.<sup>3</sup> Expressed by a symbol.<sup>4</sup> Read सत्त.<sup>5</sup> Read भासुरतरासपीठोदुट.<sup>6</sup> Read भैवकाणाम.<sup>7</sup> Read मार्य.<sup>8</sup> Read कौर्तः.



- 13 द्यातय<sup>1</sup> स्वयमुपेन्द्रगु[र]णिव [गु]रुण[र]त्यादरवता समभिलषणीयामपि  
राजलक्ष्मी<sup>2</sup> स्कन्धासक्ता<sup>3</sup> परमभद्र इव धुर्यस्तदाप्रासंपादनैकपरतयै-  
वोदहन्
- 14 खेदसुखरतिभ्यामन[र]यासितसत्वसंपत्तिः प्रभावसंपदशीकृतनृपतिमतशिरोरत्नच्छा-  
योपगुढपादपोठीपि परावन्नाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रवृत्तिमेकां परित्यज्य प्रख्यातपौरुषाभिमानेर<sup>4</sup>प्यरातिभिरनासादित-  
प्रतिक्रियोपायः<sup>5</sup> कृतनिखिलभुवनामोदविमलगुणसं-
- 16 हतिः<sup>6</sup>प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरशेषैर्होवै-  
रनामृष्टालुन्नतहृदयः प्रख्यातपौरुषास्त्रकौ-
- 17 शलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्त्रयंघाहप्रकाशितप्रवीरपुरुषः<sup>7</sup>प्रथमसंख्या-  
धिगमः परममाहेश्वरः श्री-
- 18 खरग्रहस्तस्य तनयस्तत्पादानुद्गातः सकलविद्याधिगमविहितनिखिलविदज्जनमन-  
परितोषातिशयः<sup>8</sup> सत्वसंपदा त्यागौ-
- 19 दार्ढ्येण च विगतानुसन्धानासंमाहितारातिपक्षमनोरवाचभङ्गः सम्यगुपलक्षिता-  
नेकशास्त्रकल[र]<sup>9</sup>लोकचर्चितगङ्गरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्तचिम्प्रश्नयविनयशोभ<sup>10</sup>विभूषणः समरशतजयपताकाहरणप्रत्य-  
लोदग्रबाहुदण्डविध्वङ्कित<sup>11</sup>निखिल-
- 21 प्रतिपक्षदर्पोदयः स्वधनुः<sup>12</sup>प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-  
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्तस्थानुजस्तत्पादानुद्गातः सच्चरितातिशयितसकलपूर्वजनरपतिरतिदुस्साधानामपि  
प्रसाधयिता विषयाण[र]<sup>13</sup>भूर्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्मेतुरिव स्वयमभ्युपपन्नः प्रकृति-  
भिरधिगतकलाकलापङ्कान्तिमात्रि-
- 24 र्वृत्तिहेतु[र]<sup>14</sup>कलङ्कुमुदनायः<sup>15</sup> प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्कित<sup>16</sup>ध्वान्त-  
राशिः सततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानुबन्धभागमपरिपूर्णं विदधानः सन्धिवि-  
ग्रहसमासनिश्चयनिपुणः स्थानेनुरु-
- 26 पमादेशन्ददद्गुणवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र-<sup>17</sup>  
योरुभयोरपि निष्णातः<sup>18</sup> प्रकृष्टविक्रमोवि<sup>19</sup> क-

<sup>1</sup> Read ०धातः.<sup>2</sup> Read सज्ज.<sup>3</sup> Read सज्ज.<sup>4</sup> Read श्रीमा.<sup>5</sup> Read ०प्राज्ञातुरीयतन्त्र.<sup>6</sup> Read लक्ष्मी.<sup>7</sup> Read ०गुढ.<sup>8</sup> Read ०नाम.<sup>9</sup> Read ०भंसित.<sup>10</sup> Read ०विक्रमोपि.<sup>11</sup> Read ०सक्ता.<sup>12</sup> Read ०मानेर.<sup>13</sup> Read चरित.<sup>14</sup> Read ०भंसित.



- 27 रुणामृदुहृदयः श्रुत(र)व[र]नप्यगर्वितकान्तोपि प्रशमी स्थिरसौहृदव्योपि  
निरसिता दीपवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितवालादित्यद्वितीयनामा परममाहेस्वरः  
श्रीध्रुवसनस्तस्य<sup>1</sup> स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 लज्जनितकिणल[र]ञ्जनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-  
कालङ्कारे<sup>2</sup> विभ्रमाम(र)ल[श्रु]तविशेष[:\*] प्रदानसलिलचालिताग्रहस्तार-  
विन्दङ्क-
- 30 न्याया इव रुदुकरग्रहणा[द]मन्दीकृतानन्दविधिव्वंसुन्धरायाङ्गार्मुके धनुर्वेद<sup>3</sup> इव  
संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र\*]न्नायमानशासनः परममाहेस्वरः परमभट्टारकमहाराजाधिराजपरमे-  
स्वरचक्रवर्त्ति(:)श्रीधरसे[न]स्तत्पितामह[भा\*]-
- 32 '[चित्रीशीलादित्यस्य श[र\*]ङ्गप[र\*]णेरिवाङ्गजमनो<sup>4</sup> भक्तिवन्धुराव[यव\*]कल्पित-  
प्रणतेरतिधव[ल\*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-  
किन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्व]-
- 33 [स्यैव राजर्षेर्हार्त्तिष्यमातन्वानस्य प्रवलधवलित्वा यशसां वलयेन (मण्ड)म-  
ण्डितककुभा नभसि यामिनोपतेर्विडम्बिताखण्डपरिवेपमण्डलस्य पयोद-  
श्यामशिखरसुचूर्कश्चिरसञ्चविन्ध्यस्त]-
- 34 [नयुगा][या:\*]

## Second Plate.

- 35 चिते)पल्लुः श्रीडेरभटस्य[र\*]ङ्गजः 'चितपसंहतेरनुरागिण्याः शुचियशोष्कभृतः<sup>5</sup>  
स्वयंवरमालामिव राज्यत्रियमर्ष्ययन्त्याङ्कतपरिग्रहः शौ-
- 36 'र्यमप्रतिहतव्यापारमानमितप्रचण्डरिप<sup>10</sup>मण्डलं मण्डलाग्रमिवावल[म्ब]मानः  
शरदि प्रसभमाकृष्टशि[ली]मुखवाणासनापादितप्रसाधना-
- 37 नां परभुवा<sup>11</sup> विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोज्ज्वलिन<sup>12</sup> श्रुताति-  
शयेनोद्भासितश्रवणः पु(:)न)पुनरुक्तेनव<sup>13</sup> रत्नालङ्कारेण[र]लङ्कृतशोच[:\*]
- 38 परिस्फुरत्कटकविकटकीटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसीकविल(क)स-  
ञ्चवशैवलाङ्कुरमिवाग्रपाणिमुदहन् धृतविशालरत्न(र)-

<sup>1</sup> Read 'सेनसस्य सुव'.<sup>4</sup> Read 'त'.<sup>7</sup> Read 'चितिप'.<sup>10</sup> Read 'रिप'.<sup>12</sup> Read 'नेव'.<sup>2</sup> Read 'लङ्कार'.<sup>3</sup> Read 'जन्मनी'.<sup>6</sup> Read 'शशीशुक'.<sup>11</sup> Read 'सुव'.<sup>5</sup> Read 'धनुर्वेद'.<sup>8</sup> Read 'शुच'.<sup>9</sup> Read 'मप्रति'.<sup>13</sup> Read 'वर्णोज्ज्वलिन'.



- 39 वलयजलधिबिलातटा[य]मानभुजपरिष्वक्तविश्वभरः परममाहेश्वरः श्रीभुवसेनस्त-  
स्याः) गजोपरमहीपतिस्पर्शदोषनाशनधियेव
- 40 लक्ष्म्या स्वयमतिस्पर्ष्टचेष्टमास्त्रिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-  
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 शोक्तप्रणत<sup>1</sup>समस्तसामन्तचक्रचूडामणिमयूखचितचरणरमलंयुगल[:\*] प्रोहामो-  
दारदोहंष्टदलितद्विषद्वर्मादर्यः प्रस-
- 42 <sup>2</sup>र्यत्पधीय(ः)Xप्रताप[प्री]षित[1\*]शेषशचावहः<sup>4</sup> प्रणयिपक्षनिक्षिप्तसञ्जीवः प्रेरित-  
गदोलिप्त<sup>3</sup>सुदर्शनचक्रः परिहृतवालकीडा-<sup>6</sup>
- 43 <sup>7</sup>नधक्कतद्विजातिरेकविक्र[म]प्र[सा]धितधरिचीतलीन[ङ्गी]कत<sup>8</sup>जलशय्योपूर्वपुरुषोत्त-  
मः साक्षादभ्रं इव सम्यग्व्य[व]स्थावितवाण्या-<sup>9</sup>
- 44 अमाचार[:\*] पूर्वैरप्युर्वोपति[भित्तु]णालवलुब्धैर्यन्यपङ्क्तानि देवब्रह्मदेयानि  
<sup>10</sup>तेषामप्यतिसरलमनXप्रसरमुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततभूव<sup>11</sup>नाभिनन्दितोच्छ्रितोत्कृष्टधवलधर्मध्वजप्रकाशित-  
निजवह्नी<sup>12</sup> देवद्विजगुरुं प्रति यथाहं[म]न-
- 46 वरतप्रवर्त्तितमहोद्भवादिदानव्यसन[1\*]नुपजातस[न्तोषो]पात्तो[दा]रकीर्त्तिपङ्क्तिपरंप-  
राकन्तुरित<sup>13</sup>निखिलदिक्कवलः
- 47 [स्व]ष्ट[मे]व यथावर्धस्मादित्यापरनामा पर[म]माहेश्वरः श्री[स्व]रयहस्तस्य[1\*]-  
ग्रजमनकुसुदपण्डश्रीविकासिन्या कल[1\*]वत-
- 48 चन्द्रिकयेव कीर्त्त्या धवलित[स]कलदिक्कण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-  
मलो<sup>14</sup> विभ्यशैलविपुलपयोधराभोगायाः
- 49 चीश्वा(ः)Xपत्यु[क]<sup>15</sup> श्रीशीलादित्यस्य <sup>16</sup>सुनु[र्ध्व]प्रालियकिरण इव प्रतिदिनसं-  
वर्धमानकलाचक्रवाल[ङ्गे]सरीन्द्रशिखरिव रा-
- 50 जलक्षीमचलवनस्यलीभिवालहुर्वीणः शिखण्डिकेतन इव रुचिमचूडामण्डनः  
प्रचण्डशक्तिप्रभावश्च <sup>17</sup>गरदागम
- 51 इव प्रतापवानुत्तसत्पद्मः संयुगे विदलयन्मधोधरानिव परगजानुदय एव  
तपनवालातप इव सयामे<sup>18</sup> सुण-

<sup>1</sup> Read प्रणत.<sup>2</sup> Read शेषशचावहः.<sup>3</sup> Read नधःकृत.<sup>4</sup> Read तेषाम.<sup>5</sup> Read दन्तुरित.<sup>6</sup> Read सु.<sup>7</sup> Read कमल.<sup>8</sup> Read दोरिषद्व.<sup>9</sup> Read कृत.<sup>10</sup> Read चिमुव.<sup>11</sup> Read श्यामल.<sup>12</sup> Read शर.<sup>13</sup> Read पटीवः.<sup>14</sup> Read कोली.<sup>15</sup> Read स्थापितवर्णा.<sup>16</sup> Read वंशो देवद्विजगुरुं प्रति.<sup>17</sup> Read पत्युः.<sup>18</sup> Read सयामे.



- 52 अभिसुखानामायूङ्गि<sup>1</sup> दिवतां परममाहेश्वरः श्रीश्रीलादित्यकुशली सर्वानिव  
समाप्तापयत्यस्तु वसंविदितं यथा मया
- 53 मातापित्रोऽपुण्याप्यायन[1\*]य द्वीपविनिर्माततत्तातुर्विद्यसामान्यडौण्डव्यसगोत्र-  
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां<sup>2</sup> सोदरभ्रातृभ्यां सुराष्ट्रेषु मधुमतीद्वारे देसेनकग्रामे  
पूर्वसीमि पञ्चपञ्च[1\*]शङ्कूपा-
- 55 दावर्त्तपरिसरा वापी [1\*] यस्या आघाटनानि [1\*] पूर्वतः पिच्छकुपि-  
का<sup>3</sup>वहः [1\*] दक्षिणतः ब्राह्मणवावप्रत्ययचेचं मल्लतटाका<sup>4</sup> च [1\*]
- 56 अपरतः ग्रामनिपानकूपकः [1\*] उत्तरतः मूलवर्म्मापाटकग्रामसीमा [1\*]  
तथा पूर्वदक्षिणसीमा<sup>5</sup> कविट्टिकाचेचखण्डं सप्ततिभूपा-
- 57 दावर्त्तपरिमाणं [1\*] यस्य पूर्वतः विशालपाटकग्र[1\*]मसीमा [1\*] दक्षिण-  
तः शिवचातइज्जग्रामसीमा [1\*] अपरतः विशालपटक<sup>6</sup>ग्रामसीमा [1\*]  
उत्तरतः
- 58 विशाल[घा]टकग्रामसीमा [1\*] तथा एतत्सीमा<sup>7</sup> द्वितीयचेचखण्डं उच्चास-  
न्वित<sup>8</sup> नवतिभूपादावर्त्तपरिमाणं [1\*] यस्य पूर्वतः विशालपाटकग्राम-  
सीमा [1\*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [1\*] अपरतः पिच्छकूपिकावहः [1\*]  
उत्तरतः धेरकसत्ककौटुम्बचेचं(ः) [1\*] [त]था पूर्वसीमि<sup>9</sup> <sup>10</sup>द्वितीयखण्डं
- 60 <sup>11</sup>विह्वतिभूपादावर्त्तपरिमाणं [1\*] यस्य पूर्वतः माणइज्जिका नदी [1\*] द-  
क्षिणतः [व]प्यकप्रलटचेचं [1\*] अपरतः ब्राह्मणस्कन्दसत्कप्र-<sup>12</sup>
- 61 ह्मादेयचेचं [1\*] उत्तरतः ईश्वरप्रत्ययचेचं [1] एवमिदमाघाटनविशुद्धं<sup>13</sup> वापी-  
समन्वितं चे[च]खण्डत्रयं सोदरं सोपरिकरं सभूत-
- 62 वात[प्र]त्त[1\*]यं सधान्यहिरण्यादेय<sup>14</sup> सदगा[प]राधं सोत्पद्यमानविष्टिक<sup>15</sup>  
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मादेयरहितं

<sup>1</sup> Read ०यूँधि.

<sup>2</sup> The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्वर<sup>०</sup> looks like कश्च<sup>०</sup>.

<sup>3</sup> Read ०कूपिका<sup>०</sup>.

<sup>4</sup> Read ०तटाकव.

<sup>5</sup> Read सीमि.

<sup>6</sup> Perhaps ०पाटक.

<sup>7</sup> Read ०पाटक.

<sup>8</sup> Read ०कोवि.

<sup>9</sup> Read संज्ञितं.

<sup>10</sup> Read तृतीय.

<sup>11</sup> Read विंशति.

<sup>12</sup> Read व<sup>०</sup>.

<sup>13</sup> The *anusvara* of व runs into the त of दक्षिणतः in the preceding line.

<sup>14</sup> Read ०देवं सदगा<sup>०</sup>.

<sup>15</sup> Read विष्टिक.



- 63 भूमिच्छिद्रन्याये[न]।चन्द्रार्काणवर्जितिसरित्पवतसमकालीनं पुत्रपौत्रान्वयभोग्यमुद-  
क[१\*]तिसंयेण<sup>१</sup> समद[१]यो [नि]सृष्टः [१\*] यतो<sup>२</sup> तयोः संमुचितया  
ब्रह्मदेयस्थित्या
- 64 मुञ्चतो[ः\*] कर्षतो[ः] कर्षयतोः प्रदिशतो[स]३ वा [न] कैचिद्गासेधे वर्त्तितव्य-  
[म]।[ग]।मिमप्र<sup>४</sup>वृपतिभिरप्यस्मद्गृह<sup>५</sup>जैरन्यैर्वा अनित्यान्वैश्वर्याख्यस्विरं मा-  
नुषं सामान्यञ्च भूमिदानफलं<sup>६</sup>
- 65 मवगच्छद्विरयमस्मद्दायोनुमन्तव्य<sup>७</sup>परिपालयितव्येत्युक्तञ्च ॥ बहुभिर्वसुधा भुक्ता  
राजभिः[ः\*] सगरादिभिः [१\*] यस्य यस्य यद[१\*] भूमिदयस्य<sup>८</sup> तस्य  
तदा फलं [१\*] यानीह दारिद्र्या[म]यावरेन्दैहनानि<sup>९</sup> ध-
- 66 स्थायतनीकृतानी<sup>१०</sup> [१\*] निर्धुक्तमात्रप्रतिमानि तानि को नाम साधु<sup>११</sup>पु-  
नराददीत ॥ यष्टिं वर्षसहस्र[१\*]ण[१\*] स्वन्मे<sup>१२</sup> तष्टत भूमिदः[१\*]  
आच्छेत्ता चानुम[१]न्ता च तान्येव नरके वसेत् [१\*] दूतकोच राज-  
पुत्र[ध्रुव]सेन[ः] १\*
- 67 [लि]खितमिदं स[न्वि]विग्रहाधिकृतदिविरपतित्रीस्कन्दभ[ट]पुत्रदिविरपतित्री-  
मदनहिलेनेति ॥ सं ३०० ५० फाल्गुण<sup>१३</sup> व ३ [१\*] स्वहस्तो  
मम ॥

## No. 9.—VELUR ROCK-INSCRIPTION 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 f. 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 Vēlappāḍi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1; *śva* of *Pannapēscara*, l. 4; *dhā* of *dhārai*, l. 6; *sandrā* of *sandrāditta*, *da* and *pūreva* of *udakopūreva*, l. 7; *dhanma rakshi*<sup>१</sup> and *śrī*, l. 9; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeeveram) and Tañjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Kṛṣṇa III. (A.D. 940 and 956).<sup>१३</sup> Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyana-Tañjāiyana-konḍa*, which Mr. Venkayya's two Tirukkālukkunram inscriptions

<sup>१</sup> Read "सर्वेष्वधर्म".<sup>२</sup> Read यतसयोः.<sup>३</sup> Read कर्षतोः.<sup>४</sup> Read प्रदिशतोः.<sup>५</sup> Read मद्र.<sup>६</sup> Read "हम".<sup>७</sup> Read फलं.<sup>८</sup> Read भूमिदयस्य.<sup>९</sup> Read "धनानि".<sup>१०</sup> Read "कृतानि".<sup>११</sup> Read स्वर्गे तिष्ठति.<sup>१२</sup> Read फाल्गुन.<sup>१३</sup> Above, Vol. III. p. 282 ff.



prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the *Kannaradēva* 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 *Kachchiyūn-Tañjaiyūn-konḍa śrī-Kannaradēva* (with *ṣṣ* instead of *ṣṣ* in the second syllable), is engraved on the ruined Vishnu temple at *Ukkal* in the North Arcot district.<sup>1</sup>

The inscription records the gift of *Vēlūrpāḍi* to the shrine of *Panna[p]pēsvara*, which a certain *Pannappai* had established on the hill of *Śūdādupārai* in *Paṅgala-nāḍu*, a subdivision of the district of *Paḍuvūr-kōṭṭam*.<sup>2</sup> *Pannappēsvara* means 'the *Īsvara* (*Śiva*) shrine founded by *Pannappai*,' who was perhaps a female relation of the donor. *Vēlūrpāḍi* must be an old form of the modern *Vēlappāḍi*, and *Śūdādupārai* the ancient name of the *Bāvājī* or *Bhagavatt* hill.

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

Both *Vira-Chōḷa* and *Tribhuvanadhira* must have been subordinates of *Kṛishṇa 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 *Kṛishṇa III*, or a local chief<sup>3</sup> who was named or surnamed after a *Chōḷa* king. The *Nuḷamba Tribhuvanadhira* *alias* *Pallava-Murāri* was probably connected with the *Pallava* rulers of the *Noḷambavāḍi* Thirty-two-thousand, which later on became a province of the empire of the Western *Chālukya*.<sup>4</sup>

TEXT.<sup>5</sup>

1		Svanti	śrī	[  *]	Kannaradēvarṅku	yāṇḍu	irubatt-ārāvadu <sup>6</sup>
2	Paḍuvūrkōṭṭattu	Ppaṅgalanāṭṭu			va[da]kkil		vagai=T[śū](choḷu)-
3	dādupārai-malai				mēl-Ppanṇappai		eḍupitta
4	Panna[p]pēsvarattukku				pōgam-āga	i-nnāṭṭu	Vēlū-
5	rppāḍi	e[u]	ma[ga]n	Nuḷam[ba]ṅ		Vira-Śōḷar	pakkal
6	Śūdādupārai-malai <sup>7</sup>		aga-ppaḍa	dhārai		aṭṭuvittu	ko-
7	pḍu		śān[d]r-ādittar-u[-a]lavum			udaka-pūrvvaṅ=jey-	
8	ḍu	kuḍuttēṅ	Nu[la]mbaṅ			Tiribuvapadiraṅ-ēṅ	[I*]
9	I-[d*]dhanma[m*]	rakshittār-aḍi	eṅ	muḍi	mēḷaṅa	[I*]	Śrī(śrī)-Palla-
10	va-Murāri	[I*]	I-[d*]dhanma[m*]	irakkuvāṅ	Gaṅgai	Kumariy-idai=chche-	
11	yḍār		śo[y]ḍa		pāvaṅ-go[vāṅ		

<sup>1</sup> See my *Annual Report* for 1892-93, p. 6.

<sup>2</sup> The village of *Udayandiram* in the *Goḍiyātam tālukā* of the North Arcot district belonged to *Māḷ-Adaiyāṅu-nāḍu*, another subdivision of *Paḍuvūr-kōṭṭam*; see *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>3</sup> Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

<sup>4</sup> See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great *Chōḷa* king *Rājārāja* claims to have conquered *Noḷambavāḍi*; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, *Noḷambavāḍi* was taken by the *Hoysala* king *Vishṇuvardhana*; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

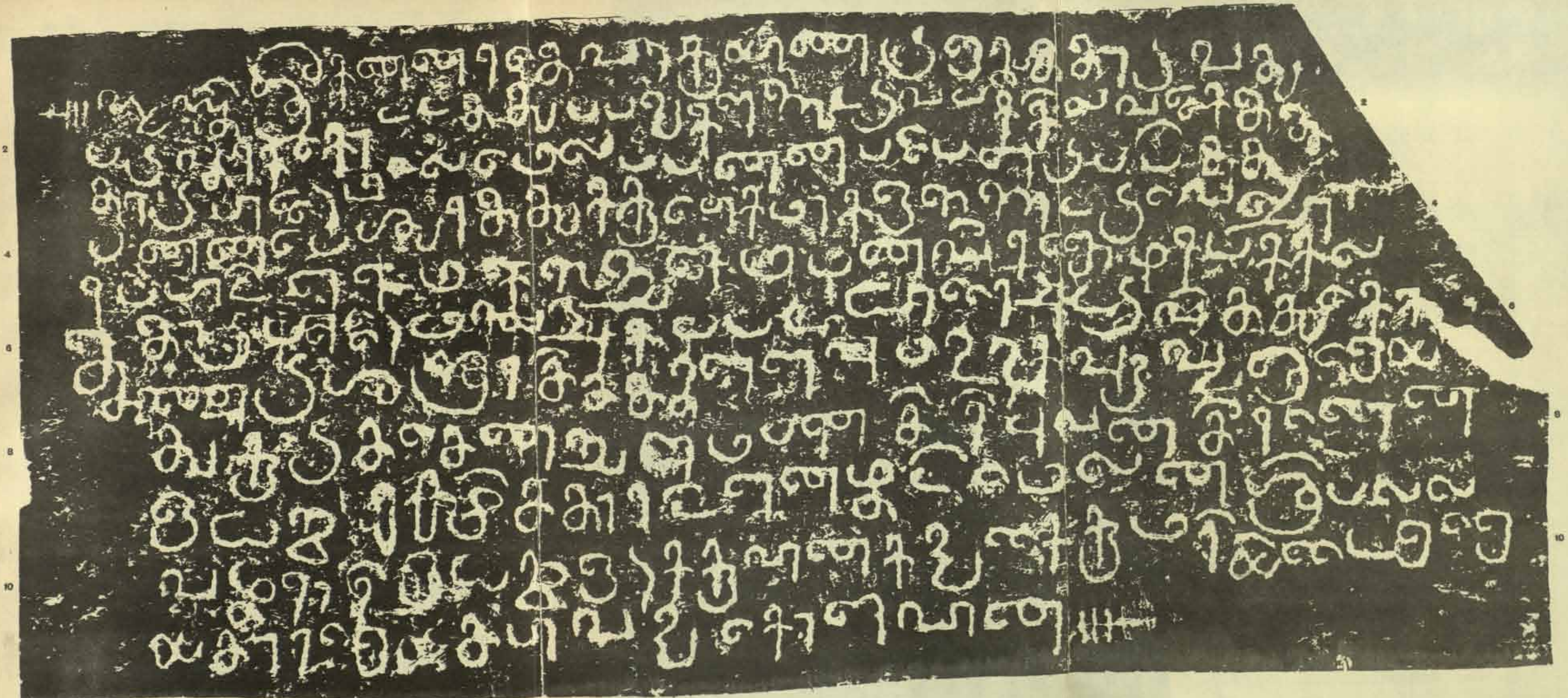
<sup>5</sup> From inked estampages prepared in 1895.

<sup>6</sup> The letter *ba* of *irubā* had been originally omitted and was subsequently inserted between *ru* and *i*.

<sup>7</sup> The syllable *pḍ* is written on an erasure.

<sup>8</sup> Read *chandr-* (Sanskrit) or *landir-* (Tamil).











## TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (of the reign) of Kapparadēva,—I, the Nūlamba Tiribuvānadirāṇ (i.e. Tribhuvanadhira), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) Panna[p]pésvara,—which Pannappai had caused to be built on the hill (malai) of Śūdādupārai, which is situated<sup>1</sup> in the north of Paṅgaḷa-nāḍu in Paḍuvūr-kōṭṭam,—Vēlūrppādi, (a village) in the same nāḍu, (which) my son, the Nūlamba, had received with a libation of water<sup>2</sup> from Vira-Śōlar (i.e. Vira-Chōla), together with the hill of Śūdādupārai. The feet of those who protect this charity, (shall be) on my crown.<sup>3</sup> (The signature of) the glorious Pallava-Murāri. He who injures this charity, shall incur the sin committed by those who commit (sins) between the Gaṅgā (and) Kumari.<sup>4</sup>

No. 10.—PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND  
MANMA-SATYA II.; 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 Kuntī-Mādhava temple at Piṭhāpuram in the Gōḍāvari 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 Telugu alphabet. Among graphical peculiarities, I would mention that *ṣ* is very often confounded with *ṣ* and *ṣ*. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur-bbhōgindra-lītaḥ* for *yad-bāhur-bbhōgindra-lītaḥ* (l. 105). The languages of the inscription are Sanskrit (verse and prose) and Telugu (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēṣa-saṁkrānti*) of Śaka-Samvat 1117 (in figures, l. 110), the village of Ōḍiyūru in the district (*viśaya*) of Guddavādi (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers Mallidēva and Manma-Satya II.

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

The village of Ōḍiyūru has to be looked for in the neighbourhood of Drākshārāma (in the Rāmachandrapuram tālukā of the Gōḍāvari district), which, like Ōḍiyūru, belonged to the district of Guddavādi.<sup>5</sup> The boundaries of Ōḍiyūru are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, Ōḍiyūru was bounded by portions of the village of Vēlaṅgu, and in the south by the village of Śiripuram. These two villages are identical with Vēlaṅgi and Śiripuram in the Rāmachandrapuram tālukā of the Gōḍāvari district,<sup>6</sup> and the village granted, Ōḍiyūru, is identical with the modern village of Ōḍūru.<sup>7</sup>

<sup>1</sup> Literally, '(which is) a portion.'

<sup>2</sup> Literally, 'having caused a stream (of water) to be poured (in his hand).'

<sup>3</sup> See above, Vol. III. p. 280, note 1.

<sup>4</sup> See *ibid.* p. 284, note 6.

<sup>5</sup> See above, p. 37, note 3. The district of Guddavādi is distinct from the district of Guḍavāra or Guḍrāra, the name of which is probably connected with Guḍivāda in the Kistna district; see p. 24 above.

<sup>6</sup> Nos. 77 and 78 on the *Madras Survey Map* of the Rāmachandrapuram tālukā.

<sup>7</sup> No. 45 on the same map.



which, as required by the description, has Vēlaṅgi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli<sup>1</sup>—the modern Korumilli,<sup>2</sup> and Kālēru<sup>3</sup>—the modern Kālēru.<sup>4</sup>

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

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chālukya dynasty and (2) of the chiefs of Kōnamaṇḍala. The account of the Eastern Chālukyas agrees on the whole with the one given in the Korumelli plates of Rājārāja I.<sup>5</sup> and in the Chellūr plates of Vira-Chōḍa.<sup>6</sup> 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 Kirtivarman I., the elder, Satyāśraya (Pulikēsin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishṇuvardhana I., of the country of Vēṅgi. The list of the Eastern Chālukyas is continued only as far as Maṅgi-Yuvarāja (l. 35), and verse 5 contains a reference to a king Rājārāja of the Chālukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājārāja on whom Prithviśvara of Velanāṇḍu was dependent.<sup>7</sup>

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 Kārtavīrya, the son of Kṛitavīrya, grandson of Haihaya, and great-grandson of Hari, 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, Rājapareṇḍu I., is called the lord of the Kōnamaṇḍala (v. 10); and the word Kōna is prefixed to the names Rājendra-Chōḍa I. (l. 61), Bhīma III. (l. 68), and Mallidēva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kōnamaṇḍala. The country over which they ruled, is probably identical with Kōnaśīma, the Telugu designation of the Gōdāvari delta.<sup>8</sup>

The 5th prince, Rājendra-Chōḍa I., is stated to have ruled over the country of Vēṅgi (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummaḍi-Bhīma I.) by the Rājādhirāja Rājendra-Chōḍa. As No. 8, Mallidēva, was ruling in Śaka-Saṁvat 1117, the Rājādhirāja Rājendra-Chōḍa to whom his great-grandfather (Mummaḍi-Bhīma I.) was tributary, has to be identified with the Eastern Chālukya king Rājendra-Chōḍa or Kulōttuṅga-Chōḍa I. (Śaka-Saṁvat 985—1034). We know that Kulōttuṅga-Chōḍa I. conferred the governorship of Vēṅgi, successively, on his paternal uncle, Vijayāditya; on his two sons, Rājārāja II. and Vira-Chōḍa;<sup>9</sup> and on Chōḍa of Velanāṇḍu.<sup>10</sup> It is not probable that Mummaḍi-Bhīma I. was another of the successive governors of Vēṅgi; and the statement of the inscription that his grandson, Rājendra-Chōḍa I., ruled over Vēṅgi, appears to imply nothing more than that the Kōnamaṇḍala was a dependency of the Vēṅgi country.

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 275.

<sup>2</sup> No. 120 on the *Madras Survey Map* of the Rāmachandrapuram tālukā. The north-western and northern boundary of Korumelli,—Māra (Ind. Ant. Vol. XIV. p. 55, text line 107 f.), is identical with the modern Māra (No. 121 on the same map), and the southern boundary,—Vānapalli, with the modern village of the same name (No. 44 on the map of the Amalāpuram tālukā).

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading *Kālēru* instead of *Kōlāru* (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

<sup>4</sup> No. 140 on the map of the Rāmachandrapuram tālukā. <sup>5</sup> *Ind. Ant.* Vol. XIV. p. 43 ff.

<sup>6</sup> *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

<sup>7</sup> See above, p. 38 f.

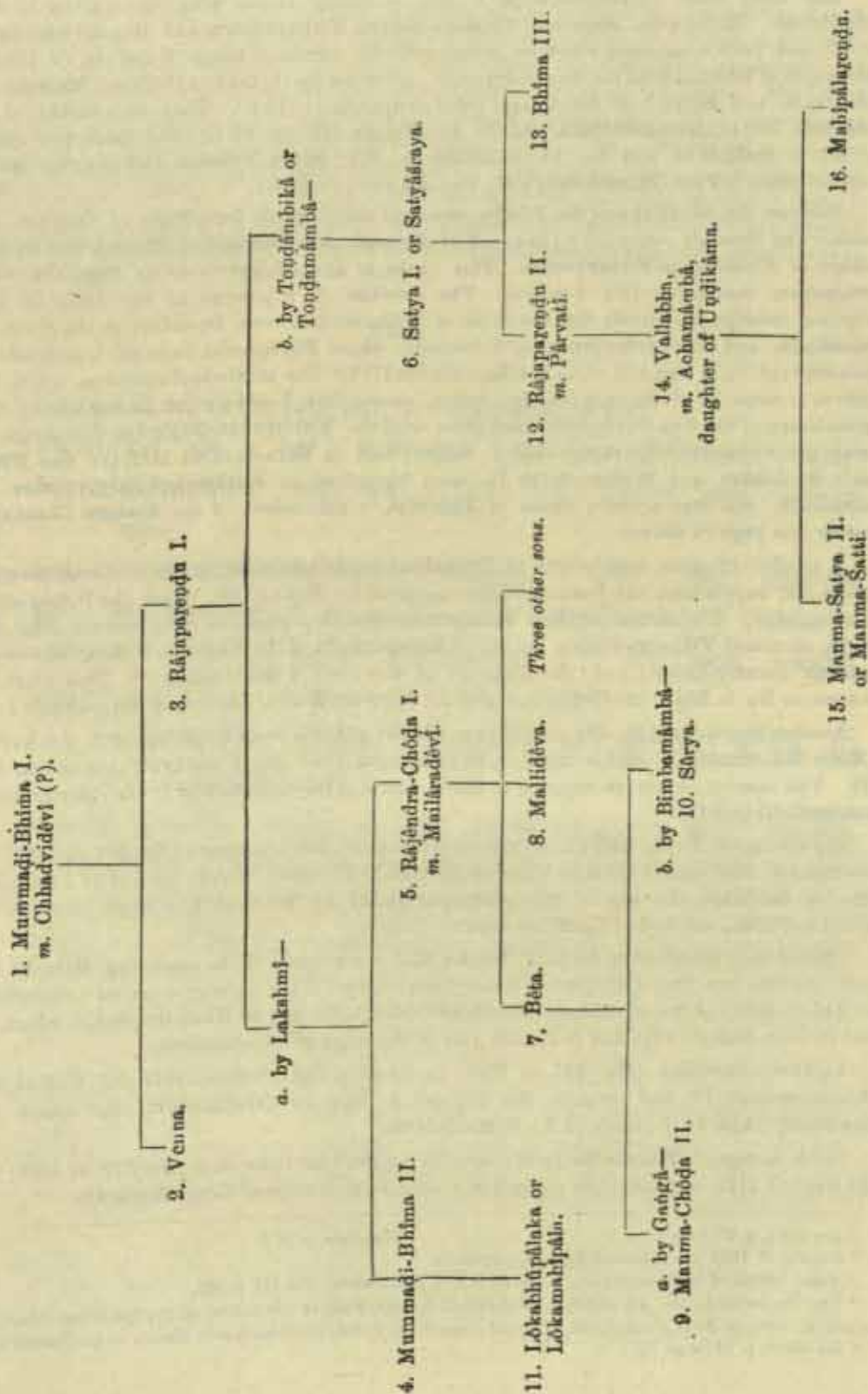
<sup>8</sup> *South-Indian Inscriptions*, Vol. I. p. 51.

<sup>9</sup> See above, Vol. III. p. 287, note 3.

<sup>10</sup> See p. 36 above.



## THE CHIEFS OF KONAMANDALA.





The Kōna chief Rājendra-Chōḍa I. was evidently named after the patron of his grandfather. He bore the surnames Vikrama-Rudra, Haihayāditya, and Gaṇḍavēṇḍaḍuva (v. 12), and built a *maṇḍapa* which he called, after his surname, Gaṇḍavēṇḍaḍuva (v. 17), in the temple of Bhīmanātha (at Drakshārāma).<sup>1</sup> After his death, his two brothers, Mummaḍi-Bhima II. and Satya I. or Satyāśraya, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, Lōkamahipāla, and No. 13, Bhīma III. (v. 23 f.); and these two again by No. 8, Mallidēva, and No. 14, Vallabha (v. 26). When Vallabha died after a reign of fourteen years, his son, Manma-Satya II., took his place (v. 31 f.).

Between the Sanskrit and the Telugu version of the grant of the village of Ōdiyūru are inserted two Sanskrit verses (36 f.) in praise of Jāyamāmbā, the queen of Manma-Gōṅka and mother of Kulōttuṅga-Prithviśvara. This queen is already known to us from the first Piṭhāpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kōnamāṇḍala were dependent on the chiefs of Velanāṇḍu, and that Prithviśvara of Velanāṇḍu, whose Piṭhāpuram inscription is dated in Śaka-Saṃvat 1108, was still alive in Śaka-Saṃvat 1117. The attribute Kulōttuṅga, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Prithviśvara of the first Piṭhāpuram inscription with the Kulōttuṅga-Rājendra-Chōḍarāja of certain other records.<sup>2</sup> To recapitulate, I believe that, in Śaka-Saṃvat 1117, the two Kōna chiefs Mallidēva and Manma-Satya II. were dependent on Kulōttuṅga-Prithviśvara of Velanāṇḍu, who was again a vassal of Rājārāja, a descendant of the Eastern Chālukya dynasty (see page 84 above).

A number of stone inscriptions at Drakshārāma and Pālakōl in the Gōdāvarī district confirm and supplement the historical information on the Kōna chiefs, which the Piṭhāpuram pillar supplies. The earliest of these inscriptions<sup>3</sup> records a grant, in Śaka-Saṃvat 1050, by Chōḍa, surnamed Vikrama-Rudra, the son of Rājapareṇḍu of the Haihaya-vamśa, the lord of the Kōṇa<sup>4</sup> country (*avāṇī*), and 'the ornament (of the city) of Māhishmatī'.<sup>5</sup> This chief is the same as No. 5, Rājendra-Chōḍa I., surnamed Vikrama-Rudra,<sup>6</sup> the son of Rājapareṇḍu I.

Another inscription (No. 289 of 1893) records the gift of a lamp by [Rā]jādēvi, the queen of Kōna-Mummaḍirāja, and is dated in Śaka-Saṃvat 1057 and Chālukya-Vikrama-Saṃvat [6]0. This inscription must be assigned to the successor of Rājendra-Chōḍa I., his elder brother Mummaḍi-Bhima II.

His co-regent, No. 6, Satya I., is represented by another inscription (No. 234 of 1893) of Śaka-Saṃvat 1057 and Chālukya-Vikrama-Saṃvat [60], which records the gift of a lamp by Satya or Sattirāja, the son of Kōna-Rājapareṇḍu by Tonḍidēvi, younger brother of Rājendra-Chōḍa, and lord of the Kōna country (*dēka*).

The son and successor of Satya I., Bhima III., was a vassal of the same king Rājārāja to whose time the two first Piṭhāpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahāmaṇḍalādēvara* Bhimarāja, the son of Kōna-Satyarāja, which is dated in Śaka-Saṃvat 1075 and in the 9th year of the reign of Rājārājādēva.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṃvat 1077 and Chālukya-Vikrama-Saṃvat ??, and records the gift of a lamp by [Ga]ṇḍadēvi, the queen of Kōna-Mall[i]rāja, i.e. probably of No. 8, Mallidēva.

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

<sup>1</sup> See above, p. 37, note 3.

<sup>2</sup> See above, p. 38 f.

<sup>3</sup> No. 283 of 1893 in my *Annual Report for 1893-94*.

<sup>4</sup> Kōṇa instead of Kōna occurs also in the Naḍupāru grant, above, Vol. III. p. 287.

<sup>5</sup> The *Raghavavamśa* (vi. 43) mentions Māhishmatī on the Rēvā as the capital of Pratapa, a descendant of Kāṇaviṇya. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with Mandla on the Narmadā.

<sup>6</sup> See below, p. 95, verse 12.



Some later inscriptions in the Kāṣṭhāśvārā temple at Pālakōl mention two kings, Gaṇapatidēvamahārāja or Gaṇapadēvarāja (Nos. 520, 523, 511 and 512 of 1893) and Bhima-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word *Kōṇa* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahāmaṇḍalēśvara* Kōṇa-Gaṇapadēvarāja was Odayamahādēvi, the daughter of Mahādēvachakravartin of Nidudaprōlu,<sup>1</sup> who bore the traditional surname Vishṇuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Chālukyas. The dates of Mahādēva range from Śaka-Saṃvat 1218 [expired], the Durmukhi *saṃvatsara*, to Śaka-Saṃvat 1222 [expired], the Śārvari *saṃvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṃvat 118[4] to 1222; and one of the two inscriptions of Bhima-Vallabha is dated in Śaka-Saṃvat 1240.

TEXT.<sup>2</sup>

## A.—South Face.

- 1 \* श्रीमर्त्तुर्वाभिगंभीरसरस्वरसिजादभूत् । पद्मभूर्भूतलोकानां<sup>3</sup>
- 2 मेकस्मादुद्भवो यतः । [१\*] मानसस्तस्य पुत्रीचिरचेरमृतदीधितिः [१\*] सोम-
- 3 'ब्रूडामणिश्रीमवंशकर्ता ततो बुधः । [२\*] ततः पुरुषा नाम चक्रवर्त्ती  
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्माद्ब्रूषो<sup>4</sup> पुरुस्ततः । [३\*] ततो जनमेजय-
- 5 स्ततः प्राचीशस्तस्मात्कयातिस्ततस्मात्सर्वभौमस्ततो महाभौमः<sup>5</sup> [१\*] 'इव[म]ने-
- 6 कनरपतिषु गतेषु पा[ण्ड]र्वाभ नरपतिरुद्भव<sup>6</sup> [१\*] पुत्र[१]स्तस्य धर्मवी<sup>7</sup>
- 7 मार्जननकुलसहदेवाः<sup>8</sup> पञ्चेंद्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
- 8 च [१\*] 'यनादाहि विजित्य काण्डवमंधो<sup>9</sup> गं[१\*]डीविना वज्रिणं (१)  
युधे<sup>10</sup> पाशुपतास्त्र-
- 9 मन्धकरिपोद्यालावि<sup>11</sup> दैत्यान्वद्वन् [१\*] इन्द्रार्वासनमध्यग्रायि जैना<sup>12</sup> यत्कालके-
- 10 यादिकान्जित्वा<sup>13</sup> खैरमकारि वंशविपिनच्छेदः कुर्वाणाः<sup>14</sup> विवोः । [४\*]  
ततोर्जनाद<sup>15</sup>
- 11 विमन्युस्ततः परिचित्ततो जनमेजयस्ततः<sup>16</sup> जेमकस्ततो नरवाहनस्ततश्शतानी-

<sup>1</sup> This is probably Nidadvōlu, nine miles south-west of Rājamahēndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read 'भूर्भूत' and cancel the *anuvāda* of लोकानां.

<sup>4</sup> Read सोमब्रूषा.

<sup>5</sup> Read 'भूतस्माद्ब्रूषो.

<sup>6</sup> भौमः looks almost like जोमः.

<sup>7</sup> Read इव.

<sup>8</sup> Read 'ब्रूष.

<sup>9</sup> Read 'भौमार्जुन'.

<sup>10</sup> Read पञ्चेंद्रिय.

<sup>11</sup> Read यैना.

<sup>12</sup> Read खाण्डवमन्धो (i.e. *Khaṇḍavam-āndhō*); this reading is preferable to खाण्डवमन्धो (*South-Ind. Inscr.* Vol. I. p. 53).

<sup>13</sup> Read युधे.

<sup>14</sup> Read 'जामि.

<sup>15</sup> Read जयिना.

<sup>16</sup> Read 'काण्डिला; the form खाण्डकेय is more correct than काण्डकेय in *South-Ind. Inscr.* Vol. I. p. 53.

<sup>17</sup> Read कुर्वाणा विभोः.

<sup>18</sup> Read ततोर्जनादभिमन्यु.

<sup>19</sup> This form of the name is more correct than चेमुक in *South-Ind. Inscr.* Vol. I. p. 53.



- 12 'कस्तुम्भादुदयनस्तत्प्रतिविविच्छिन्नसन्तानेष्वयोध्यासिंहासनासीनेष्वेकोन[ध]ष्टिच-<sup>3</sup>  
 13 क्र[व]र्त्तिषु गतेषु तद्वंशो<sup>4</sup> विजयादित्यो नाम राजा विजिगीषया दक्षि-  
 ण[र]पधं<sup>5</sup> ग[त्व]।  
 14 त्रिलोचनपञ्चव[म]धिक्षिप्य देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-  
 15 देव्यन्तर्वर्त्तो<sup>6</sup> पुरोहितेन सार्धं 'मुडि[व]मुनामायहारमुपगम्य तद्वास्तव्येन वि-  
 16 ष्णुभट्टसोमयाजिना दुहितुनिर्विशेषमभिरक्षिता सती नन्दनं विष्णुवर्धनम-  
 17 सूत [i\*] तस्य कुमारस्य मानव्यसगोचहारितोपुत्रद्विपक्षक्रमाचितानि<sup>7</sup> कर्म-  
 णि का-  
 18 'रइत्वात्तमवर्धयत् । स च मात्रा विदितत्रितान्तस्त्रिगर्ग्य<sup>8</sup> चालुक्यगि-  
 री नन्दा भ-  
 19 गवतीं गौरीमाराध्य कुमारनारायणमातुर्गर्ग्य<sup>11</sup> संतर्प्य श्वेतातपत्रैकशंखपं-<sup>12</sup>  
 20 चमहाशब्दपालिकेतनप्रतिदक्षवराह[र]लाञ्छनपिच्छकुन्तसिंहासनमकरतो-<sup>13</sup>  
 21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव<sup>14</sup> सांभ्राज्यचि-  
 22 ह्नानि समादाय कडवंगंगादिभूमि[पा\*]न्निर्जित्य सेतुनर्मदामध्यं सार्धं सप्त-  
 23 लक्षं दक्षिणापधं<sup>15</sup> पालयामास [i\*] तस्य<sup>16</sup> पञ्चवान्वयज[i\*]तमहादेव्यां  
 वि[ज]-  
 24 यादित्वस्तुतो भूतो<sup>17</sup> [i\*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा ततः[ः\*] स-  
 त्याय[य\*]-  
 25 विष्णुवर्धन<sup>18</sup> [i\*] तयोज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [i\*] इतरो [वेंगी\*]-  
 26 चुवं<sup>19</sup> [i\*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[i][नमा\*]-  
 27 नव्यसगोत्राणां हारितोपुत्राणां<sup>20</sup> कौशिकवरप्रसादल[ब्ध][राज्या\*]-  
 28 नां मातृगणपरिपालितानां (i) स्वामिमहासेनपादानुध्य[ता]-  
 29 नां भगवन्नारायणप्रसादामादितवरवराहलाञ्छन[च][ण\*]-  
 30 वशीकृतारातिमण्डलानामश्वमेधावचूधस्नानपवित्री[क][त\*]-<sup>21</sup>  
 31 वपुषां चालुक्यानां कुलमन्त्रं करिष्युस्मत्याययव[त्त]-  
 32 भेंद्रस्य(i) भ्राता<sup>22</sup> कुञ्जविष्णुवर्धनोष्टादश वर्षाणि वेंगी[दे\*]-

<sup>3</sup> Read 'स्युसति'.<sup>4</sup> Read 'पधं'.<sup>5</sup> Read मुडिर्वेसु.<sup>6</sup> Read वृत्तान्ति.<sup>7</sup> The answer stands at the beginning of the next line.<sup>8</sup> Read साम्राज्य.<sup>9</sup> The प of पञ्च had been originally omitted by the engraver and was subsequently inserted between स्त्र and च.<sup>10</sup> Read सुतोभूत्.<sup>11</sup> Read कौशिकी.<sup>12</sup> Read 'पटि'.<sup>13</sup> Read देव.<sup>14</sup> Read 'कर्मोचितानि कर्मोधि'.<sup>15</sup> Read 'गर्ग्य'.<sup>16</sup> Read 'पध'.<sup>17</sup> Read 'वर्धनौ'.<sup>18</sup> Read 'वसध'.<sup>19</sup> Read तद्वंशो.<sup>20</sup> Read 'वेंगी'.<sup>21</sup> Read 'रघिला तम'.<sup>22</sup> Read प्रतिदक्षा, पिच्छ and सिंहासन.<sup>23</sup> Read मुपम.<sup>24</sup> Read कुल.



- 33 ग्रमपालयत्<sup>1</sup> [i\*] तत्सुतो जयसिंहवत्तभस्त्रयचिंशतं<sup>2</sup> [i\*] त[द]-  
 34 नुज इंदराजस्त दिनानि [i\*] तत्सुतो विष्णुवर्धनो नव वर्षा]-  
 35 णि [i\*] तत्सुनुमस्मियुवराजः<sup>3</sup> पञ्चविंशतिं [i\*] एवमविच्छि[न्न]-<sup>4</sup>  
 36 चालुक्यकुलचितिपालपरंपरया [i\*] बभूव श्रीनिदो<sup>5</sup> राज[र] [रा\*]-  
 37 जराजमहोपतिः [i\*] स्वनोत्या पालयत्युर्वी स रत्नाकरमेख-  
 38 लो । [५\*] अपि च [i\*] कुले येदूनांमजनिष्टि<sup>6</sup> राज[र] हरिप्रबो-  
 ह-  
 39 यनामधेयः [i\*] ततः कृतार्त्तकृतबन्धुलोकः (i) कृतो कृतज्ञः  
 40 कृतवोर्य आसीत् [॥ ६\*] रोचिष्णाराधचक्षेण<sup>10</sup> क्रान्तविष्णो यथा<sup>11</sup>  
 41 रविः [i\*] स्फुरत्करसहस्रेण<sup>12</sup> कार्यवीर्यस्ततो जनि [॥ ७\*] जी-  
 42 वत्युदार<sup>13</sup> आसीत् कीर्त्तिमात्रकलेवरे<sup>14</sup> भूयसि भूप-  
 43 वर्णे [i\*] ततस्ततोस्तुम्भाजगदिभूतिरभोरभून्मुम्भडिभी[म]-  
 44 भूपः । [८\*] वल्लीव तन्वी तस्यासीच्छिदेवो वरांगना<sup>15</sup> । तयोर-  
 45 ग्रसुतो वेवभूपालोस्यामजमुखो<sup>17</sup> [॥ ८\*] श्रीमान् राजपठे[ड]-  
 46 [छा]नाधः<sup>18</sup> (i) कौनमखलादीशः<sup>19</sup> [i\*] उपयेमे यः कुलजे लक्ष्मो-  
 तोंडांभि-<sup>20</sup>  
 47 [के] देव्यं<sup>21</sup> । [१०\*] लक्ष्मीमुम्भडिभीमेगं राजेंद्रचोडभूमजं [i\*] अष्ट-  
 48 त तोंडमांवा [च] सुतं सत्यमहोपतिं [॥ ११\*] सोयं राजेंद्र[चो]-  
 49 डभूपतिः<sup>22</sup> स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-  
 50 प्रसादात्तन्वानि सिंहासनप्रतिडक्कपिच्छकुंतैकगंखाद्यस्त्रि-<sup>23</sup>  
 51 लसांम्याज्यचिञ्चानि<sup>24</sup> समादाय वंगीभुवो भर्त्ताभवत् । दम्भ[र]  
 52 यः प्रबल<sup>25</sup> प्रतापवडवास[र]श्चिषा<sup>26</sup> विद्विषः<sup>27</sup> प्राप्नो विक्रम-  
 53 रुद्रतां निजकरस्मटोकताशेषभू- [i\*] लोकस्त्रसमस्तवृत्तिरगमद्यो

<sup>1</sup> Read °पालयत्.<sup>2</sup> Read °नुमस्त्रि°.<sup>3</sup> Read कर्त्तुनामजनिष्ट.<sup>4</sup> Read रोचिष्णाराधचक्षेण.<sup>5</sup> To the end of स्फुर° both s and d appear to be attached.<sup>6</sup> Read कार्य°.<sup>7</sup> Read वराङ्गना.<sup>8</sup> Read °लाधीनः.<sup>9</sup> Read लक्ष्मीं°.<sup>10</sup> The d of ड is written twice, once at the top and once to the right of ड.<sup>11</sup> Read प्रबलप्रताप°.<sup>12</sup> The ei of विद्विष appears to be corrected from ea.<sup>13</sup> Read °यसिंहवत्तम्.<sup>14</sup> Read °विच्छिन्न.<sup>15</sup> Read प्रबो°.<sup>16</sup> Read यथा.<sup>17</sup> Read °दारे सितकीर्ति°.<sup>18</sup> Read °स्यामुजः.<sup>19</sup> Read तोल्यानि°.<sup>20</sup> Read प्रतिडक्का.<sup>21</sup> The d of वडवा looks like ja.<sup>22</sup> Read इन्द्र.<sup>23</sup> Read निषी°.<sup>24</sup> Read कृतार्थी°.<sup>25</sup> Read लक्ष्मेवरे.<sup>26</sup> Read नाधः.<sup>27</sup> Read दन्वी.



- 54 हैहयादित्यतां यातो [य]: खलु गंडवेंडडुवतां प्रोत्खाडि-<sup>1</sup>  
 55 तारिथिया [॥ १२\*] तस्याचवत्कुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [१\*]  
 मैलार[दि]-  
 56 वी महिषी योषिज्ञीकविभूषणं । [१३\*] अस्यास्तुतानां पञ्चानां<sup>2</sup> ज्वलत्-<sup>4</sup>  
 57 च्छाग्नितेजसं<sup>5</sup> [१\*] अग्रजो वेतभूपालो मन्निदेव[पो]नुजः । [१४\*] वेत-  
 58 भूपालकाज्जातो<sup>6</sup> गम्भाश्रीविंशमांवयोः । मितकीर्त्तिं सू[तौ]<sup>7</sup> मन्म[ची]-  
 59 [ड]सूर्यचित्तीश्वरौ । [१५\*] निजकामुंकनिर्मुक्त[व]णनि[ई]लितदि-  
 60 [पौ\*] [१] सौम्राचमु(नि)जवीर्याभ्यामुबौ<sup>8</sup> राघवलक्ष्मणौ । [१६\*]  
 नृपकुलति-  
 61 लको यः कोनराजेंद्रचोडः कृतसकलसुकृत्यो [गं]ड[वे]डडुव-<sup>10</sup>  
 62 [ना]म्ना [१\*] <sup>11</sup>दिचुज[मि]ह सहप्राकारकं कारयित्वा शिवमलचत<sup>12</sup> शै-  
 63 लं मंटपं<sup>13</sup> वीमनाधे । [१७\*] तस्यायावरजन्मा[नौ] जगदिमतविज[मौ]<sup>14</sup>  
 [१\*] श्री-  
 64 मन्मुम्नाडिवीमेशसत्याश्रयमहीपतो<sup>15</sup> [॥ १८\*] विचज्येमां<sup>16</sup> [चुव] चू-  
 65 यः पालयामासतुष्टमं [१\*] निजप्रतापदग्धातिमंडलाधीश-<sup>17</sup>  
 66 मण्डलो<sup>18</sup> [॥ १९\*] <sup>19</sup>तयोस्तुम्नाडिवीमेशाज्ञीकचूपालकीजनि [१\*] लो-  
 67 कालोकान्तरालानि शोभयन्निज[ते]जसा [॥ २०\*] सत्येशादिलिनो  
 68 जातो बलकृष्णसमौ<sup>20</sup> नृपो<sup>21</sup> । श्रीमद्राजपठेंडुश्रीकोनवी<sup>22</sup>  
 69 मचित्तीश्वरौ [॥ २१\*] जातो<sup>23</sup> राजपठेंडोश्च पार्वतीवल्लभादुवः<sup>24</sup> ।  
 70 भर्ता श्रीवल्लभाधीशः शाळ्यन्कलिकल्पं [॥ २२\*] अनन्तरं  
 71 पितुः<sup>25</sup> श्रीमात्रिजसिंहासनस्थितः । सीयं लोकमहीपालः  
 72 पालयामास मेदिनीं । [२३\*] तथा<sup>26</sup> श्रीभोमभूपालः (१) पितुस्तत्त्वम-  
 73 होपतेः । राज्यलक्ष्मीं चुवा<sup>27</sup> सार्द्धं दत्ते साक्षादिवायुतः [॥ २४\*]  
 74 धीर[प्रहे]षियोषिद्वणविरहजलापारधारास्त्रजन्तो<sup>28</sup> स्वज्यो-

<sup>1</sup> Read श्रीरक्षि.<sup>2</sup> The *anuvada* stands at the beginning of the next line.<sup>3</sup> Read <sup>०</sup>त्पश्चाग्नितेजसम्.<sup>4</sup> Read सौम्राच.<sup>5</sup> The word वेडडुव offends against the metre.<sup>6</sup> Read <sup>०</sup>जमत.<sup>7</sup> Read भौमेश.<sup>8</sup> Read मण्डलो.<sup>9</sup> To the *स* of कृष्ण both *pi* and *i* are attached in the original.<sup>10</sup> Read श्रीभोम.<sup>11</sup> Read तथा.<sup>12</sup> Read सार्द्धं.<sup>13</sup> Read तस्यामव.<sup>14</sup> Read <sup>०</sup>काज्जातो.<sup>15</sup> Read <sup>०</sup>भासुमी.<sup>16</sup> Read मण्डपं वीमनाधे.<sup>17</sup> Read विमज्येमां सुर्वं मयः.<sup>18</sup> Read तयोस्तुम्नाडिवीमेशाज्ञीकचूपालः.<sup>19</sup> Read नृपो.<sup>20</sup> Read श्रीमद्राजपठेंडुश्रीकोनवी.<sup>21</sup> Read जातो.<sup>22</sup> Read सार्द्धं.<sup>23</sup> Read सार्द्धं.<sup>24</sup> Read सार्द्धं.<sup>25</sup> Read प्रचानां.<sup>26</sup> Read सुवी.<sup>27</sup> Read विमज्येमां.<sup>28</sup> Read <sup>०</sup>दिदितविजमौ.<sup>29</sup> Read दग्धादि.<sup>30</sup> Read नृपो.<sup>31</sup> Read <sup>०</sup>वल्लभादुवः.<sup>32</sup> Read <sup>०</sup>स्वजन्तो (for <sup>०</sup>स्वाजन्तो?).



- 75 'तिर्जालदृग्विग्रमविहितमहामोहभम्भांस्तदीशान् [1\*] आलिं<sup>3</sup>  
 76 ग्यालिं ग्य कठेवध<sup>4</sup> तदसुसमं सव्वित्तं हरंती वाति<sup>5</sup> प्रो-  
 77 डांमनेव<sup>6</sup> स्वकरदृडगृहीतापि<sup>7</sup> यत्स्वङ्गवल्ली । [२५\*] तयोर[न\*]न्तरं चो-  
 78 [णी]मच्चतं परिरक्तः [1\*] मल्लिदेवमहीपालवज्रवेशविशंपती<sup>8</sup> [॥ २६\*]  
 79 [य]: 'प्रोडचितिपालमौलिमकुटालंकारसिंहासन[:\*] [प्रो]-  
 80 [डु]त्तारिपुरापरचिपुरह[1\*] भूषुर्हर[:\*] श्रीधरः [1\*] यद्या[शि]षकलाक-  
 81 ला[प]विभवा<sup>9</sup> आभारतोवज्रभः (i) <sup>10</sup>संयद्भोगपुरंहरः चितिभृतां  
 82 [श्री]म[ल्लिदे]वाधिपः । [२७\*] श्रीवज्रभमहीपाल उंडिकामनृपात्मजां [1\*]

उ-

- 83 पयमेय[म]हिषीमचमांविति विभृतां<sup>11</sup> । [२८\*] तस्यामजनयत्पुत्रौ<sup>12</sup>  
 84 [वं]शवाध्वंसुध[1]क[1]रौ<sup>13</sup> [1\*] मन्मसत्यमहीपालः<sup>14</sup> उडुनामचितीश्वरौ [॥ २८\*]  
 85 अपि च । स्वश्रीवाहुलताष्टतासिलतिकामाचै[क]मिचे<sup>15</sup> हृते (i) श्रीह-  
 86 स्तस्वितवारिराशिरशना[ली]लाज्वराज्यश्रियां<sup>16</sup> [1\*] सत्यो नित्यरता<sup>17</sup> म[ति]-  
 87 प्रणिहितप्रत्ययनो[ति]:\* श्रुतिश्रुत्युत्पाधितधर्मकर्मनिरता-<sup>18</sup>

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०\*] चतुर्दश समा[:\*] श्रीम[1]त्युर्विक्र-  
 89 मचक्रिणि [1\*] वज्रभचोणिपाले च राज्यं कृत्वा दि[वं] ग-  
 90 ते । [३१\*] ततस्तदात्मज[:\*] श्रीमान्मन्मसत्यमहीपतिः । पितुस्मिं-<sup>19</sup>  
 91 द्वासनाह[ड]:<sup>20</sup> (i) <sup>21</sup>प्रोडारिभडवानलः । [३२\*] अर्थिसंदोह-  
 92 मंदारः कामिनीमकरध्वजः [1\*] प्रतिचचियनचचप्र-  
 93 भ[1\*]विभ्रमवानुमन्<sup>22</sup> । [३३\*] अचोणगुणमाणिक्यधोगवो-<sup>23</sup>  
 94 रमहार्चवः । ब्रह्माण्डमण्डनाखण्डकीर्त्तिध[1\*]मसुधाकरः [॥ ३४\*]  
 95 समस्तभुवनाधारधीरत[1\*]काञ्चनाचलः । अनन्तकात्तिसं-<sup>24</sup>  
 96 त्तानलक्ष्मीलक्ष्मीनिकेतनः । [३५\*] सोयं मल्लिदेवचितिपतिर्य-  
 97 चैव वज्रभेद्रस्य तनयः<sup>25</sup> (i) मन्मसत्येश्वरः(ः) उभौ<sup>26</sup> सह

<sup>1</sup> Read 'तिर्जालदृग्विग्रम'.

<sup>2</sup> Read कठेवध.

<sup>3</sup> Read दृड.

<sup>4</sup> Read विभवः.

<sup>5</sup> The two aksharas ज्ञ and ण are entered below the line.

<sup>6</sup> Read 'निधी युधि?'

<sup>7</sup> Read 'पादित.

<sup>8</sup> Read सिंहासनादः.

<sup>9</sup> Read समीरमहार्चवः.

<sup>10</sup> Read उभौ.

<sup>11</sup> The anusvara stands at the beginning of the next line.

<sup>12</sup> Read भाति.

<sup>13</sup> Read वज्रभेश.

<sup>14</sup> Read संयद्भोग.

<sup>15</sup> Read 'लाक.

<sup>16</sup> The anusvara stands at the beginning of the next line.

<sup>17</sup> Read प्रोडारिवृत्.

<sup>18</sup> Read आलि.

<sup>19</sup> Read तनयो.

<sup>20</sup> Read प्रोडाहनेव.

<sup>21</sup> Read प्रोड.

<sup>22</sup> Read विभृतां.

<sup>23</sup> Read वार्धि.

<sup>24</sup> Read रती.

<sup>25</sup> Read भानुमान्.

<sup>26</sup> Read तनयो.







- 121 ल क्रोप्यन्ति पोलमुन मय्यनिकुट्टन पुत्तिगुट्टय सोमा [1\*] पश्चिम-<sup>1</sup>  
 122 तः (i) क्रोप्यन्ति तूर्प्यन<sup>2</sup> कवलगुट्टल सीमा । वायव्यतः चनुपक-  
 123 त्य ब[य]लि केशवचुट्टे<sup>3</sup>वु तूर्प्यन<sup>2</sup> गट्टयवु<sup>4</sup> गट्टय सो-  
 124 मा । उन्नरतः संपर पोलमुन 'वीमराजुचे<sup>5</sup>वु दक्षिणमु [ग]-  
 125 ट्टय सोमा । उप्पुटे<sup>6</sup>नु नल्लकारलियं गलसिन मय्यनिकु-  
 126 ट्टु मेरगानु वच्चि ईशान्यतः<sup>7</sup> (i) यप्पुटे<sup>6</sup>टि दक्षिणमुन गट्टु वट्टि वच्चि  
 वेल्लेगुन  
 127 प्रेमलवंडय सीमा । ई धम्मवुनकुनेव्वर विलंबंमु सेसिरिनि वारु  
 128 पंचमहापातकमु सेसिन पा[प]मुनं भोदुर<sup>8</sup> । गंगक<sup>9</sup>उत्त वे[यि] क-  
 129 विललनु वेवुरु बाह्मणुलनु वधिंचिन पापमुनं भोदुर<sup>8</sup> [11\*] बहुभि-  
 130 व्वंसुधा दत्ता बहुभिद्यानुप[1\*]लिता [1\*] यस्य यस्य यदा भूमि-  
 स्तस्य  
 131 तस्य ताद फलं । [३८\*] स्वदत्तां परदत्तां वा यो ज[रि]त्तु वसुंधरां<sup>10</sup>  
 [1\*] षट्ठिवंश-  
 132 सहस्राणि विठायं ज[र]यते क्रिमिः । [३९\*] इति व्यासवचनाच्चायं  
 धर्मः  
 133 परिपालनीयः । शत्रुणं<sup>11</sup> ज्ञता धर्मः पालनीयः प्र[य]व्रतः [1\*]  
 शत्रु-  
 134 रेव हि शत्रु[1\*] स्वाहर्मः शत्रुं कस्यचित् [॥ ४०\*] तस्म[1\*]-  
 दयं <sup>12</sup>दर्मसर्वै[1\*] परिपा-  
 135 लनिव्यः<sup>11</sup> [11\*] श्रीपिठापुरमुन कंटाच[1\*]यलिखितं [1\*] श्री श्री श्री  
 [11\*]

## ABRIDGED TRANSLATION.

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

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

(Line 3.) Budha's lineal descendants were the following:—the emperor Purūrasvas; Āyu; Nahusha; Puru; Janamōjaya (I.); Prāchiśa; Samyāti; Sārvabhauma; Mahābhauma, and

<sup>1</sup> Read पश्चिमतः.<sup>2</sup> Read भौम<sup>०</sup>.<sup>3</sup> Read वीदुव.<sup>4</sup> Read धर्मः.<sup>5</sup> Read तूर्प्यन.<sup>6</sup> Read ईशान्यतः उप्पुट्टं.<sup>7</sup> Read वसुंधराम्.<sup>8</sup> Read लनीयः.<sup>9</sup> Read तूर्प्यन.<sup>10</sup> Read वीदुव.<sup>11</sup> Read शत्रुणापि ज्ञता.



other kings; Pāṇḍu; his five sons: Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhyā.

Lines 13-23 relate, in the usual manner,<sup>1</sup> Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishṇuvardhana at the *agrahāra* of Muḍiv[ē]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājin.— "Having conquered the Kaḍamba, the Gaṅga, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakṣiṇāpāṭha*), (which is situated) between (Rāma's) bridge and the Narmadā (river), (and which contains) seven and a half *lakṣas* (of villages)."<sup>2</sup>

(L. 23.) "His (*vis.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya."

(L. 24.) "To him (*was born*) Pulakēśin (I.); to him, Kirtivarman (I.); (*and*) to him, Satyāśraya (Pulakēśin II.) and Vishṇuvardhana (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 Kubja-Vishṇuvardhana (I.), who was the brother of Satyāśraya-Vallabhendra (Pulakēśin II.), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,<sup>3</sup> ruled over the country of Vēṅgi for eighteen years; his son, Jayasimha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]jarāja, for seven days; his son, Vishṇuvardhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*)."

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

(V. 5.) "Was born king [Rā]jarāja, 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 Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛtavīrya, who fulfilled the desires of the multitude of (*his*) relatives."

(V. 7.) "From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering 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 only of (*their*) white fame,<sup>4</sup> there was born from this (*race*) the fearless prince Mummaḍi-Bhīma (I.), whose great power spread over the world."<sup>5</sup>

(V. 9 f.) "His excellent wife was Chhadvidēvi,<sup>6</sup> 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 Rājapareṇḍu (I.), the lord of the Kōṇamaṇḍala, who married two noble queens, Lakṣmī and Tonḍāmbikā."

<sup>1</sup> A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

<sup>2</sup> Among the conquests of the two Chōla kings Rājarāja and Rājendra-Chōla, we find the corresponding term 'the seven and a half *lakṣas* of Irattapāḍi.' Rājendra-Chōla took Irattapāḍi from the Western Chālukya king Jayasimha III. Consequently, Irattapāḍi appears then to have been the designation of the Western Chālukya empire. The Khārēpāṇ plates of Rattarāja (above, Vol. III. p. 294) state that, after the downfall of the Rāshtrakūṭas, the Western Chālukyas ruled over Rattapāḍi, and thus show that the original meaning of the term Irattapāḍi was, as its etymology already suggests, 'the empire of the Rattas or Rāshtrakūṭas.'

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

<sup>4</sup> i.e. 'after many kings of Kārtavīrya's race had passed away.'

<sup>5</sup> *Tat-ōttuṅga-jagad-vibhūtiḥ* appears to be meant for *jagat-tat-ōttuṅga-vibhūtiḥ*.

<sup>6</sup> In *śiśu-Chhadvidēvi*, the letter *chh* may be only due to *sandhi*, and the actual name of the queen may as well have been Sadvidēvi.



(V. 11.) "Lakshmi bore the lord Mummaḍi-Bhima (II.) (and) prince Rājendra-Chōḍa (I.); and Tonḍamāmbā's son (was) prince Satya (I.)."

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

(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 Gaṇḍavēṇḍaḍuva<sup>1</sup> by crushing the power of enemies."

(V. 13.) "As Lakshmi (is) the wife of Viṣṇu, his (wife) was Mailārādēvi, 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 Mallidēva."

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

(V. 17.) "Having caused to be built of stone in (the temple of) Bhimanātha a maṇḍapa, named Gaṇḍavēṇḍaḍuva (after himself), (and furnished) with two wings (*dvi-bhuja*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous Kōṇa-Rājendra-Chōḍa (I.), obtained bliss (i.e. died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mummaḍi-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 (!) and ruled (it) conjointly."

(V. 20.) "Of these two, to the lord Mummaḍi-Bhima (II.) was born Lōkabhūpālaka, who adorned the ravines of (the mythical mountain) Lōkālōka by his lustre."

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

(V. 22.) "To Rājapareṇḍu (II.), the husband of Pārvatī, 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, that<sup>2</sup> glorious Lōkamahipāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Viṣṇu)<sup>4</sup> 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 Mallidēva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Updikāma, 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 Mahipālareṇḍu."

<sup>1</sup> The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

<sup>2</sup> The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong man'; the second member is perhaps connected with the Telugu *cōḍraṇṇu*, 'heat.'

<sup>3</sup> This pronoun refers to *Lōkabhūpālaka* in verse 20.

<sup>4</sup> Lakshmi and the Earth are considered as Viṣṇu's wives.



(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) 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 *Rāshtrakūṭas* and all other ryots of the district (*vishaya*) of **Guddavādi**, issue the following command:—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named **Ōdiyūru** in the district of **Guddavādi** to the god **Kunti-Mādhavadēva** who resides in **Śripithāpuri**."

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns<sup>1</sup> the temple, was made the eye-witness of her true devotion (*to* **Vishnu**) by that **Jāyamāmbā**, who was the lawful wife of the glorious lord **Manma-Gōṅka**, the best of princes; who was the mother of **Kulōttuṅga-Prithivīśvara**;<sup>2</sup> 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 (**Vishnu**) whose banner (*bears the bird*) **Garuda**."

(L. 109.) "In the Śaka year 1117, at the time of the **Mēsha-samkrānti**,— the glorious **Mahāmaṇḍalēśvara Kōṇa-Mallidēvarāja**, and **Manma-Sattirāja**, the son of **Vallabharāja**, gave to the god **Kunti-Mādhavadēva** in **Śripithāpuram** the whole village called **Ōdiyūru** in (*the district of*) **Guddavādi**, 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 **Erra-guṇṭa** (*tank*) in **Vēleṅgu**. In the south-east, the boundary (*is*) the **Bhōdatāta-kālī** (*channel*)<sup>3</sup> in the pasture land of **Ēnika** in **Vēleṅgu**. In the south, the boundary (*is*) the **Vēmu-guṇṭa** (*tank*) at the meeting-point of the boundaries<sup>4</sup> of **Śripādamulupalli** (*and*) **Siripuram**. (*Thence*), coming along the pond at the head of the **Nallaṅgeruvu** (*tank*) in **Koklurukuru**,— the boundary in the south-west (*is*) the **Pulli-guṇṭa** (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (*is*) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever<sup>5</sup> (*near*) the embankment to the east of the **Kēśavachanṭu-cheguvu** (*tank*) in the plain of **Chanupakatya**. In the north, the boundary (*is*) the southern embankment of the **Bhimarāju-cheguvu** (*tank*) in the fields of **Sampara**. (*Thence*), coming as far as the confluence at which the **Uppuṭṭēru** (*river*) and the **Nakkala-kālī** (*channel*) unite,— the boundary in the north-east (*is*) the **Prēmula-vaṅka** (*channel*) in **Vēleṅgu** along the embankment to the south of the **Uppuṭṭēru**."<sup>6</sup>

(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 cows (*and*) one thousand **Brāhmaṇas** on the bank of the **Gaṅgā**."

<sup>1</sup> *Alaṅkṛita* appears to be used in the sense of *alaṅkarishya*.

<sup>2</sup> The remainder of the translation of verse 36 is omitted here.

<sup>3</sup> *Kālī*, which occurs again in line 125, and three times in the Korumelli plates of **Rājārāja I.** (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālāra*, 'a channel.'

<sup>4</sup> The term *māyganikuffu* occurs three times in the description of the boundaries of **Ōdiyūru** (in lines 119, 121 and 125 f.). It must be connected with *māygalaguffu*, which is found five times in the Chellūr plates of **Kulōttuṅga II.** (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *māygalaguffu*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *māḍa*, 'three,' + *ella*, 'a boundary,' + *guffa*, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word *māyganikuffu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* **Ōdiyūru**.

<sup>5</sup> *Aṅga* is probably the same as *awra*, on which see Brown's *Telugu Dictionary*, p. 154.

<sup>6</sup> To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.



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 Kaṇṭhachārya at Śrīpīṭhāpuram. Hail! Hail! Hail!"

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

[VIKRAMA-]SAMVAT 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,<sup>1</sup> together with four other copper-plate inscriptions,<sup>2</sup> in October 1892 in the village of Kamauli, 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.

Fourteen<sup>3</sup> of these plates (A. to N.) contain grants of the king Gōvīndachandra of Kanauj, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of Gōvīndachandra's son, the king Vijayachandra, and his son, the Yuzarāja Jayachchandra, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king Jayachchandra, dated between [Vikrama-]Samvat 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 Gōvīndachandra's of [Vikrama-]Samvat 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 Gōvīndachandra I have only given that part of the text<sup>4</sup> which commences with the words *śrīmad-Gōvīndachandra-dēvō vijayā*, because up to these words the text of all these inscriptions essentially agrees<sup>5</sup> with the text of A.; and of the three remaining grants of Gōvīndachandra (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,<sup>6</sup> I have

<sup>1</sup> *See Ep. Ind.* Vol. II. p. 347.

<sup>2</sup> Three of these (a grant of Vaidyadēva, king of Kāmarūpa; a grant of the *Mahārājaputra* Gōvīndachandra of Kanauj of [Vikrama-]Samvat 1162; and one of the king Gōvīndachandra of [Vikrama-]Samvat 1126) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Śiṅgarā-Vatsarāja, of the reign of Gōvīndachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

<sup>3</sup> Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with Gōvīndachandra's consent, by his chief queen Nayanakēśidēvi.

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

<sup>5</sup> Of the inscriptions of Gōvīndachandra, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *śrīpati-gajapati-narapati-dātāyādhipati-vīradhavidyā-dīchādra-Pāṇḍyapati*.

<sup>6</sup> The Royal As. Soc.'s plate of Vijayachandra and the Yuzarāja Jayachchandra, published in *Ind. Ant.* Vol. XV. p. 7.



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-]Samvat 1171, is the earliest known inscription in which Gōvindachandra is described as reigning sovereign;<sup>1</sup> and the last inscription of Gōvindachandra here treated of, N., of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king<sup>2</sup> of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.<sup>3</sup> And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.<sup>4</sup> Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;<sup>5</sup> 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, 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 *Purōhita* or *Mahāpurōhita* Jāgūśarman,<sup>6</sup> a son of the *Dikshita*? Vilhā<sup>7</sup> and grandson of the *Dikshita* Purushottama or, as he also is called, Purāsa, of the *Bandhula gōtra*; and six grants were made to Jāgūśarman's son, the *Mahāpurōhita* Praharājaśarman (Paharājaśarman or Prahlādaśarman), who had a share also in two other grants. One donation (H.) was made to Vyāsa, apparently a brother of Jāgūśarman; one (M.) to the *Paṇḍita* Mahārājaśarman, apparently a brother of Praharājaśarman; and one (J.) to the *Rāula* Jāṭeśarman of the *Gōbhila gōtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvadi*); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *trāddha* in honour of Gōvindachandra's father); two (C. and U.) on *Vaiśākha-sudi* 3, the *Akshaya-tritīyā* (*Trāṭayugādi*, *Kalpādi*); one (Q.) was made on the *mahā-saptamī* (*ratha-saptamī*), *Māgha-sudi* 7, termed *Manvantarādi*; one (J.) on *Bhādra-sudi* 3 (also a

<sup>1</sup> The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1163, published in *Ind. Ant.* Vol. XIV. p. 103, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gōvindachandra's father Madanapāla, and Gōvindachandra is described in them as *Mahārājaputra*.

<sup>2</sup> The 'Gagahā' plates of [Vikrama-]Samvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gōvindachandra and his queen Gōsaladēvi, which is dated in [Vikrama-]Samvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

<sup>3</sup> See *ibid.* Vol. XV. p. 7.

<sup>4</sup> 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.

<sup>5</sup> The inscription P., of [Vikrama-]Samvat 1176, gives us the name of Gōvindachandra's chief queen, Nayanakēlidēvi; K., of [Vikrama-]Samvat 1198, that of his mother, Rāhuladēvi, which was known before; and T., of [Vikrama-]Samvat 1232, that of Jayachandra's son, Hariśchandra, which also was already known.

<sup>6</sup> In the inscription T. he is called Yājñavalkya.

<sup>7</sup> This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, such as a *śyāghāṭoma*.

<sup>8</sup> This Vilhā (who is called Vēdaśarman in P., and Vishgūśarman in T.) is the donee of the grant of [Vikrama-]Samvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vilhāke; and his son Jāgūśarman is the donee of the grant of [Vikrama-]Samvat 1196, published *ibid.* p. 361.

<sup>9</sup> viz. Kārtika-sudi 15, termed *Manvadi* in I.



*Manvādi*; one (O.) on Āshādha-sudi 10 (also a *Manvādi*), on the occasion of Jayachandra's initiation as a Vaishnava; one (G.) on Kārttika-sudi 9 (the *Kṛtāyugādi*); one (T.) on Bhādravadi 8 (the *Kṛishṇajāyāntī*), at the performance of the *jāta-karma* of the prince Hariachandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindachandra's mother Rāhādēvi; and one (P.) was made (on Āshādha-sudi 6) at the *abhiśhēka* of Jayachandra.—All the dates<sup>1</sup> 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 *bhāgabhōgakara* in every one of the twenty-one grants, *pravasikara* in nineteen grants, *turushkadāṇḍa* in seven, *kumaragadiśaka* in six, *hiraṇya* in five, *kāṣaka* in three (A., C. and L.), *jātakara* and *gōkara* only in O., *nidhinikshēpa* only in R., and *yamalākambali* only in U.

#### A.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1" 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  $\frac{1}{8}$ " and  $\frac{1}{4}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḍ* is denoted by the sign for *ṣ* everywhere except in the word *babhrumar*, l. 10; the dental sibilant is employed instead of the palatal in *paramēvara*, l. 12, and *Samas*, l. 18; and the word *tāmra* is written *tāmra*, 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 imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.<sup>2</sup>

The inscription is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēvara Gōvindschandrādēva*, the successor of the P.M.P. *Madanapālādēva*, who was the successor of the P.M.P. *Chandrādēva*,<sup>3</sup> who by his arm had acquired the sovereignty over Kanyakubja (Kanauj). The king records in it that, while in residence at *Madapratihāra* (or *Apratihāra*),<sup>4</sup> 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 *Mahāśāpāmasa* in the *Haladōya pattalā* to the *Mahāpurūṣita Jāgāśarman*, son of the *Dīkṣita Vilhā*, and son's son of the *Dīkṣita Purnabhōttama*, (a Brāhmaṇ) of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarahapa* and *Viśvāmītra*.—The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhōgakara*, *pravasikara* and *kāṣaka*. The grant was written by *Kīṭhapa*, a son of the *Kāyastha Uḥapa*, of the *Vāstavya* or *Śrīvāstavya* family.<sup>5</sup>

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired<sup>6</sup> 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.

<sup>1</sup> 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.

<sup>2</sup> Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part I. p. 110 ff.

<sup>3</sup> See the note on the text, line 18.

<sup>4</sup> See *Ind. Ant.* Vol. XVII. p. 63, note 24.

<sup>5</sup> There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 31st January A.D. 1126, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.



The localities I am unable to identify. The *Halādōya pattalā* is also mentioned in a grant of Gōvindhachandra's of [Vikrama-]Samvat 1182, Māgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> svasti || <sup>3</sup>Akuṇṭhōtkanṭha-Vaikunṭha-kanṭhapīṭha-luṭhat-karaḥ |  
saṁrambhah surat-ārambhē sa Śriyaḥ śrēyaśē-sta vaḥ || [1\*] <sup>4</sup>Āsīd=  
Āsītadyuti-vamśa-jāta-
- 2 kṣmāpāla-mālāsu divaṅ-gatāś<sup>5</sup> | sākshād-Vivasvān=iva bhūri-dhāmnā nāmā  
Yasōvighraha ity-udāraḥ || [2\*] <sup>6</sup>Tat-sutō-bhūn=**Mahichandraś=chandra-dhāma-**  
nibhan=nija-
- 3 m | yēn=āpāram=akūpāra-pārē<sup>7</sup> vyāpāritam yaśaḥ || [3\*] <sup>8</sup>Tasy=ābhūt=tanayō  
nay-aika-rasikaḥ krānta-dvishan-maṇḍalō vidhvast-ōddhata-dhita(rā)-yōdha-<sup>9</sup>  
timirah
- 4 śri-Chandradēvō nripaḥ | yēn=ōdārātara-pratāpa-śamit-āsēsha-prajōpadravam  
śrīmad-Gādhipur-ādhirājyam=asaman-dōr-vvikramēn=ārjītam || [4\*] Tīrthāni<sup>10</sup>  
Kā-
- 5 śi-Kuśik-Ōttarakōśal-Ēndrasthānīyakāni paripālayat=ābhigamya<sup>11</sup> | hēm=ātma-  
tulyam=anīśan=dadātā dvijēbhya yēn=ānkitā vasumatī śata-
- 6 śas=tulābhīḥ || [5\*] Tasy=ātma-jō **Madanapāla** iti kṣhitīndra-chūdāmaṇir=  
vviḥjayatō nija-gōtra-chandraḥ | yasy=ābhishēka-kalāś-ōllasitāḥ payōbhīḥ  
prakṣhā-
- 7 litam kali-rajah-pātalan=dharitryāḥ || [6\*] <sup>12</sup>Yasy=āsīd=vijaya-prayāna-samayō  
tuṅg-āchal-ōchchais-chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhāṣyan-mahī-
- 8 maṇḍalō | <sup>13</sup>chūdāratna-vibhinna-tāla-galita-styān-ārig-udbhāsitaḥ Śēṣah pēsha-  
vaśād=iva<sup>14</sup> kṣanām=asau krōḍē nilīn-ānanah || [7\*] <sup>15</sup>Tasmād=ajāya-
- 9 ta nij-āyata-vā(bā)huvalli-va(ba)ndh-ā[va\*]ruddha-nava-rājyagajō narēndrah |  
sāndr-āmrīta-drava-muchām prabhavō gavām yō Gōvindhachandra iti chandra  
iv=ā-
- 10 mvu(mbu)rāśēḥ || [8\*] Na<sup>16</sup> katham=apy=alabhanta raṇa-kṣamāms-tisriṣhu  
dikṣhu gajān=atha Vajripaḥ | kakubhi babhramur=Abhramuvallabha-pratibhaṭā  
iva yasya gha-
- 11 tā-gajāḥ || [9\*] Sō=yam samasta-rāja-chakra-samśēvita-charaṇaḥ<sup>17</sup>  
paramabhattāraka-mahārājādhirāja-paramēśvara-paramamāhēśva[ra\*]-nijabhujōpārjji-
- 12 taśri**Kanyakuvjā(bjā)**dhipatya-śri**Chandradeva**-pādānudhyāta-pa r a m a b h a ṭ ṭ ā r a k a -  
mahārājādhirāja-paramēśya(śva)ra-paramamāhēśvara-śri**Madanapā-**
- 13 **lādēva**-pādānudhyāta-paramabhattāraka-mahārājādhirāja-paramēśvara-paramamāhēśva r -  
āśvapani(ti)gajapatinarapatirājatrayādhipa-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Ślōka (Anuṣṭubh).

<sup>4</sup> Metre: Indratavjā.

<sup>5</sup> The sign for the *akṣara āga* here and below does not really differ from the sign for *dga*.

<sup>6</sup> Metre: Ślōka (Anuṣṭubh).

<sup>7</sup> Metre: Śārdūlavikrīḍita.

<sup>8</sup> Originally *-parā* appears to have been engraved.

<sup>9</sup> Of the inscriptions here published, D., I., K., L. and O. have *śtra-gōḍha* instead of *dMra-gōḍha*.

<sup>10</sup> Metre of verses 5 and 6: Vasantatilakā.

<sup>11</sup> Of the inscriptions here published, only U. and perhaps O. have *-ddhigamya*, instead of *-ddhigamya*.

<sup>12</sup> Metre: Śārdūlavikrīḍita.

<sup>13</sup> Originally *'ratita'* was engraved.

<sup>14</sup> 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 *Ślōkaḥ śaika-vaidd-iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.

<sup>15</sup> Metre: Vasantatilakā.

<sup>16</sup> Metre: Drutavilambita.

<sup>17</sup> Other inscriptions insert here the words *sa cha*.



[illegible]







- 14 ti-vividhavidyāvichāra Vāchaspati-śrīmad-Gōvindachandradēvō vijayī Haladōya-  
pattalāyām Mahasōpamsua-grāvā(ma)-nivāsinō mi(ni)-  
15 khila-janapadān=upagatān=api [cha\*] rāja-rājñi-yuvārāja-mantri-purōhita-pratihāra-  
sēnāpati-bhāṇḍāgārik-ākshapaṭalika-bhishag-nē(nai)mittik-āntahpu-  
16 rika-dōta-karituragapattanākarasthānagōkulādhikāri-purushāṁśa=ch=ājñāpayati<sup>1</sup>  
vō(bō)dhayaty=ādīśati cha yathā viditam=astu bhavatām yadv(th)=ōpari-  
17 likhita-grāmāḥ sa-jala-sthalaḥ sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-  
ākaraḥ sa-garitt-ōsharaḥ sa-madhūka-chōta-vana-vāṭikā-viṭapa-triṇa-yūti-  
18 gōcha[ra\*]-paryantah s-ōreddh[v\*]-ādhaś=chatur-āghāta-viśuddhaḥ sva-kīmā-  
paryantah samvat 1182 Māgha-sudi 15 Sa(sa)nau Śrīmadapratihāra-  
samāvāsē sōmagra-  
19 haṇa-parvvaṇi Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
gaṇāms-tarppayitvā timira-pāṭala-pāṭana-padu(tu)-mahasam=Ushparōchisha-  
20 m=upasthāy=Aushadhipati-śakala-sēkharām samabhyarchchya tribhuvana-trātur=  
Vāsudēvasya pūjām vidhāya havishā havirbhujām hutvā mātāpitrōr-ā-  
21 tmanas=cha puṇya-yasō-bhivridva(ddha)yō kuśalātā-pūta-karatal-ōdaka-pūrvvam=  
asmābhir-Vva(bha)ndhula-gōtrāya Va(ba)ndhul-Āghamarshapa-Viśvāmitra-  
tri[pra\*]varā-  
22 ya dīkshita-śrī-Purushōttama-putrāya dīkshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-  
Jāgūsarmmaṇ<sup>2</sup> ā-chandr-ārkkani śāsanīkritpa(tya) pradantō(ttō)  
23 matvā yathādīyamāna-bhāḡabbōgakarā-pravaṇikara-kūṭaka-prabhṛiti-samast-ādāyān=  
ājñāvidhi(dhē)yibhūya dāsyatha || Bhavanti ch=ātra puṇya-ślō-  
24 kāl || Bhūmim<sup>3</sup> yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati | ubhau  
tau puṇya-karmāṇaṁ niyatam svargga-gāminau || Śaṅkham bhadra-śanām  
chōhha(chba)ttaraṁ var-āśvā va-  
25 ra-vāraṇāḥ | bhūmi-dānasya chūhuṇi phalam=ētat=Purandara || Śarvvān=ētān=  
bhāvinaḥ pāthiv-ēndrān-bhūyō bhūyō yāchatē Rāmabhadraḥ | sām[ā\*]nyō=  
yam dharmma-  
26 sētur=unripāṇām kālō kālō pālaniyō bhavadbhīḥ || ŚVa(ba)hubhir=vvasundhā  
dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya ta-  
27 dā phalam || Sva-dattām para-dattām vā yō harēta vasundharām | sa  
[v]ishṭhāyām kṛmir-bhūtvā pitribhiḥ saha majjati || Śrī-Vāstavya-kul-ō-  
28 dbhūta-kāyasth-Ōlhaṇa-sūnunā | likhitas=tāmvrā-paṭṭō<sup>4</sup>-yam Kīṭhaṇa  
nrip-ājñay-ēti || chha<sup>5</sup> || chha<sup>6</sup> ||

### B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 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 ¼" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, 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

<sup>1</sup> Read -*purushān=ājñā*.

<sup>2</sup> I am unable to decide whether this should be written *śrī-Madapratihāra*, or *śrīmad-Apratihāra*.

<sup>3</sup> Read *śarvamaṇa*.

<sup>4</sup> Metre: Ślōka (Anuṣṭubh); and of the next verse.

<sup>5</sup> Metre: Śālinī.

<sup>6</sup> Metre of this and the following verses: Ślōka (Anuṣṭubh).

<sup>7</sup> Read *-ādmra-*.

<sup>8</sup> Perhaps these signs are not really intended for *śāḡa*, but they closely resemble that *ākshara*. Compare *Ind. Ant.* Vol. XVII. p. 140, note 45.



the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvō vijayī*, 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 *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Bṛihadvirāichamaus in the Kāṭi pattaḷā to the Purōhita Jāgūśarman, son of the Dīkṣhita Vilhā, and son's son of the Dīkṣhita Purāsa,<sup>1</sup> a Brāhman of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmitra, and student of the Vājasaneyā śikhā.—The taxes here specified (in line 22) are the bhāgabhogakara and pravāṇikara. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika<sup>2</sup> of Vikrama-Saṁvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṁvat 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-Saṁvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 13 . . . . .<sup>3</sup> śrīmad-Gōvindachandradēvō vijayī ||<sup>4</sup> Kāṭi-  
pattalāyām Vri(bṛi)hadvirāichamaus-grāma-nivāsinō nikhila-  
14 janapadān-upagatān=api cha rāja-rājñi-yavarāja-rājamāntri<sup>5</sup>-purōhita-pratihāra-  
sēnāpati-bhāṇḍāgarik-ākṣhapāṭalika-bhishak<sup>6</sup>-nēmittik-āntahpurī[ka\*]-  
15 dōta-7kachivāpattanākarasthānagōkulādhihā(kā)ri-purushān samājñāpayati  
vō(bō)dhayaty-ādisea(śa)ti cha ||<sup>8</sup> yathā viditam=astu bhavati(tām) yath-  
ā(ō)parilishi(khi)ta-g[r]āmaḥ  
16 sa-jala-sthalah sa-lōha-lavap-ākaraḥ sa-machū(dhū)ka-chūta-vana-vāṭikā-viṭapa-triṇa-  
yūti-gōchara-paryantah sa-[gar]it-ōsharaḥ s-ōrddh[v\*]-āvva(dha)h s[v]a-simā-  
paryantaś=chatur-āghā-  
17 ta-visu(śu)ddbah<sup>9</sup> ōkasaptaty-adhika-sa(śa)t-aikādasa(śa)-samvatsarē<sup>10</sup> Kārttika-  
māsē pūrṇimāsyām<sup>11</sup> tithau Sōma-dinē an̄kataḥ<sup>12</sup> saṁvat 1171  
Kārttika-sudi 15  
18 Sōmē ||<sup>13</sup> śrīmad-Vā[rā\*]ṇasyām Gaṅgāyā[m] vidhivat=snātvā mantra-dēva-  
muni-manuja-bhūta-pitri-gaṇā[m]=tarppayitvā timira-pāṭala-pāṭana-paṭu-  
mahasta(sa)m=Uppa(sha)-

<sup>1</sup> This name occurs again in the inscriptions E., F., H., and O.

<sup>2</sup> This is a *Mauddī*.

<sup>3</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *atcapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> This apparently is only an error for *māntri*, and may have been corrected already in the original.

<sup>6</sup> Read *-āśikhag-nat*.

<sup>7</sup> Read *-karituragapa*.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *-ddha*.

<sup>10</sup> Read *-sāvatsarē*.

<sup>11</sup> Read *-paurṇamā*.

<sup>12</sup> Read *-dinē-āka*.

<sup>13</sup> This sign of punctuation is superfluous.



- 19 rōchisham-upasthāy=Aushadhipati-sa(śa)kala-sē(śē)kharaṁ samabhyarchya  
tti(tri)bhuvana-trātur=Vāsudēvāya pūjām vidhāya prachura-pāyasēna havishā  
havi[r]bhujam hutvā
- 20 mātāpitrōr-ātmanasū(ś=cha) puṇya-ya[śō\*]-bhividdhayē asmābhih<sup>1</sup> Vanvulasya<sup>2</sup>  
gōtrāya Vanvula-Aghamarshapa-Visvā(śvā)mitra-tri(tri)pravarāya Vājasaneyā-  
sā(śā)khiṇā dikahi-
- 21 ta-śrī-Purāsa-pautr[ā\*]ya<sup>3</sup> dikshita-śrī-Vilhā-putrāya purōhita-śrī-Jāgākāya<sup>4</sup>  
sarmmaṇē vrā(brā)hmaṇāya gōkarṇṇa-kū(ku)sa(śa)latā-pūta-karatal-ōdaka-pūrvam=  
ā-chamdr-ārkkam yāvach=chhāsa-
- 22 nīkṛitya p[r\*]adatta itō(ti) matvā yathādiyamāna-bhō(bhā)gabhō[ga]kara<sup>5</sup>-pravapikara<sup>6</sup>  
samast-ādāyān dāsyatha || chha || Bhavāti<sup>7</sup> ch-ātra [ś]lōkāk ||<sup>8</sup> . . .
- 27 . . . . . || Māṅgalam mahā-ārth ||(11)

### C.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 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 *aksharas* 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  $\frac{1}{4}$  and  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḥ* is denoted by the sign for *v* everywhere except in the word *bahkramur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tāmra* is written *tāmura*, in line 27, and *śekhara śēkhara*, in line 18.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēkara Gōvindachandradēva*, who records that, after bathing in the Ganges at Benares, on the occasion of the *Akshaya-tṛitīyā*, on Monday, the 3rd of the bright half of *Vaiśākha* of the year 1172 (given in decimal figures only), he granted the village of *Dhūsa* in the *Bṛihagrihē[yē?]-varaṭha pattalā*, with its *pōṭakas* (l. 15) or outlying hamlets,<sup>9</sup> to the *Mahāpurōhita Jāgūsarman*, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tāmra-patta*) was written by the *Kāyastha*, the *Thakkura Jalhana* of the *Vāstavya* or *Śrīvāstavya* family.

The date regularly corresponds, for the *Kārttikādi Vikrama-Samvat* 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the *Akshaya-tṛitīyā*,<sup>10</sup> 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[yē?]-varaṭha*, we may compare *Bṛihadgrihōkamisāra*, the name of the *pattalā* in P.

<sup>1</sup> Read *śō-smdbhira*.

<sup>2</sup> This *akshara ga* has perhaps been struck out. Read *Bandhula-gōtrāga Bandhal-Āgha*.

<sup>3</sup> The name, read *Perdā*, might possibly here be read *Perdā*. See below, E., l. 18.

<sup>4</sup> This seems to have been altered to *Jāgū* in the original; read *Jāgūsarmanayā*.

<sup>5</sup> Originally *śhōgōthādhara* was engraved, but the *akshara ga* has been inserted afterwards.

<sup>6</sup> Here one misses the word *prabhāriti*.

<sup>7</sup> Read *śhāvacanti*.

<sup>8</sup> Here follow the six verses commencing *Bhūmim gaḥ pratigrihṇōti, Śākhām śhadr-śhaṇam, Sarvān-śhān-śhadrināḥ, Paṇḍhīraśhādā, Śhākhīm varsha-saharāpī*, and *Yān-śhā dattāni*.

<sup>9</sup> See *Ind. Ant.* Vol. XVIII. p. 135.

<sup>10</sup> See *ibid.* p. 346.



## EXTRACTS FROM THE TEXT.

- 12 . . . . .<sup>1</sup> śrīmad-Gōvindachandradēvō vijayi  
 13 Vṛi(bri)hagrihē[yē?]varātha-pattalāyām Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān=  
 upagatān=api [cha\*] rāja-rājñi-yuvarāja-mantri-parōhita-pratīhāra-sēnāpa-  
 14 ti-bhāṇḍāgarik-ākshapatalika-bhishag-naimittik-āntahpura(ri)ka-dūta-k a r i [ t ] u r a g -  
 ādhyaksha-pattanākarasthānagā(gō)kulāvi(dhi)kāri-purushāmś=ch=[A\*]jñāpayati<sup>2</sup>  
 15 vō(bō)dhayaty-ādisati cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ  
 sa-pātakaḥ sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-ā-  
 16 karaḥ sa-gartt-ōsharaḥ sa-madhūka-chūta-vana-vāfikā-viṭapa-triṇa-yūti-gōchara-  
 paryantaḥ s-ā(ō)rdh[v\*]-ādhaś=chatur-āghāṭa-visu(śa)ddhaḥ sva-slmā-paryantaḥ ||<sup>3</sup>  
 samvat 1172  
 17 Vaisā(śś)kha-sudi 3 Sōmē || śrīmad-Vārāṇasyām | akshaya-tṛitīyāyām  
 parvvaṇi | Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
 gaṇāms-tarppa-  
 18 yitvā timira-pātala-pātana-paṭu-mahass[m]=Ushnarōchisham=upasthāy=[Au]shadhipati-  
 śakala-sēsha(kha)ra[m] samabhyarvya(rchya) tribhuvana-trātur=[Vv]āsudēvasya  
 pūjām vi-  
 19 dhāya havishā havirbhujām hutvā mātāpitrōr-ātmanas=cha punya-yaśō-  
 bhivṛiddhay[ē] kośalatā-pūta-karṇal-ōdaka-pūrevam=asmābhir=Va(ba)ndhula-gōtrā-  
 20 ya Vam(baṇ)dhul-Āpa(gha)marshaṇa-Visvā(śvā)mitra-tripravarāya dīkshita-śrī-  
 Purushōttama-pautrāya dīkshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-Jāgū-  
 21 sa(śa)rmmapē(pā) āchamdr-ārka[m] śāsanikṛitya pradattō matvā yathādīyamāna-  
 bhāgabhogakara-pravanikara-kūṭaka-prabhṛiti-samast-ādāyām=ājñāvidhi(dhō)-  
 22 vi(yi)bhūtvā(ya) dāyath=ēti | Bhavanti ch=ātra punya-slōkāḥ ||<sup>4</sup> . . . . .  
 26 . . . . . Śrī-Vāstavya-ku-  
 27 l-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhanēna likhitas=tāmra-paṭṭau=ya[m]<sup>5</sup> nrip-ājñay=  
 ēti || chha ||<sup>6</sup>

## D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{2}$ " 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 *pattalā* 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  $\frac{1}{16}$ " and  $\frac{1}{8}$ ". 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 palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 14.

<sup>1</sup> 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 *śāstapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> Read "śhān-djñā".

<sup>3</sup> This sign of punctuation and those in the next line are superfluous.

<sup>4</sup> Here follow the six verses commencing *Bhūmim yā pratigrihṣīti*, *Śākhām bhūdr-dāsaṁ*, *Gāndhām*, *Saradā-ślān-bhūmih*, *Bakubhira-saradā*, and *Saradattām para-dattām vā*.

<sup>5</sup> Read *tāmra-paṭṭōyam*.

<sup>6</sup> After this a conch-shell is engraved.



This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*, who records that, while at *Dēvasthāna*,<sup>1</sup> on Wednesday, the 15th of the dark half of *Āśvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Sunahi* (?) in the *Kēsauré* (?) *pattalā*, with its *pāṭakas* (l. 13), to the *Purōdhas* (or *Purōhita*) *Jāgūśarman*, son of the *Dikshita* *Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*.—The taxes here specified (in line 18) are the *bhāgabhōgakara*, *pravānikara*, *turushkadandā* and *kumaragadidānaka*. The grant was written by the *Karāṇika* (or writer of legal documents) *Vasudēva*.

The date would be correct for both the *Chaitrādi* and the *Kārttikēdi* *Vikrama-Saṃvat* 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* *Āśvina* ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* *Āśvina* ended 16 h. 30 m. 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 *Chaitrādi* 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* *Āśvina* (the *pūtri-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . .<sup>2</sup> śrīmad-Gōvīndachandradēvō vijayi ☉ ||<sup>3</sup>  
 12 [Kēsauré ?]<sup>4</sup> pattalāyām [Sunahi ?]<sup>4</sup> grāma-nivāsinō nikhila-ja[na\*]padān-  
 upagatān=api cha rāja-rājūl-yu[va]rāja-māntri-purōhita-pratihāra-sēnāpati-bhā[m]-  
 dāgāra(ri)k-ākahapaṭalika-bhishaka(g)-naimi.  
 13 ttik-āntam(ntah)purika-dūta-karituragapattanākaraśthānagōkulādhikāri-purushān=  
 ājūāpayati vō(bō)dhayaty=ādīsa(śa)ti cha ya[th]ā viditam=astu bhavatām  
 ya[th]=ōpārīlikhita-grāmāḥ sa-pāta-  
 14 kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ<sup>5</sup> sa-madhūk-āmva-vana-v[ā\*]tikā-vitapa-  
 tripa-yūti-gōtigōchāra-payamntaḥ<sup>6</sup> s-ōddh-āmdhaś=chatur-āghāṭa-[v]iśuddhaḥ  
 s[v\*]a-simā-payamntaś=<sup>7</sup>chatur[h\*]saptatyadhi-  
 15 k-aikādasa(śa)-sa(śa)ta-saṃvatsarai<sup>8</sup> Āsvini māsi kṛishṇa-pakshē pa[m\*]cha-  
 dasyā(śyām) Vu(bu)dha-dinē<sup>9</sup> saṃvat 11[74?]<sup>10</sup> Āsvi(śvi)na-vadi 15  
 Vu(bu)dhe pituḥ sāmvaśta(tsa)rikē pārvāṇē śrāddhē Dēvasthānē<sup>11</sup> Yasy=  
 ā[gn]i-  
 16 hōtra-huta-havya-samriddha-dhūma-dhār-ādharē sa-ghanam-amva(mba)ram=  
 ādadhānā | mārtaṇḍa-chaṇḍakara-mandakari-chakāsti<sup>12</sup> tasmai sadā sucharitāya  
 nimāntritāya | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshana-

<sup>1</sup> 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 *Gaṅgāyām svāntē* and the other standing phrases which the other inscriptions contain.

<sup>2</sup> 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 *śrīpāṭi*. . . *Fāḥaspati* in ll. 13-14 of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

<sup>5</sup> Read *sa-gattōmkharaḥ sa-madhūk-āmva*.

<sup>6</sup> Read *gōchāra-paryantaḥ s-ōddh-āmdhaś*.

<sup>7</sup> Read *paryantaḥ*.

<sup>8</sup> Read *śaraśvina*.

<sup>9</sup> Here one misses the word *śakāṭaḥ*.

<sup>10</sup> The two numeral figures in brackets are almost illegible, and look more like 88.

<sup>11</sup> Metre: *Vasantatilakā*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

<sup>12</sup> The sense would require *śaraśvina mandakari-chakāṭa*, but *śaraśvina* would offend against the metre.



- 17 Visvā(śvā)mitra-tripravārāya dikshita-Vilhā-putrāya <sup>1</sup> purōdha-śrī-Jāgūsa(śa)rmmaṇē  
vrā(brā)hmaṇāya <sup>2</sup> śmābhir-ggōkarṇa-kuśalatā-pūta-karatal-ōdaka-pūrvva[m=°]  
ā-chandr-ārka[m°] yāvach-chhāsanikṛi.<sup>3</sup>
- 18 kṛitpa(tya) pradattō matvā yathādiyamāna-bhāgabhogakara-pravaṇikara-  
tura(ru)shkadandā-kumaragadiāpaka-prabhṛiti-sarvv-ādāyān-ājñāśravaṇavidhēyib h ū y a  
dāsyatha || Bhavanti ch-ā-
- 19 tra slō(ślō)kāḥ || <sup>4</sup> . . . . .
- 25 . . . . . Likhitaṁ ka-
- 26 rapika-śrī-Vāsu(su)dēvēna || ❖ ||

#### E.—PLATE OF GÓVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175.

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 ¾" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅞". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḥ* 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 *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Góvindahandradēva*, 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 Achohhavall in the Ughaṇatērahōttara pattalā to the *Purōhita Jāgūśarma*, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the *bhāgabhogakara* and *pravaṇikara*. The grant was written by the *Karanika*, the *Thakkura Sahadēva*.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Samvat 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 Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 . . . <sup>5</sup> śrīmad-Góvindahandradēvō vijayī <sup>6</sup> Ughaṇatērahōttara-pattalāyām=<sup>7</sup>  
Achohhavall-grāma-nivāsinō nikhila-janapadān-upagatān-api cha<sup>8</sup> rāja-rājñi-  
yuvārāja-
- 13 <sup>9</sup> mantriṁ-purōhita-pratihāra-sēnāpati-bhāmāgārik-āks h a p a ṭ a l i k a - b h i s h a k a (g) -  
ni(nai)mittik-āntahpurika-dūta-karituragapattanākarasthānagōkulāvi(dhī)kāri-

<sup>1</sup> Read *purōdhaḥ*.

<sup>2</sup> Read *śmābhir-ggōkarṇa*.

<sup>3</sup> Omit the *aksāra kri* which perhaps has been struck out already in the original.

<sup>4</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihēdī, Śaākham bhadr-dānam, Sarcān-  
hita-bhadrinaḥ, Bakuḥhir-vasudhā, Svarṇam-ekam, Taddgandam sahasraṇa, Sa-dattām para-dattām vā,  
Shaktim varāha-sahasraṇi, Vāri-hatāha-aranyēśu; Yān-tā dattāni, and Vāi-dōhira-vibhramam-idam vasudh-  
dhipat yaṁ*.

<sup>5</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *afespati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>6</sup> This sign of punctuation is superfluous; read *vijaym*.

<sup>7</sup> Originally *"lāyāmmachhā"* was engraved, but the sign of *asusdra* has been struck out.

<sup>8</sup> This word was originally omitted, and has been inserted afterwards.

<sup>9</sup> Read *mantri-pu*.



- 14 purushāna(n=)samājnāpayati vō(bō)va(dha)yaty=ādisa(śa)ti cha ||<sup>1</sup> yathā  
viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-  
ākaraḥ sa-madhūka-chūta-vana-
- 15 vātikā-viṭapa-triṇa-yūti-gōchara-paryatta(ṇa)ḥ sa-garitt-ōsharaḥ s-ōrddh[v\*]-ādhaḥ  
s[v\*]a-simā-paryantaś=chatur-āghāṭha(ṭa)-visu(śu)ddhaḥ pañcha[sa]ptatyadhika-  
sa(śa)t-aikādasā(śa)-samvatsarē Māghē māsi pūrṇi-<sup>2</sup>
- 16 māsyām Sōma-diné sūkataḥ<sup>3</sup> samvat 1175 Māgha-sudi 15 Sōma-diné  
śrīmad-Vārāṇasyām Gaṅgāyām vidhivat=snātvā mantra-dēva-muni-manuja-bhūta-  
pitri-ga[ṇam]=tarppayitvā timira-
- 17 paṭala-pāṭana-ṣaṭu-mahasam=Ushparōchisham=upasthāy=Anshadhipati-sa(śa)kala-  
sō(śō)kharām samabhyarchōya tribhuvana-trātur=Vāsudēvasya pūjā[m] vidhā[ya]  
prachura-pāyasēna havishā havirbhujām hutvā
- 18 mātāpitrōr=ātmanas=cha puṇya-yaśō-bhivridhayē asmābhiḥ<sup>4</sup> Vam(bam)dhulasya<sup>5</sup>  
gōtrāya Vam(bam)dhula-Aghamarshapa-Visvā(śvā)mitra-tripra[varā]ya Vājasanēya-  
sā(śā)khinē dīkshita-śrī-Purāsa-putrāya<sup>6</sup>
- 19 dīkshita-śrī-Vilbā-putrāya parōhita-śrī-Jāgūkāya<sup>7</sup> sarmmapē vrā(brā)hmapāya  
gōkarṇa-kusa(śa)latā-pūta-karatal-ōdaka-pūrvam=ā-chandr-ārkkam yāvach-  
chhāsanīkritya pra[datta] iti matvā ya-
- 20 thādīyamāna-bhāgabhogakara-pravaṇikara-prabhṛiti-samast-ādāyān dāsyatha || chha ||  
Bhavanti ch=ātra ślōkāḥ ||<sup>8</sup> . . . . .
- 24 . . . . . Likhita[m] karapika-ṭhakkura-śrī-Sahadēvēna | Si(śi)vam=astu ||  
Ma[m]galam=mahā-śrīḥ || chha ||

**F.—PLATE OF GŌVINDACHANDRA AND HIS QUEEN NAYANAKĒLIDĒVĪ,  
OF [VIKRAMA]-SAMVAT 1176.**

This also is a single plate, which measures about 1' 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 ¼ and ⅓". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *ḍ* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kḥ* and *śḥ* are several times confounded; and the word *dmra* is written *dmvra*, 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 Madanapāla and Gōvīndachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandrādēva*, 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 *Khayarā*, on Sunday, the 15th of the dark half of *Jyāishṭha* of the year 1176 (given both in words and in decimal

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> What is actually engraved, is *pā*, with the sign of the medial *ś* after it, and *rpas*; read *parapsa*.

<sup>3</sup> Read *sūkataḥ*.

<sup>4</sup> Read *asmābhiḥ*.

<sup>5</sup> Read *'la-gōtrāya Bāndhul-Āgha*.

<sup>6</sup> Compare above, B. I. 21.

<sup>7</sup> Read *-Jāgūksarmmapē*; in the original the two *akṣaras* *kāya* may have been struck out. Compare above, B. I. 21.

<sup>8</sup> Here follow the six verses commencing *Bhūmīn yaḥ pratigrihṇāti, Śaṅkham bhadr-danaṁ, Sarodha-*  
*śīla-bhāṣaṇaḥ, Bhukṣhīr-varudhā, Śhaṅkīm varsha-sakatrāpi, and Yān-śha dattāni.*

<sup>9</sup> It may be mentioned that the writer's sign for *kḥ* is almost exactly like the sign for *gn*.



figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvi Mahārājñī Nayanakēlidēvi*, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) *Kō[thō]takōtiāvarahōtta[ra]* (district) to the *Purōhita Jāgūśarman*, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the *bhāgabhogakara*, *pravanikara*, *turushkadanda* and *kumaragadiānaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādī Vikrama-Samvat* 1176 expired and the *pārnimānta Jyāishṭha*, 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 . . . . .<sup>1</sup> śrīmad-Gōvindschāṁdradē-  
 11 vō vijayī ||<sup>2</sup> Kō[thō]takōtiāvarahōtta[rē?] Daravali-grāma-nivāsinō nikhila-  
 janapadān-upagatān=api cha rāja-rājāl-yuvarāja-mamtri-purōhita-pratā(tī)hāra-  
 sēnāpati-bhāṁdāgā-  
 12 rik-ākshapaṭalika-bhishag-naimittik-āntahpurika-dūta-karituragapattanā[kar a \*] s t h ā n a-  
 gōkulādhikāri-purushān=samājñāpayaty=ādīśati vō(bō)dhayati cha |<sup>3</sup>  
 yath=āstu vō vidit=aichā(va) tāvad=iyam=anitya-  
 13 tā jagataḥ katipayadivas-āvalōkaramapiyā Madhusā(mā)sa-kṛi(ka)sumasampad=iva  
 sapatā<sup>4</sup> satata-gatvaram giri-kaṭaka-vāsi<sup>5</sup> nām=āyur=āpāta-ma[dh]uvā(rā)s=tilakhālā<sup>6</sup>  
 iva vishaya-bhōgāḥ | sudasādā.<sup>7</sup>  
 14 valōkana-padāpmakhani vēsyā(śyā)-mukhān=iva durupavā(chā)rti=indriyāni | tad=  
 idam=asmābhir=api sakala-sāsv(str)-āvisa[m]vādinibhiḥ prāmāṇikam(kī)bbhiḥ  
 smritibhir=ananta-phala-bhōga-bhājanam bhāmi-  
 15 dānam=iti jāta-niśva(ścha)yair-uparilikhitō=yam grāmāḥ sa-jala-sthalāḥ [sa]-lōha-  
 lavap-ākaraḥ sa-[mat\*]sy-ākaraḥ sa-gartt-ōkha(śha)rah<sup>8</sup> s-āmvra-madhūka-vana-  
 vātikā-viṭapa-triṇa-yūti-gōchāra-paryantāḥ s-ō-  
 16 rddh[v\*]-ādhaś=chatur-āghāṭa-viśuddhāḥ s[v\*]a-sīmā-paryantāḥ śhaṭsapṭatyadhika  
 [ō]kādaśa-sata-sa[m\*]vatsarē Jyē(jyāi)shṭha-māsē kṛishṇa-pakshē  
 pañchadaśyam tithau Ravi-dinē śhke=pi samvat 1176 Jyē(jyāi)shṭha-vadi  
 15 Ravau<sup>9</sup> sdy=ēha Khaya-  
 17 rā-samāvāyē(sē) Rāhu-grastē divākare Ga[m\*]gāyām snātvā vidhē(dhi)van=  
 ma[m]tra-dēva-manuja-bhūta-maṇapidas=<sup>10</sup>tarppayitvā timira-pa[ṭa]la-pātana-paṭu-  
 mahasam=Ushparōchisham=upasthāy=Ō(au)śhadhīśa-sa(śa)kala-sēśha(kha)ram sama-  
 18 bhyarchya tribhucha(va)na-irātur=Vāsuchē(dē)vasya pūjām vidhāya pāyasēna  
 havi[rbb]uja[m] hutvā mātāpitṛrō-ātmanas=cha puṇya-yasō(sō)-bbhiv[ri]d[dh]ayē  
 samastarājapṛakshi(kri)gōpēta-sarvālāṅkāravibhūshita-paṭṭamahādēvi-ma-

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *asepati* . . . *Vēchāpati* in ll. 13-14 of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16,

l. 13 E.

<sup>4</sup> Read *sampat* l.

<sup>5</sup> Read *edri* (?).

<sup>6</sup> Read *tilakand* (?).

<sup>7</sup> Read *sad-asad-avalōkana-pardāmakhāḍi*.

<sup>8</sup> Read *s-dura*.

<sup>9</sup> Read *Radrsadg-ska*.

<sup>10</sup> Read *pitri-gopāma* (?).



- 19 hārājūl-śrī-Nayanakēlidēvyā śma[ta]ammatyā Vam(bam)dhula-gōtrāya  
 Vam(bam)dhul-Āghamarya(rsha)ṇa-[Viśvāmitra-]\*tripravarāya Vājasanēya-sā(śā)khinē  
 dikshita-Purāsa-pautrāya dikshita-Vilhā-putrāya purōhita-śrī-Jāgū[śa]rma-  
 20 nē vrā(brā)hmalā(ṇā)ya gōkarṇa-kusalatā-pūta-karatal-ōdaka-pūrvam-ā-chandr-  
 ārkam yāvat<sup>1</sup> śāsanikṛitya pradattā<sup>2</sup> | matvā yathādīyamāna-bhāgabhogakara-  
 pravapikara-turushkadanḍa-ku-  
 21 maragadiāṇaka-prabhṛiti-samasta-dāga<sup>3</sup> dāsvāthati || chha || Bhavanti ch-ātra  
 paurāṇikā ślākā<sup>4</sup> ||<sup>5</sup> . . . . .  
 27 . . . . . Maṅgalam mahā-śrī[h\*] || Thakkura-śrī-Gāgūkēna  
 likhitam nrip-ājñayā || ✽

### G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 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 ½" 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 ⅙" and ⅜". The characters are Nāgarī, 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 *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Gōvindachandradēva*,<sup>1</sup> 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<sup>2</sup>), 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 *Mahāpurōhita Jāgūsarman*,<sup>3</sup> son of the *Dikshita Vilhā*, and son's son of the *Dikshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabhogakara* and *pravapikara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th tithi of the bright half of Kārttika<sup>4</sup> of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

### H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅙" and ⅜".

<sup>1</sup> Read *yāvacā=chāḍ*.

<sup>2</sup> Read *'tīṭ mated*.

<sup>3</sup> Read *"st-dādyā-dāyath-iti*.

<sup>4</sup> Read *"ka-ślākā*.

<sup>5</sup> Here follow the ten verses commencing *Bhāmim yaḥ pratigrihṣṭi, Śaṅkham bhadr-dānam, Sareṣa-śīdā-bhadrināḥ, Bahuḥkīr-vasudhā, Gām-śkām, Taḍḍadānāḥ saharṣa, Śva-dattān para-dattān vā, Śhaṣṭim vareṣa-saḥatṛgi, Na viśam viśam, and Vāt-dbhra-viḍhramam-idaḥ*.

<sup>6</sup> The introductory part of the inscription omits the words *aisapati . . . Vdhāspati* in ll. 13-14 of A.

<sup>7</sup> Line 15: *Shāṣṭapatyadhika-sa(śa)t-aikādasa(śa)-samvatsarē Kārttika-sudi navamyāḥ aṅkataḥ samvat 1176 Kārttika-sudi 9 Va(bu)dhā*.

<sup>8</sup> The original actually has *Jāgūkya sarmanā*, but the two akṣaras *kya* may have been struck out.

<sup>9</sup> This is the *Kṛitayugādi*.



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; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, 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 *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, 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 ghaṭṭa* at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,<sup>1</sup> etc., he granted the village of *Sula[t]ēṇi* in (the) *Nēulasatāvisikā* (district) to Vyāsa, son of the *Dīkshita Vilhā* and son's son of the *Dīkshita Purāsa*, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarahana* and *Viśvāmītra*, and student of the *Vājasaneyā śākhā*.—The only tax specified (in line 17) is the *bhāgabhogakara*. The grant was written by the *Karavika*, the *Thakkura Gāgūka*.

The date regularly corresponds, for the *Kārttikādi Vikrama-Samvat* 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. śrīmad-G[ō]vindachandradērā(vō) vijayī  
 || chchha ||<sup>2</sup> Nēula-  
 10 satāvisikā[y]ām 4Sula[t]ēṇi-grāma-nivāsinō nikhila-janapadān=upagatān=api cha  
 rāja-rājñi-pu(yu)varā[ja\*]-maṇtri-purā(rō)hi[ta\*]<sup>3</sup> sēnāpati-pratihāra-bhām d ā g ā r i k .  
 āvja(ksha)paṭalikā(ka)<sup>4</sup> bhīsha-  
 11 g-naimittik-āntahpurika-dōta-karituragapattanākarasthānagōkulādhi k ā r i - p u r n s h ā n =  
 ājñāvipayati<sup>5</sup> vō(bō)dhayaty=ādiṣati cha [i\*] Viditam=astu ta(bha)vatām yath=  
 ōparilikhita-grāna(mah) sa-jala-  
 12 sthala[h\*] sa-lā(lō)ha-lavap-ākaraḥ sa-madhūka-chōta-va[na]-vāṭikā-viṭapa-trīpa-yōti-  
 gōchana-parpa(rya)ntaḥ s-ōddhīrdbas=<sup>6</sup>chatur-āghāṭa-visu(śu)ddha[h\*] sva-sīmā-  
 pa[r\*]jyantaḥ<sup>7</sup> | [a]śhṭasaptatyadhik-aikādasa(śa)-sa(śa)ta-samvatsarō  
 13 Śrāvō(va)ṇa(nē) māsi su(śu)kla-pakshē paurṇamāsyā[m\*] tithau  
 Su(śu)kra-dinē gñakatō-pi sa[m\*]vat 1178 Śrāvaṇa-sudi 15 Su(śu)krē  
 10 śrīmad-Vārāṇasyām | Kapālamōva(cha)na-ghaṭṭa uttara-vāhimyām(ayām)  
 Gaṅgāyām snātvā vivi(dhi)va-  
 14 n=mantra-dēva-muni-manuja-bhōta-pitri-gaṇāms=tarpayitvā timira-pāṇana(la)-pāṇana-  
 paṭu-mahasam=Ushnarōchisham=upasthāy=Anshadhipati-sa(śa)kala-sa(śē)sha(kha)ra m  
 samabhyarchchya tribhuvana-trātur=Vāsudēvasya [p]ōjām

<sup>1</sup> The original has (in line 15) *pitri-piṇḍa-yajñam nireartya*.

<sup>2</sup> 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 *śācapati* . . . *Vācāspati* in ll. 13-14 of A.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Perhaps this might be read *Sulabāṅg*.

<sup>5</sup> The original has a vacant space where the *akṣara* *ta* should have stood.

<sup>6</sup> This correction seems to have been made already in the original.

<sup>7</sup> Read *\*jñāpayati*. After the *akṣara* *ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

<sup>8</sup> Read *s-ōddhīr-dhāsi*.

<sup>9</sup> Read *\*ntō-shṭa*.

<sup>10</sup> This sign of punctuation and the next are superfluous.



- 15 vidhāya prachura-pātha(ya)sēna havishā<sup>1</sup> hā(ha)va(vi)rbhujam hutrā(tvā)  
pitri-pimda-yajñam nirvarttya mātāpitrōr-ātmanas-cha purya-ja(ya)sō(sō)-  
vi(bhi)vipiddhayē | Va(ba)ndhulasya<sup>2</sup> gōtrāya | Va(ba)ndhul-Āghamarshana-  
Visvā(śvā)mitra-trip[r\*]ava-
- 16 rāya | Vājasanēya-sā(śā)khinē dīkshita-śrī-Purāsa-pantrāya | <sup>3</sup>dīkshita-śrī-Vilhā-  
putrāya | vrā(brā)hmana-śrī-Vyāsāya<sup>4</sup> | aamābhiḥ gōkarṇa-kusalatā-pūta-  
karatal-ōcha(da)ka-pūrvam-ā-chaṁdr-ā-
- 17 rkkam yāvach=chhāsanikritya pradattō matvā<sup>5</sup> yathādīyamāna-bhāgabhogakara-  
prabhṛiti-sarvv-ādāyān dāsyath=ēti || chchha || Bhavanti ch=ātra ślōkāh ||<sup>6</sup>
- 22 . . . . . Lākhitam ch=ēdam karaṇika-thakkura-śrī-Gāgūkēn=ēti ||

#### I.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-JSAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{4}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between  $\frac{5}{16}$  and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalā* 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 Gōvīndachandradēva*,<sup>7</sup> who records that, on the *Manvādi*, Friday, the full-moon tithi of Kārttika of the year 1184 (given both in words and in decimal figures<sup>8</sup>), after bathing in the Ganges at Benares, he granted the village of Bārī (?) in the Maḍavala (?) *pattalā*, together with its *pāṭakas*, to the *Mahāpurōhita* Jāgūśarman, son of the *Dīkshita* Vilhā, and son's son of the *Dīkshita* Parushōttama.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravaṇikara* and *kāṭaka*. The grant was written by the *Thakkura* Viśvarūpa.

The date regularly corresponds, for Vikrama-Samvat 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 GŌVINDACHANDRA OF [VIKRAMA-JSAMVAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{4}$ " 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  $\frac{5}{16}$  and  $\frac{3}{8}$ ". The characters are Nāgarī,<sup>9</sup> 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 *āmra* is written *āmera*, in line 15.

<sup>1</sup> All the signs of punctuation in ll. 15 and 16 are superfluous.

<sup>2</sup> Read *la-gōtrāya*.

<sup>3</sup> Between *dīkshita* and *śrī* the *akṣara* *da* or *dē* was engraved, but it has been struck out.

<sup>4</sup> Read *śāy-āsmābhiḥ*.

<sup>5</sup> Originally *yathādīkshita* was engraved, but the *akṣaras* *kshita* seem to have been struck out.

<sup>6</sup> Here follow the seven verses commencing *Bhūmim yaḥ pratigrihṣṭi*, *Śaṅkham bhadr-dānam*, *Bakubhir-sarvāḥ*, *Gām-likām*, *Sarvānuttān-bhadrināḥ*, *Mama nāśa-gatē kṣhīḥ*, and *Vāci-Mudhū-aranyāṣṭhu*.

<sup>7</sup> The introductory part of this inscription does contain the words *ācapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>8</sup> Line 15: *Chaturasthyadhika-sat-aikadāsa-samvatsarē Kārttikē māsi śukla-pakṣe paurṇī(rpa)md[?]\*yām* *Mavēdan Śukra-din-akṣepi samvat 1184 Kārttika-sudi 15 Śukrā*.

<sup>9</sup> Here, as in F., the sign for *kā* is almost exactly like the sign for *g*.



This also is an inscription of the *Paramabhattāraka Mahārājādhirāja Paramēśvara 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 Umbari in the Rūdamausavayālisī pattalā to the Rāuta Jāṭēsārman, son of the Rāuta Tālḥē, and son's son of the Ṭhakkura Ūhila, a Brāhmaṇ of the Gōbhila gōtra, whose three pravaraṣ were Gōbhila, Āngirasa and Ambarisha.—The taxes specified (in line 20) are the bhāgabhogakara, pratāṇikara and turuṣhkadaṇḍa. The 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<sup>1</sup> ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 <sup>2</sup>śrīmad-Gōvindachandradēvō vijayī ||<sup>3</sup> Rūdamausavayālisī-pattalāyām<sup>4</sup> ||  
Umva(mba)ri-grāma-nivāsinō nikhila-janapadān-upagatān-api cha rāja-rājñi-  
yuvārāja-mantri-  
13 purōhita-pratihāra-sēnāpati-bhāṇḍāgarik-ākṣapatalika-bhishag-naimittik-āntaḥ purika-  
dūta-karituragapattanākarasthānagōkulāvi(dhi)kāri-purushān-ājñā-  
14 payati vō(bō)dhayaty-ādisati cha yathā viditam-astu bhavatām yath-ōparilikhita-  
grāmaḥ sa-jala-sthalāḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartti-ōsharaḥ  
sa-madhūk-ā-  
15 mva(mra)-vana-vāṭikā-viṭapa-triṇa-yōti-gōchara-paryantaḥ e-ā(ō)rdhva-ādhaś=chatur-  
āghāṭa-visu(śu)ddhaḥ sva-sīmā-paryantō navatyadhik-aikādaśa-śata-samvatsarē<sup>5</sup>  
Bhādrapadē māsi su(śu)kla-pakṣē  
16 tṛtiyāyān-tithau Sa(śa)ni-dinē śukataḥ samvat<sup>6</sup> 1190 Bhādrapada-sudi 3  
Sa(śa)nau śrīmad-Gōvindavāṭikāyām snātvā vidhivan=mantra-dēva-muni-  
manuja-bhūta-pitri-ga-  
17 pāṣa-tarppayitvā timira-pāṭala-pāṭana-paṭu-mahasam=Uṣṇarōchisham-upasthāy-  
Aushadhipati-śakala-sē(śē)kharam samasva(bhya)rcchya tribhuvana-trātur-  
Vvāsudēvasya pūjām-vidhā-<sup>7</sup>  
18 ya prachura-pāyasēna havishā havirbhujam hutvā mātāpitrōr-ātmanaśva(ś=cha)  
pulya(nya)-yaśō-bhivṛiddhay[ō] śmābhīr-ggōkarṇa-kusalatā-pūta-karatāl-ōdaka-  
pūrvam Gōbhila-  
19 gōtrāya [<sup>8</sup> Gōbhila- | Āngirasa- | Āmvarisha-triḥpravaraṣa | ṭhakkura-  
<sup>9</sup>śrī-Ūhila-pautrāya | rāuta-śrī-Tālḥē-putrāya | rāuta-śrī-Jāṭēsa(śa)rmmaṇē  
vrā(brā)hmaṇāya<sup>10</sup>  
20 ā-chandr-āṣkkaṁ yāvach=chhāsanīkritya pradattō matvā yathādiyamāna-  
bhāgabhogakara-pravāṇikara-turuṣhkadaṇḍa-prabhṛiti-sarvv-ādāyān-ājñāvidhēyib h ū y a  
dā-  
21 syath-ēti || ☉ || Bhavanti ch-ātra ślōkāḥ ||<sup>11</sup> . . . . .

<sup>1</sup> This is a *Mavaddi*.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> Read *samvatsarē*.

<sup>4</sup> Read *samvat*.

<sup>5</sup> Read *pūjām vidhā*.

<sup>6</sup> Read *śy*.

<sup>7</sup> Read *śy*.

<sup>8</sup> Read *śy*.

<sup>9</sup> Read *śy*.

<sup>10</sup> Read *śy*.

<sup>11</sup> Read *śy*.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>4</sup> Read *"Idyām-Umba"*.

<sup>6</sup> Read *samvat*.

<sup>7</sup> Read *pūjām vidhā*.

<sup>8</sup> Read *śy*.

<sup>9</sup> Read *śy*.

<sup>10</sup> Read *śy*.

<sup>11</sup> Read *śy*.

<sup>11</sup> Here follow the six verses commencing *Bhūmim gaḥ pratigrihyati*, *Śaṅkhaṁ bhadr-dānam*, *Sarvān-  
ātmā-bhāṣināḥ*, *Bakubhīr=varuṇā*, *Gām-śrīm*, and *Tadāyān sahaṁ*.



## K.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 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 ½" in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅝". 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 *śekhara* is written *śekhara*, in line 20.

This inscription also is one of the *Paramabhāṭṭaraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rālhadevī, after bathing in the Ganges at the *Avimukta kshētra* of Benares, he granted the village of *Laṅkāchaḍa* in the *Navagāma pattalā* to the *Dikshita Jāgūśarman*, son of the *Dikshita Vilhā*, and son's son of the *Dikshita Parushōttama*, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhāgabhogakara*, *hiranya* and *turushkadandā*. The grant was written by the *Thakkura Vishnu*.

The great queen (*brihadrājñī*) Rālhadevī was Gōvindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Rālhadevī in line 19 of the grant of Gōvindachandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. 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* Phālguna, 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 *Navagāma pattalā* is mentioned in the grant of Gōvindachandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

## EXTRACTS FROM THE TEXT.

- 13 . . . . . 1-śrīmad-Gōvindachandradēvō vijayī ||<sup>2</sup> Navagāma-  
pattalāyāma(m)<sup>3</sup> || Laṅkāchaḍa-grāma-ni-  
14 vāsinō nikhila-janapadān-upagatān=api cha rāja-rājñī-yuvarāja-mantri-purōhita-  
pratihāra-sēnāpati-bhāṁdāgarik-ākshapatalika-bhishag-nai-  
15 mittik-āntahpurika-dūta-karituragapattanākarasthānagōkulādhikāri-purushān-ājñāpa y a t i  
vō(bō)dhayaty-ādiśati cha || Veditam=astu bhavatām  
16 yath-ōparilikhita-grāmāḥ sa-jala-sthalāḥ sa-lōha-lavaṇ-ākara[h\*] sa-matay-ākaraḥ  
sa-madhūka-chūta-vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-paryantaḥ s-ā(ō)-  
17 4ddhāmvas=chatur-āghātā(ta)-visu(śu)ddhaḥ sva-sīmā-paryantaḥ ||<sup>6</sup> samvatssr-  
aikādāśa-śat-śaṣṭāna[va\*]tyadhikō<sup>8</sup> Phālgunē māsi<sup>7</sup> saita-pakshē  
prstipadāyām tithau Ra-  
18 vi-dinō<sup>9</sup> bhavata 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-Rālhadevi-  
divasē<sup>10</sup> || ady-ēha śrīmad-Vārāṇasyām<sup>10</sup> Avimukta-kshētrē |  
Ga[m\*]gāyā[m\*] snā-

<sup>1</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>2</sup> This sign of punctuation is superfluous. <sup>3</sup> Read "lōgām Laṅkā".

<sup>4</sup> Read *rdhā-dhān*.

<sup>5</sup> This sign of punctuation and all the others in ll. 18-21 are superfluous.

<sup>6</sup> Read *-sāt-shā*.

<sup>7</sup> Read *māsi*.

<sup>8</sup> Read *-din[-ākatah\*] samvat 1198*.

<sup>9</sup> Read *"dēt-dicāt-dy"*.

<sup>10</sup> Read *"syām-āri"*.



- 19 tvā vivi(dhi)van-mamtra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms-tarppayitvā timira-  
paṭala-pāṭana-paṭu-mahasam-Ushṇarōchisham-upasthāy=Aushadhi-  
20 pati-śakala-sē(śē)sha(kha)raṁ samahya[r\*]chya tribhuvana-trātur-Vāsudēvasya  
pūjām vidhāya prachura-pāyasēna havishā havirbhujam hutvā mātāpitrōr=  
ātma-  
21 naś=cha puṇya-yaśō-bhivṛiddhayē gōkarṇa-kusalatā-pūta-karatal-ā(ō)daka-pūrvam=  
asmābhiḥ<sup>1</sup> | Vavula-gōtrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-  
22 tripṛa[va\*]chā(rā)ya dikshita-śrī-Purushōttama-pantrāya dikshita-śrī-Vilhā-putrāya  
dikshita-śrī-Jāgūsaśa)rmmapē vrā(brā)hmapāy=ā-chandr-ārkkam yāva-  
23 <sup>2</sup> śāsanīkṛitya pradattō matvā yathādīyamāna-bhāgabhogakara-hiraṇya-  
turushkadandā-prabhṛiti-niyatāniyat-ādāyān-ājñāvidhōyi-  
24 bhūya dāśā(sya)th=ēti ||<sup>3</sup> || Bhavanti ch=ātra \*pūrvva-ślōkāḥ ||<sup>4</sup> . . . .  
29 . . . . . Likhitaṁ ch=ēdam \*bhakura-śrī-Vipṇu(shṇu)n-  
ēti ||

L.—PLATE OF GÓVINDACHANDRA OF [VIKRAMA]-SAMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{2}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{12}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* 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 *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Góvindahandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only<sup>7</sup>), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Védēśvara, at the *Avimukta kshētra* of Benares, he granted a village<sup>8</sup> to the *Dikshita Jāgūsarman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhogakara*, *pravanīkara*, *turushkadandā* and *kumaragadiyāṇaka* (!). The grant was written by the *Thakkura Dhādhūka*.

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

M.—PLATE OF GÓVINDACHANDRA OF [VIKRAMA]-SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1'  $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{2}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters

<sup>1</sup> Read \*bhīr=Bamdhula.

<sup>2</sup> Read ch=chāda.

<sup>3</sup> Here the original has an ornamental stop, the centre part of which looks like the sign chāa.

<sup>4</sup> The expression *pūrvva-ślōkāḥ* (instead of *pauṛvika-ślōkāḥ* or *puṇya-ślōkāḥ*) we have also in the inscriptions Q. and R.

<sup>5</sup> Here follow the seven verses commencing *Bhūmim yaṁ pratigrihṇēti, Śaśikāśm bhadr-dānam, Sartaṁ śān=śādeśinā, Bahubhīr=vasudhā, Gām=śkām, Taddāgandm sahasrēna, and Śea-dattām para-dattām vā*.

<sup>6</sup> Read *thakkura*.

<sup>7</sup> Line 15: *Samvat 1197 Phālguna-vadi 1 Ravaṇa* | *vri(bṛi)hadrājāt-ditast ady=śha śrīmad-Vārāṇasyām Avimukta-kshētrē dēva-śrī-Védēśvara-ghaṭṭē Gangāyām snātē*.

<sup>8</sup> The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samala* (with its *paṭakāḥ*).



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 often employed instead of the palatal; and the word *śekhara* is written *śeshara*, in line 21, and *tri tri*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva* who records that, on Sunday, the full-moon tithi of Śrāvaṇa 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 *pāṭakas* Vivamayūtā, Jamharimayūtā, Tihunāmayūtā, Dadaūmayūtā, Āmbāmayūtā, Savaramayūtā, Palasavall, Duṇḍu, Chāchāpura and Pipalavalipi, in the Tēmishapachōttara *pattalā*, to the *Paṇḍita Mahārājāśarman*,<sup>1</sup> son of the *Mahāpurōhita Dikṣita Jāgū*, and son's son of the *Dikṣita Vilhā*, a Brāhmaṇ of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvāmītra.—The taxes specified (in line 25) are the *bhāgabhogakara*, *pravaṇikara* and *hiranya*. The writer's name is not given.

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

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 14 ²-śrīmad-Gōvindachandradēvō vijayī ||³ Tēmishapachōttara-pattalāyām⁴ ||  
 Vivamay[ū]tā- | Jamharimayūtā- | Tihunāmapū(yū)tā- |  
 Dadaūmayūtā-⁵  
 15 Āmvā(mbā)mayūtā- | Savara[ma]pū(yū)tā- | Palasavall- | Duṇḍu- |  
 Chāchāpura- | Pipalavalipibhiḥ pāṭakaiḥ saha Kāila-grāma-nivāsinō nikhi-  
 16 la-janapadān=upagatān=api cha rāja-rājñi-yavarāja-mamtri-purōhita-pratihāra-  
 s[ē\*]nāpati-bhāṇḍā[g]ārik-ākṣhapatalika-li(bhi)pa(sha)g-nai-  
 17 mittik-āntahpurika-dūta-karituragapattanākaraśvā(sthā)nagōkulādhikāri- p u r u s h ā n =  
 ājñāpayati vō(bō)va(dha)yaty-ādisati cha | Veditam=astu bha-  
 18 vatā[m\*] |⁶ yath=ōparilikhita-grāmāḥ sa-jala-sa-svalaḥ⁷ sa-lā(lō)ha-lavan-ākaraḥ  
 sa-matsy-ākaraḥ sa-gart-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-  
 19 pa-yūti-gō[cha]ra-pa[r\*]yantaḥ s-ōrddh[v\*]-āva(dha)s=chatur-āghātā(ṭa)-  
 visu(śu)dra(ddha)ḥ sva-sīmā-paryantaḥ⁸ || dvādaśa-sa(śa)ta-samvatsar[ē\*]  
 Srā(śrā)vaṇē māsi su(śu)kla-pakṣṣē pō(pau)[r\*]ṇamāsyā[m\*]  
 20 tithau Ravi-dinē⁹ aṅk[ē\*]-pī samvat¹⁰ || 1200 Sā(śrā)vaṇa-sudi 15 Ravā ||  
 avra(dy=ē)ha śrīmad-Vārāṇasyām¹¹ || Gaṅgāyām stā(snā)tvā vivi(dhi)van=mantra-  
 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāms=tarppayitvā timira-pāṭala-pāṭama(na)-paṭu-  
 mahasam=Ushṇarōchipa(sha)m=upasthāy=Anshadhipati-śakala-śēsha(kha)-  
 22 ra[m\*] sama[bhya]rohya tribhuvana-trātur-Vāsudēvasya pūjām vidhāya  
 prachura-pāyās[ē\*]na havishā havirbhujām hutvā mātāpitrōr=ātmanas=cha  
 punya-

<sup>1</sup> This was apparently a brother of the *Praharājāśarman* or *Paharājāśarman*, mentioned in the following grants.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> The signs of punctuation in this line and in the next are superfluous.

<sup>4</sup> Read *Ḍyām*.

<sup>5</sup> Read *yūt*.

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

<sup>7</sup> Read *sa-jala-svalaḥ*.

<sup>8</sup> Read *-paryantō*.

<sup>9</sup> Read *-dinē-sāśē*.

<sup>10</sup> Read *samvat*.

<sup>11</sup> Read *Ḍaryām*.



- 23 yaśō-bhivṛiddhayē gā(gō)karṇṇa-kuśalatā-pūta-karatal-ā(ō)daka-pūrvvam=asmābhiḥ<sup>1</sup> |  
 Vavula-gōtrāya Vavul-Āghamapa(rsha)ṇa-Viśvā(śvā)mitra-tri(tri)prava-  
 24 rāya | dīkshita-śrī-Vilhā-pantrāya mahāpurōhita-dīkshita-śrī-Jāgū-putrāya paṇḍita-  
 śrī-Mahārājaśarmaṇē vrā(brā)hmaṇyā=ā-chandr-ārka[ra\*]  
 25 yāvat<sup>2</sup> śāsanīkrītya pradattō matvā • yathādīyamāna-bhāgabhā(bhō)gakara-  
 [pra]vapikara-hivabhapa-<sup>3</sup>niyatāniyat-ādāyān=sarvvān=ājñā-  
 26 viva(dhē)yibhūya dāsyath-ēti ||<sup>4</sup> || Bhavanti ch=ātra va(dha)rmm-ānuśāsinaḥ  
 al[ō]kāḥ ||<sup>5</sup> . . . . .

#### N.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nāgari, 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 *tāmra* is written *tāmcra*, in line 26.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Tuesday, the 15th of the dark half of Bhādrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gōull in the Kachchhōha pattalā, with its pātakas, to the Rānta Peharājaśarmaṇ,<sup>6</sup> son of the Dīkshita Jāgū, and son's son of the Dīkshita Vilhā, a Brāhmaṇ of the Bandhula gōtra, whose three pravaraḥ were Bandhula, Aghamarshaṇa and Viśvāmītra.—The taxes specified (in line 19) are the bhāgabhōgakara, pravānikara, hiraṇya, suruṣhkaḍaṇḍa and kumaragadīḍhaka. The grant (*tāmra-pattaka*) was written by Śrīpati.

The date regularly corresponds, for the *Chaitrādī* Vikrama-Samvat 1211 expired and the pūrṇimānta Bhādrapada, to Tuesday, the 10th August A.D. 1164, when the 15th tithi of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōha pattalā is also mentioned in the inscription U.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . . 7.śrīmad-Gōvindachandradēvō  
 12 vijayi ||<sup>8</sup> Kachchhōha-pattalāyām<sup>9</sup> | sapātaka-Gōull-grāma-nivāsinō nikhila-  
 janapadān-upagatān=api cha rāja-rājñi-yuvārāja-māmtri-purōhita-pratihāra-sēnāpati-  
 13 bhāmāgārik-ākshapatalika-bhishag-naimittik-āmtahpurika-dūta-karituragapatta n ā k a r a -  
 sthānagōkulādhikāri-puruṣhān=ājñāpayaty-ādīsa(śa)ti vō(bō)dbayati cha | Vidita-  
 14 m=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavaṇ-  
 ākara[h\*] sa-parṇṇa-matsy-ākara[h\*] sa-garīt-ōsharaḥ sa-madhūka-chūta-vana-  
 vātikā-trīṇa-yūti-gōchāra-paryantah s-ō-

<sup>1</sup> Read "bhīra-Bandhula-gōtrāya Bandhul-.

<sup>2</sup> Read yāvat=chāḍaḍa.

<sup>3</sup> Read -āraṇya.

<sup>4</sup> Here and after the word *ślōkdh* & of this line there are ornamental stops, the centre part of which looks like the *akshara chāḍa*.

<sup>5</sup> Here follow the eight verses commencing *Bhāmīn yaḥ pratigrihṇōti, Sarvān-īdān-āhāraṇāḥ, Bahubhīra-vasudhā, Gdm-ākām, Taddgandm sahasrēṣa, Sa-dattm para-dattm vā, Shuṣhīm varaha-sahasrēṣi, and Vāḍ-dhāra-vibhramam-īdām.*

<sup>6</sup> This name is written quite clearly in the original. See below, U. 1. 25.

<sup>7</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>8</sup> The two signs of punctuation in this line are superfluous.

<sup>9</sup> Read Kachchhōha.



- 15 rddh[<sup>v</sup>]-ô(â)dhaś=chatur-āghāṣa-visu(śu)ddhaḥ sva-sīmā-paryamtaḥ ||<sup>1</sup> samvat<sup>2</sup>  
1911 Bhādrapada-vadi 15 Bhaumē<sup>3</sup> | ady-ēha śrīmad-Vārāṇasyām  
Gaṅgāyām snātvā vidhivan-mamtra-dēva-muni-manuja-bhūta-
- 16 pitri-gaṇāns=tarpayitvā timira-pāṭala-pāṭana-paṭu-mahasam=Ushnarōchisham=upasthāy-  
Aushadhipati-śakala-śekharam samabhyarcya tribhuvanatrātur-Vāsudēvasya pūjām  
vidhāya pra-
- 17 chura-pāsha(ya)sēna havishā havirbhujām hutvā mātāpitrōr=ātmanas=cha puṇya-  
yaśō-bhivridḥayē |<sup>4</sup> gōkarṇa-kusalatā-pūta-karatal-ōḍaka-pūrvam=asmābhīḥ<sup>5</sup>  
Vara(bam)dhula-gotrāya | Varā(bam)-
- 18 dhul-Āghamarshaṇa-Viśvāmitra-triḥpravarāya<sup>6</sup> | dīkshita-śrī-Vilhā-pautrāya |  
dīkshita-śrī-Jāgū-putrāya | rāuta-śrī-Paharājasa(śa)rumaṇē vrā(brā)hmaṇāya<sup>7</sup> |  
āchamdr-ārkkam yāvach=chhāsa(sa)nī-
- 19 kṛitpa(tya) pradattō matvā yathādīyamāna-bhāgabhogakara-pravaṇikara-hiranya-  
turuṣhkaḍamḍa-kumarsagadiāṇaka-prabhṛiti-niyatā;niyat-ādāyān=āyā(jūā)vidhi(dhē)yi-  
bhūya dāsa-
- 20 tha iti<sup>8</sup> || chha || Bhavaṁti ch=ātra paurāṇikāḥ ślōkāḥ ||<sup>9</sup> . . . . .
- 26 . . . . . Likhitam ch=ēdam tāmra-paṭṭakam<sup>10</sup> śrī-Śrīpatinā  
iti<sup>11</sup> ||<sup>12</sup> || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARAJA JAYACHCHANDRA  
OF [VIKRAMA-]SAMVAT 1924.

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 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 ¼ and ⅓". The characters are Nāgarī, 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 Jayachchandra;<sup>13</sup> 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 Yuvardja Jayachchandra.

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Vijayachandradēva*, the successor of the P.M.P. Gōvindachandradēva, who was the successor

<sup>1</sup> The two signs of punctuation in this line are superfluous.

<sup>2</sup> Read *samvat*.

<sup>3</sup> The signs of punctuation in ll. 17 and 18 are superfluous.

<sup>4</sup> Read "āśir-".

<sup>5</sup> Read "ad,=d-".

<sup>6</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarva-dānān=bhadravināḥ, Paṇḍit=varuṇā, Gāma-śaktā, Taddāyānān sahaśrāya, Sa-dattān para-dattān vā, Phala-kṛiṣṭān mahān dadyāt, Shasāṣm varaka-sahasrāy, Vāri-āśāṣa-aranyāṣu, and Na viṣam viṣam.*

<sup>10</sup> Read *tāmra*.

<sup>11</sup> Read "tin=ti".

<sup>12</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

<sup>13</sup> See *Ind. Ant.* Vol. IV. pp. 7 and 11, and Vol. XVIII. p. 130.



of the P.M.P. Madanapālādēva, who again was the successor of the P.M.P. Chandradēva, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, with his consent, the Mahārājaputra (or Mahārāja's son) Jayachandradēva, installed in the dignity of Yuvārāja and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month Āshāḍha of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god Kṛishṇa (Viṣṇu), after bathing in the Ganges at Benares, and in the presence of the god Ādikēśava (Viṣṇu), granted the village of Haripura in the Jīāvai pattalā to the preceptor of the performance of the Vaishṇava worship, the Mahāpurōhita Praharājaśarman, son of the Mahāpurōhita Dīkshita Jāgū, son's son of the Dīkshita Vilhā, and son of the son's son of the Dīkshita Purāsa, a Brāhman of the Bandhula gōtra, whose three pravaraḥ were Bandhula, Aghamarabhaṇa and Viśvāmītra.—The taxes specified here (in lines 22 and 23) are the bhāgabhogakara, pravanikara, jātakara, gōkara, turushkadandā and kumaragadidānaka. The grant was written by the Thakkura Kusumapāla.

The date regularly corresponds, for the Kārttikādi Vikrama-Samvat 1224 expired, to Sunday, the 18th June A.D. 1168, when the 10th tithi of the bright half of Āshāḍha<sup>1</sup> ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The Jīāvai pattalā apparently is the Jīāvati pattalā of two inscriptions of the Mahārājaputra Gōvindachandra of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.<sup>2</sup>

#### EXTRACTS FROM THE TEXT.

- 1 <sup>3</sup>Akumhōtkamṭha-Vaikumṭha-kamka(tha)thi(pl)tha-luṭhat-karaḥ | samrambhah sura-  
ārambhē sa Śriyaḥ śrēyaśē-stu vaḥ || [1\*] <sup>4</sup>[Ā]bhī(sī)d=Āśi(sī)tadyuti-  
vamśa-jāta-[kəhm]āpāla-mālāsu divaṁ gatāsu | sākshād=Vivasvān=iva
- 2 [bhū]ri-dhāmā nāmā Yaśōvighraḥ ity=udāraḥ || [2\*] <sup>5</sup>Tat-[su]tō=bhūn=  
Mahicham[dra]ś=[cha]mdra-dhāma-nibham nijam [1\*] yēn=  
āpāra[m=a]kva(kū)pāra-pārē vyā[pā\*]ritam bha(ya)śaḥ || [3\*] <sup>6</sup>Tasy=ābhūt=  
tanayō nay-ai[ka]-rasikaḥ krinathi-<sup>7</sup>
- 3 shan-mamḍalō vi[dhva]st-ōdya(dḍha)ta-vīra-yōdha-timira[h\*] śrī-Chandradēvō  
nripaḥ | yēn-ōdāratara-pratā[pa\*]-sa(sa)mit-āsēsha-prajōpadravam śrimad-  
Gādhipur-ādhigā(rā)jyam-asamam dōr-vikramēp=ārjitam || [4\*] Tirthāni<sup>8</sup> Kā-
- 4 śi-Kuśik-Ā(ō)ttarakōśal-[Ēm\*]drasthā[ni]yakāni paripālayat=āvi(dhi)gamyā [1\*]  
hēm-ātma-tulyam=anīśām(śam) dadatā dvij[ē\*]bhya yēn=āmkitā  
vabhu(su)manī(tī) sa(sa)taśalu(s=tu)lābhiḥ || [5\*]<sup>9</sup>
- 5 Tasy=ātmaajā(jō) Madanapāla iti kshiti[m]dra-chōḍāma[ni\*]r=vvijayatē nija-gōtra-  
chamdraḥ | yasy=ā[bh]ishōka-kalas-ōllasitaiḥ payōbhiḥ [pra]kshālitaḥ [ka]li-  
rajah-paṭalām dharitryāḥ || [6\*] <sup>10</sup>Yas[y\*]=ā-
- 6 sīd=vijaya-prayāpa-samay[ē] tuṅg-āchal-ōchchai[ē-cha]lan-mādyat-kumbhi-pada-[kra]m-  
ā[sā]ma-bhara-bhra[ēya]n-mahimamḍalō | chōḍāratna-vibhinna-tālu-ma(ga)lita-  
styān-āṣrig-udbhāsitaḥ Śēshaḥ <sup>11</sup>pēsha-vaśād=iva [ksha]-

<sup>1</sup> This is a *Maneddī*; on the following day was the *Viṣṇuśayan-otsava*.

<sup>2</sup> The village *Haripura* may possibly be identical with *Viṣṇupura*, mentioned in line 6 of the second inscription, referred to above.

<sup>3</sup> Metre: Ślōka (Anuṣṭubh).

<sup>4</sup> Metre: Ślōka (Anuṣṭubh).

<sup>5</sup> Read *krāmā-dai*.

<sup>6</sup> After this, at the end of this line, the original has *Ta(sa) kōśa* — —, the commencement of verse 9; but these *akṣaras* appear to have been struck out again.

<sup>7</sup> Metre: Śārdūlavikrīḍita.

<sup>8</sup> Metre: Indravajrā.

<sup>9</sup> Metre: Śārdūlavikrīḍita.

<sup>10</sup> Metre of verses 5 and 6: Vasantallakā.

<sup>11</sup> Read *śaiśa*.



- 7 *ṇam=asā(sau) krōḍ[ē\*] nīlīn-ānanah || [7\*] <sup>1</sup>Ta[sm]ād=sājyapa(ta) nij-āyata-vā(bā)huvalli-vaṇi(bam)dh-āva[ru]ddha-nava-rājyagajō narē[m]drah | sām[dr]-āmrīta-drava-murām(chām) prabhavō gavām yō Gōvīmdachamdra iti cha[m\*]dra iv-āmvy(bu)rāsah(sēh) || [8\*]*
- 8 [Na]<sup>2</sup> *katham=apy=alabbamta <sup>3</sup>talākumāms=tisipu(ahu) dikshu gajān=a[tha] Vaj[r\*]iṇah | [ka]kubhi babhramar=Abhramuvallabha-pratibhaṭā iva ya[aya] ghaṭā-gajāh || [9\*] [A]jani<sup>4</sup> Vijayachamdrō nāma tasmān=nar[ē\*]idra[h\*] surapa-*
- 9 *tir-iva bhūbhṛit-paksha-vichchhēda-dakshah | bhuvana-dalana-hēlā-harmya-Hammira-nāri-nayana-jalada-dhā[r]ā-sāmāta-bhūlōka-tāshah(pah) || [10\*]*
- <sup>5</sup>*Yasmin[s=cha]lity=udadhinēmi-mahi-jayāya mādyat-karīmdra-guru-bhāra-ni-*
- 10 *pithi(di)=ēva [l\*] yāti Tta(pra)jāpati-padam śaraṇ-ārthini [bhū]s=tvā[m\*]gat-turāṅga-nivah-ā(ō)ttha-rajaś-chhalēna || [11\*] Sō=yam samasta-rāja-la(cha)kra-saṁs[ē\*]dhi(vi)na(ta)-charapah | Sa va(cha) paramabhaṭṭāraka-mahārājādhi-*
- 11 *rāja-param[ē\*]svara-paramamāhi[ē\*]s[v\*]ara-nijabhu[ō]pārjita-Kanyaku[vjā(bjā)]dhipa-tya-śrīChamdrad[ē\*]va-pādānudhyāta-parama bhaṭṭāraka-mahārājādhirāja-paramēśvara-paramamāh[ē\*]s[v\*]ara-śrī[Ma]danapālādēva-*
- 12 *pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-paramamāh[ē\*]s[v\*]ara-śvadhā(pa)tigajapatinarapatirājatrayādhipati-vividhavidyāvichāraVāchaspati-śrīGōvīmdachamdradēva-*
- 13 *pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-paramamāh[ē\*]s[v\*]ara-śvapatigajapatinarapatirājatrayādhipati-vividhavidyādhi(vi)chāraVāchaspati-śrīmad-Vijayachamdra-*
- 14 *dēvā(vō) vijayī ||<sup>6</sup> Jīavai-pattalāyām | Haripura-grāma-ni[vā]sinā(nō) nishi(khi)la-janapadān=upagatān=api cha rāja-rā[jū]ṭ-mantri-purōhita-pratthāra-sēnāpati-[bhāṇḍā]-*
- 15 *gāri[k]-ākshapaṭalika-bhishaka(g)-naimittik-āntahpurī[ka]-[dū]ta-karituragapattanākara-sthānagōkulādhikāri-puru[shā]n=ā[jū]ṭpayati vō(bō)dhayati(ty)=ādīsati [cha] yathā*
- 16 <sup>7</sup>*vidivay=astu bhavatām va(ya)ś(th)=ōpari[li]khita-grāmah sa-jala-[sthala]h sa-[lōha]-laval(p)-ākaraḥ sa-gartī-ōya(sha)rah | [sa]-matsy-ākaraḥ s-āmra(mra)-[madhūka]h<sup>8</sup> pi(vi)ṭapa-[vā]ṭi[kā]-sahitah<sup>9</sup> |*
- 17 *trīpa-dā(yū)ti-gōchara-pa[r]yantaḥ a-ā(ō)rdhy-ādhaś=chatur-āghāta-visu(śu)ddhaḥ [sva-si]mā-paryantaḥ<sup>10</sup> | [cha]turvvi[m]śatyadhi[ka]-[dvā]daśasa(śa)ta sa[m]va[tsa]rō s[m]kē-pi sam 1224 [Ā]śhādha-nā(mā)sa(si) [śukla?]-pa[kshē]<sup>11</sup> daśamyām*
- 18 *[ti]thau Ravi-dinē s[dy=ē]ha śrīmad-[Vā]rāṇasy[āh\*] Gaṅgāyā[m\*] snātvā d[ē\*]va-śrī(śry)-Ādikēśava-sannidhau vidhivan-mantra-dē[va]-muni-manuja-bhōta-p[i\*]trī-gaṇām[s=ta]rppayitvā timira-pāṭala-pāṭana-paṭa-*
- 19 *mahasam=Ushnarā(rō)vi(chi)sham=upa[sth]āy=Aushadhipati-śakala-lō(śō)shā(kha)ram samabhyarqhya trivu(bhu)vana-trātur=[bha]gavataḥ Kṛishṇasya pūjām vidhāya<sup>12</sup> pa(ē)tasy=aiva dikshā-grahapa-prastākē(vō) mātāpitrōr-ātmanas=cha pu-*

<sup>1</sup> Metre: Vasantatilakā.<sup>2</sup> Metre: Drutavilambita.<sup>3</sup> Read *raṇa-khamāms*.<sup>4</sup> Metre: Mālinī.— Of the following six inscriptions, P. and U. read *Hameira*, and Q. and R. *Hameira*; and instead of *sāmāta* P., S., T. and U. have *dāuta*, and Q. and R. *dāta*.<sup>5</sup> Metre: Vasantatilakā.— Instead of *jagāya* P., S., T. and U. have *jagdrīkām*.<sup>6</sup> This sign of punctuation and all the others up to line 22 are superfluous.<sup>7</sup> Read *viditām*.<sup>8</sup> Read *kā-ri*.<sup>9</sup> Read *tas-tyā*.<sup>10</sup> Read *śas-chā*.<sup>11</sup> I believe *śukla* to be the intended reading, but in the original the sign of the first *akṣara* is really no letter at all, and the second *akṣara* looks somewhat like *pīd*.<sup>12</sup> Read *dhy=aita*.



- 20 nya-yaśō-dhi(bhi)vṛiddhayē sama[t-sa]mmatyā samastarājaparakriy[ō]pēta-  
rā(yau)va[rā]jyābhishī[kta]-magha(hā)rājaputra-śrī-Jaya[choha]ndrad[ē\*]v[ē\*]na  
gōkarṇa-[ku]śalatā-pūta-karatal-ōdaka-pū[rva]m=ā-
- 21 [chamdr-ārkaṁ] pā(yā)vata(t)<sup>1</sup> Vam(bam)dhula-gōtrāya | Va(bam)dhula.<sup>2</sup> |  
[A]ghamarshaṇa-Viśā[śvā]mi[tra]-trihpravārāya<sup>3</sup> | dikshita-Purāsa-[pra]pautrāya |  
dikshi[ta\*]-Vilhā-pautrāya | mala(hā)purā(rō)hita-di[kshita]-śrī-Jāgū-putrāya |  
Vaishṇava-
- 22 [pā]jāvidhi-[gu]ravē | mahāpurō[hi]ta-śrī-Praharājasa(śar)map[ē]  
vrā(brā)hmanāśhā(ya) śāsanikṛi[tya] shra(pra)dattā(ttō) matvā  
shu(ya)thādi[ya]ga(mā)dhi(na)-[bhāgabho]gākara-[pra]vaṇikara-ja(jā)la(ta)kara-  
gōkara-turushka-
- 23 [dam]da-ka(ku)mā(ma)ragadiānak-ādi-samas[t\*]a-niyatāni[ya]t-ādāyān=ā[jñā]vidh[ē\*]yi-  
[bhūya] dasyath=[ē\*]ti || Sa(bha)va[m\*]ti ch=ātra dhag(rm)-ānāsam(śā)sināḥ  
p[au]rāṇika-śi[ō]kāḥ |<sup>4</sup> . . . . .
- 31 . . . . . Liśvi(khi)tam=idam<sup>5</sup> ṭhakuva-śrī-Kusumapālēna  
pramāṇam=ivi(ti) ||<sup>6</sup>

#### P.— PLATE OF JAYACHANDRA OF [VIKRAMA]-SĀMVAT 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 ⅜" 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 ⅜". 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 *śrīmaj-Jayachandradēva vijayī*, 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 *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Jayachandradēva* (the successor of the *P. M. P. Vijayachandradēva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Āshāḍha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vaḍaviha, after performing the *mantra-māna*<sup>1</sup> at (his) inauguration, he granted the village of Ōsia in the *Bṛihadgrīhōkamisāra patta* to (his) the king's religious preceptor, the *Mahāpurūṣita Prahlādaśarman*, son of the *Dikshita Mahāpurūṣita Jāgū*, and son's son of the *Dikshita Vēdaśarman*, a *Brāhman* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhoḡākara* and *pravaṇikara*. The grant (*tāmra-paṭṭaka*) was written by the *Mahākshapāḍalika*, the *Thakkura Śrīpati*.—The donee of this grant, *Prahlādaśarman*, clearly is the *Praharājāśarman* or *Paharājāśarman* of other grants, and his grandfather *Vēdaśarman* is the *Vilhā*, so often mentioned before.

<sup>1</sup> Read *yāvad=Sam*.

<sup>2</sup> Read *dhul-āgha*.

<sup>3</sup> Read *-tripra*.

<sup>4</sup> Here follow the twelve verses commencing *Bhūmim gaḥ pratigṛhīḥṭi, Śāṅkham bhadr-danaṁ, Śaśṭīm carika-sahasrāṇi, Śva-dattām para-dattām vā, Gdm-ākām, Tādāgānām sahasrāṇa, Na viśam viśam, Vāri-āśadaka-aranyāśu, Yda-tha dattāni, Vdt-ābhāra-vihṛman-vidam, Sarva-dāna-bhadrinaḥ, and Bhūbhūir-vaśadā bhūktā*.

<sup>5</sup> Read *thakkura*.

<sup>6</sup> After this there is a small representation of a conch-shell.

<sup>7</sup> i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Viśva-purāṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.



The date regularly corresponds, for the *Kārttikādi* 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.<sup>1</sup>

#### EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>2</sup> śrīmaj-Jayachchandraśe-  
 19 vō vijayī || ||<sup>3</sup> Vṛi(bṛi)hadgṛihōkamisāra-pattalāyām<sup>4</sup> | Ōśa-grāma-nivāsinō  
 nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-prāthihāra-  
 20 sēnāpati-bhāṇḍāgārik-ākṣhapatalika-bhishag-naimittik-āntahpurika-dūta-ka-rit-n-ra-ga-  
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dhā[ya\*]ty=ādīsati cha [!\*]  
 Vidi-  
 21 tam-astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ  
 sa-matsy-ākaraḥ sa-garti-ōshataḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra-vana-  
 vātikā-viṭapa-  
 22 tripa-yūti-gōchara-paryantaḥ s-ōrddh[v\*]-ādhaś=chatur-āghāṭa-viśuddhaḥ sva-simā-  
 paryantaḥ saṃvatsarāpām shadvim(ḍvim)sa(śa)ty-adhikēshu dvādasa(śa)-  
 śatēshu(shv=)Āshāḍhē māsi śukla-pakṣhē shaashṭhyām tithau Ravi-dinē<sup>5</sup>  
 23 aṅkatō-pi<sup>6</sup> samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady-ēha śrī-  
 Vajra-viha-grāma-samāvāsita-vijayakatakē<sup>7</sup> abhishēkē mantra-snānēna snātva  
 vidhivan=mantra-dēva-muni-mauja-bhōta-pitri-  
 24 gaṇāms=tarppayitvā timira-pātala-pātana-pāṭa-mahasam=Ushnarōchisham=upasthāy=  
 Anshadhipati-śakala-sēkharam samabhyarchchya tribhuvana-trātur=Vāsudēvasya  
 pūjām vidhāya prachura-pāyasē-  
 25 na haviahā havirbhujam [h]utvā mātāpitrōr=ātmanas=va(cha) puṇya-yaśō-  
 bhivridhdhaye<sup>8</sup> asmābhireggōkarnna-kūśalatā-pūta-karatal-ōḍaka-pārvvakam  
 Vam(bam)dhula-gōtrāya Vam(bam)dhula-<sup>9</sup>Aghamarshana-Viśvā(śvā)-  
 26 mitr-ēti tri-pravarāya dikṣhita-śrī-Chē(vē)daśarmma-pautrāya dikṣhita-  
 mahāpurōhita-śrī-Jāgū-putrāya Yajurvēda-sā(śā)khinē rāja-guravē mahāpurōhita-  
 śrī-Prakṣhā(hlā)daśarmmanē vrā(brā)-  
 27 hmanāya chaṇḍr-ārkkam yāvach=chūśaṇṭikṛitya pradattō matvā yathādiyamāna-  
 bhāgabhogakara-pravapikara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid hē y i b h ō y a  
 dasyath=ēti  
 28 || || Bhavanti ch=ātra ślōkāḥ ||<sup>10</sup> . . . . .  
 34 . . . . . Likhitaṁ ch=ēdam tāmra-  
 pattakam mahākṣhapatalika-ṭhakkura-śrī-Śrīpatibhir-iti || ||

#### Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-JSAMVAT 1226.

This also is a single plate, which measures about 1' 7½" broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about ½" in diameter;

<sup>1</sup> With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

<sup>2</sup> 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 Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *-pratydeṣitta-* and *-pratydeṣittam-*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Between Ravi and *dinē* the original has a sign of punctuation.

<sup>5</sup> Read "śā-śā".

<sup>6</sup> Read "gd=smḍ".

<sup>7</sup> Read "ydm=Ōśa".

<sup>8</sup> Read "aṅkatō-pi samvat".

<sup>9</sup> Read "l-āgha".

<sup>10</sup> Here follow the eleven verses commencing *Bhāmā yāḥ pratigṛhṇati*, *Śaṅkham bhadr-āmanam*, *Gām-  
 kṛīm*, *Vāri-bhadr-āmanam*, *Na viśham viśham*, *Sva-dattam para-dattam vā*, *Shuklīm varṣha-sāhasrāpi*,  
*Bakubhir=carukā*, *Taddāyān sakarṣa*, *Yān-tā dattāni*, and *Sarvā-śānta-bhātināḥ*.



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  $\frac{1}{4}$  and  $\frac{3}{8}$ ". 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 *prakṣāḍitām* is written *prakhyāḍitām*, in line 5, *āmra āmra*, in line 20, *yūti jāti*, in line 21, and *śekhara śekhara*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Jayachchandra*, who records that, on Tuesday, the 7th tithi of the bright half (called *mahā-saptami*) of the month *Māgha* of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarādī* at the confluence of the rivers at *Prayāga*, in the presence of the god *Gaṅgāditya*, he granted the village of *Kusuphaṭā* in the *Mahasō pattalā*, with its *pāṭakas*, to the *Mahāpurōhita* *Prabarājaśarma*, son of the *Mahāpurōhita* *Dikṣita Jāgū*, and son's son of the *Dikṣita* *Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravara*s were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāga*, *bhōgaka*, *pratanikara* and *hiraṇya*. The grant was written by the *Thakkura Śrīpati*.

The date is regular; for, the 7th tithi of the bright half of *Māgha* (usually called *ratha-saptami*, and one of the *Manvādīs*) of *Vikrama-Samvat* 1228 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 *Sarasvatī*, which appears to be denoted by the word *veṇī* of the text; the village granted and the *pattalā* in which it was situated I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 18 . . . . . <sup>1</sup>śrīmaj-Jayachchandra<sup>2</sup> vijayī ||<sup>3</sup> *Mahasō-pattalāyām*<sup>2</sup> ||  
*sapāṭaka-Kusuphaṭā-grāma-nivāsinō nikhila-*  
 19 *janapadān-upagatān-api cha rāja-rājūi-ravarāja-mamtri-purōhita-pratihāra-sēnāpati-*  
*bhāṇḍāgarik-ākṣhapāṭalika-bhishag-naimitik-āntaḥpurika-dūta-karituraga-*  
*pattanākarnasthānagōku-*  
 20 *lādhikāri-purushān-ājñāpayati vō(bō)dhayaty-ādīśati oha [I\*] Veditam=astu*  
*bhavatām yath-ōparīkṣita-grāmaḥ |<sup>4</sup> sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ*  
*sa-matey-ākaraḥ <sup>5</sup>sa-āmra-madhūka-vi(va)na-*  
 21 *vāṭikā-viṭapa<sup>6</sup>-tṛiṇa-jū(yū)ti-gōchara-paryantaḥ s-ōrddh[v\*]-ādhaḥ<sup>7</sup>*  
*chatur-āghāṭā(ta)-visu(śu)ddhaḥ sva-simā-paryantaḥ || saṁvata<sup>8</sup>*  
*ashtāvi[m\*]sa(śa)tyadhika-dvādaśa-śata-saṁvatsarē Māgha-māsē su(śu)kla-*  
*pakṣhē mahā-septamīyām ti-*  
 22 *thō(thau) Bhauma-dinē<sup>9</sup> aṅkatō-pi || saṁvat | 1228 Māgha-sudi 7*  
*Bhauma-dinē<sup>10</sup> || [a]dy-ēha śrīmat-Prayāgē<sup>11</sup> Manvantarādau Vēpyām*  
*snātvā dēva-śrī-Gaṅgāditya-sannidhan | vidhivan=mantra-dēva-muni-manuja-*  
*bhūta-pitri-*

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous.

<sup>3</sup> Read *Idyā*.

<sup>4</sup> This sign of punctuation and all those in lines 21-26 are superfluous.

<sup>5</sup> Read *s-āmra*.

<sup>6</sup> Originally *-viṭapaḥ* was engraved.

<sup>7</sup> Read *-ādhaṭ*.

<sup>8</sup> *Samvat* is intended, but the word should have been omitted.

<sup>9</sup> Read *-dinē-āka*.

<sup>10</sup> Read *Bhauma-dinē*, or rather *Bhaumē-dya*.

<sup>11</sup> Originally *'ydyō* was engraved.



- 23 gaṇāśas-tarppayitvā | timira-pāṭala-pāṭana-paṭu-mahasam-Uśla(śha) rōchisham-upasthāy=Aushadhipati-sa(śa)kala-sēsha(kha)raṁ samabhyarchya tribhuvana-trātur-bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāya.
- 24 sēna havishā havirbhujām hutvā mātāpitrōr-āmanas=cha punya(nya)-yaśō-bhividdhayē || gōkarṇa-kusālā-pūta-karatal-ōḍaka-pūrvam=asmābhih<sup>1</sup> || Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-
- 25 tripravarāya Yajurvedasya(śā)khinā || dīkshita-śrī-Vilhā-pautrāya mahāpurōhita-dīkshita-śrī-Jāgū-putrāya || <sup>2</sup>sōvāchāra-sī(śī)la-naya-vinaya-samanvitāya<sup>3</sup> | aśēsha-vēdavidy-ālamkri-
- 26 ta-śarirāya<sup>4</sup> | anēka-śāstra-pavitrikṛita-mānasāya | mahāpurōhita-śrī-Praharājasa(śa)rmmapē vrā(brā)hmaṇāya<sup>5</sup> | ā-chandhr-ārkaṁ yāvat<sup>6</sup> śāsanikṛitya pradattō matvā yathādīyamāna-
- 27 bhāgabdhōgākara-pravaṇi(ni)kara-hiraṇā(nya)-prabhṛiti-niyatāniyat-ādāyān=ājñāv id h ē y i-bhūya dāsyath=ēti ||<sup>7</sup> || Bhavanti ch=ātra dharm-ānuśa[m](śā)sinē(na)h pūrchcha-ślōkāh<sup>8</sup> || ||<sup>9</sup> . . . . .
- 35 . . . . . Likhitam ch=ēdam ṭhakkura-śrī-Śripatin=ēti ||

#### R.—PLATE OF JAYACHCHANDRA 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 ½" 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 ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter ḍ is throughout denoted by the sign for v; the dental sibilant is often employed instead of the palatal; and the word *āmra* is written *āmra*, in line 23, and *śekhara* *śekhara*, in line 25.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Jayachchandrādēva*, who records that, on Wednesday, the 15th of the bright half of Mārgaśīrsha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god *Ādikēśava* (Vishnu), he granted the villages of *Ahēnti*, *Sarasā* and *Aṭhasuā* in the *Unāvisa pattalā*, with their *pāṭakas*, to the *Mahāpurōhita Praharājasa*rman, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the *bhāgabdhōgākara*, *pravaṇikara*, *hiraṇya*, *kumaraḡadīāna* and *nidhinikēhpa*. 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 *tīthi* of Mārgaśīrsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

<sup>1</sup> Read "bhīra-".

<sup>2</sup> Read "rady-dulka-".

<sup>3</sup> Read *sauch-dohdra-*.

<sup>4</sup> Read "ady-d-".

<sup>5</sup> Read "dy-dīsha-".

<sup>6</sup> Read *gavach-chāḥ*.

<sup>7</sup> Here is an ornamental stop, the centre part of which looks like the sign *chāḥ*; the same stop we have also after *-ślōkāḥ* in this line.

<sup>8</sup> Read *pūrvam*; compare K. l. 24; R. l. 29.

<sup>9</sup> Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Vatibhāra-vibhramam-idaṁ varuḍ-dāhigatyam*, and the verse *Sauvarṇa yatra pradeḍḍa varuḍhīrdī-cha kamaḍḍa* | *Gandhara-dpearas yatra tatra gachchati bhūmidaḥ* &c.



## EXTRACTS FROM THE TEXT.

- 20 . . . . . 1-śrīmaj-Jayachchandra-dēvō vijayī ||<sup>2</sup> Unāvīsa-  
pattalāyām || sapātaka-Ahēnti-grāma-Sarasā-grāma-Aṭhasuā-grāma-nivā-  
21 sinō nikhila-janapadān-upagatān=api cha rāja-rājñi-yuvarāja-mauṭri-purōhita-  
pratibhāra-sēnāpati-bhāmāgārik-ākshapaṭalika-bhishag-naimittik-āntahpurika-  
22 dūta-karituragapō(pa)ttanākarasthānagōkulāvi (dh)kārī-purushān=ājñāpayati  
vō(bō)dhayaty=ādīsa(sa)ti cha | Veditam=astu bhavatām<sup>3</sup> | yath=ōparilikhita-  
grāmāḥ  
23 sa-jala-sthalāḥ sa-lā(lō)ha-lavaṇ-ākārāḥ sa-matsy-ākārāḥ sa-gartī-ōsharāḥ |  
s-ā[m]vra-madhūka-vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v\*]-  
ō(ā)dhah<sup>4</sup> chatur-āghā-  
24 ṭā(ṭa)-visu(su)ddhāḥ<sup>5</sup> ava-simā-paryantāḥ<sup>6</sup> || samvat 1230 Mārgga-sudi 15  
Vu(bu)ḍha-dinē | śrīmad-Vārāṇasyām<sup>7</sup> || Gaṅgāyām snātvā dēva-śrī-<sup>8</sup>  
Ādikēsa(sa)va-sannidhau<sup>9</sup> vidhiva-  
25 n=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-  
mahasam=Ushparōchisham-upasthāy=Aushadhpati-sa(sa)kala-sēsha(kha)raṁ  
samabhyarchya tribhuvana-trā-  
26 tur-bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam  
hutvā mātāpitrōr=ātmanas=cha punya(nya)-yasō-bhivṛiddhayē || gōkarṇa-  
kusalatā-pūta-ka-  
27 ratat-ōḍaka-pūrvvam=asmābhiḥ<sup>10</sup> || Vam(bam)dhula-gotrāya Vam(bam)dhul-  
Āghamarshana-Visvā(ēvā)mitra-tripravarāya | Ya[ju]rvēda-sā(śā)khinō<sup>11</sup> dīkshita-  
śrī-Vilhā-pantrāya | mahāpurōhita-dī-  
28 kahita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Praharājasa(sa)rmmaṇē  
vrā(brā)hmapāy=ā-chamdr-ārkkam yāvat<sup>12</sup> sāsānikṛitya pradattāḥ<sup>13</sup> | matvā  
yathādiyamāna-bhāgabhogakara-prava-  
29 nikara-hiranya-kumaragadiāna-nidhinikshēpa-niyatāniyat-ādāyān=ājñāvi dh[ē]yībhūya  
dāsyath=ēti ||<sup>14</sup> || Bhavanti ch=[ā\*]tra dharm-ānusaṁ(sā)sinaḥ pūrvva-ślōkāḥ  
|| chha ||<sup>15</sup>  
37 . . . . . Likhitaṁ ch=ēdam ṭhakkura-śrī-Śrīpatin-ēti ||

## S.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1231.

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 ½" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅓". 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

<sup>2</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>3</sup> The two signs of punctuation in this line are superfluous; the rules of *samdhā* have not been observed in this line.

<sup>4</sup> Read *dhavatsā*; all the signs of punctuation in lines 23-28 are superfluous.

<sup>5</sup> Read *dhāt=chatur*.

<sup>6</sup> Read *syām*.

<sup>7</sup> Originally a sign of punctuation was engraved here.

<sup>8</sup> Read *dhāt*.

<sup>9</sup> Read *gārah=chha*.

<sup>10</sup> Here is an ornamental stop, the centre part of which looks like *chha*.

<sup>11</sup> Here follow all the verses which Q. has, excepting the verse commencing *Saurarā yatra*.

<sup>12</sup> Originally *dhāt* and *dhāt* were engraved.

<sup>13</sup> Read *syām*.

<sup>14</sup> Originally *vidhā* was engraved.

<sup>15</sup> Originally *dhāt* was engraved.

<sup>16</sup> Read *dhāt*.



*babhramur*, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra tāmera*, in line 31, *tāmra tāmera*, in line 32, and *tēkhara tēkhara*, in line 21.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramācāra Jayachandradēva*, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpuruṣa*<sup>1</sup> in the presence of the god Kṛttivāsa (Śiva), he granted the village of Khāmbhamausa in the *Vajaimhāchhāsāṭhi pattalā* to nine Brāhmaṇa, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhita Praharāja*, while the other half was shared by the eight priests, the *Drivēda*<sup>2</sup> Viśvāmītra, the *Drivēda* Mādhava, the *Drivēda* Rāmū, the *Dikṣita* Śrīharsha, the *Tripāṭhī*<sup>3</sup> Kuladhara, the *Tripāṭhī* Vamsadhara, the *Dikṣita* Sahārāṇa's son Sēvāditya, and the *Drivēda* Mahēsvara. — The taxes specified (in line 24) are the *bhāgabhogakara* and *pravaṇikara*. The grant (*tāmra-pattaka*) was written by the *Akshapaṭalika*, the *Thakkura Vivika*. — Line 32 contains a postscript,<sup>4</sup> 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, at *Bhahūṇḍāpūrva* (?); and that it was engraved by the blacksmith (*lōhara*) Sōmēka.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kārttika ended, in Vikrama-Saṃvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṃvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṃvat 1232 expired the same tithi 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-Saṃvat 1235 expired and the *pūrṇimānta* Phālguna, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>1</sup> śrīmaṇ-jayachandradēvō vijayī || ||<sup>2</sup>  
 Vajaimhāchhāsāṭhi-pattalāyām Khāmbhamausa-grāma-nivāsinō śkhibila-  
 janapadān-upagatān-api cha rāja-rājñī-yuvarāja-māmtri-purōhita-pratīhāra-  
 sē(sē)nāpati-bhāmdāgā-  
 18 rik-ākshapaṭalika-bhishak(g-) naimittik-āntahpurika-dūta-karituragapattanākarasthāna-  
 gōkulādhikāri-purushān-ājñāpayaty-ādisati vō(bō)dhayati cha yathā viditam=astu  
 bhavatām yath-ōparilikhita-  
 19 grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavaḥ-ākara[h\*] sa-garitt-ōshara[h\*] sa-matey-  
 ākara[h\*] sa-madhūk-āmra(mra)-vana-viṭapa-vāṭikā-tṛiṇa-yūti-gōchara-paryyantaḥ  
 sa-giri-gabhana-nidhānaḥ s-ōrddh[v\*]-ādhaś-chatuṛ-āghāṭa-viśuddhaḥ sva-sī(sī)-  
 20 mā-paryyantaḥ saṃvatsarēshu dvādaśa-śatēshu(shv=)ēkatrimśad-adhikēshu  
 Kārttikē māsi śukla-pakṣē paurṇamāsyām tithau Guru-dinē<sup>7</sup> ankē-pi  
 saṃvat 1231 Kārttika-śudi 15 Gurau Kāśyām Gaṅgāyām snātva  
 vidhivan-math-

<sup>1</sup> i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

<sup>2</sup> i.e. a student of two Vēdas.

<sup>3</sup> i.e. one who is familiar with three pāṭhas of the Vēda.

<sup>4</sup> The next inscription, T., contains a similar postscript of the same date.

<sup>5</sup> 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 *Madanapāṭa*.

<sup>6</sup> These signs of punctuation are superfluous.

<sup>7</sup> Read *diṇḍ-āṅka*.



- 21 tra-dēva-muni-manuja-bhūta-pitri-gaṇāms-tarppayitvā timira-pātala-pātana-pātu-  
mahasam-Ushṇārōchisham-upasthāy-Anushadhipati-śakala-śēsha(kha)ram  
samabhyarechya tribhuvana-trātur-bhagavatō Vāsudēvasya pūjām vidhāya  
prachura-pāya-
- 22 sēna havishā havirbhujam hutvā mātāpitrōr-ātmanas-cha puṇya-yaśō-  
bhividdhayē gōkarṇa-kośalatā-pūta-karatal-ōdakam-asmābhiḥ(bhir-) dēva-śrī-  
Kṛittivāsasaḥ sannidhau datta-tulāpuruṣa-mahādānē kṛita śchāryya-purō-
- 23 hita-śrī-Praharājasya grām-ārdham dviveda-Visyā(śvā)mitra<sup>1</sup> | dviveda-Mādhava  
| dviveda-Rā[mū] | dikshita-Śrīharaḥ | tripāthi-Kuladhara | tripāthi-  
Vamśadhara | dikshita-Sahārāṇa-putra-Sēvāditya | dviveda-Mahēśvara  
ya(ē)vaṁ<sup>2</sup> pitvig-ja-
- 24 na 8 grāmasy-ārdham<sup>3</sup> ubhayaṁ navabhyō vrā(brā)hmaṇēbhyah<sup>4</sup> ā-chaṁdr-  
ārkaṁ yāvāt<sup>5</sup> āsanikṛitya pradattō matvā yathādiyamāna-bhāgabhōgakara-  
pravanikara-prabhṛiti-samast-ādāyān-ājñā-vivē(dhō)yā dāsyath-ēti ||
- 25 Bhavanti ch-ātra dharmm-ānuśaṁ(śā)sinaḥ ślōkāḥ ||<sup>6</sup> . . . . .
- 31 . . . . . Likhitam ch-ēdam tāmra-paṭṭakam<sup>7</sup> akshapaṭali-
- 32 ka-ṭhakkura-śrī-Vivikēna [i\*] Likhita-tāmvrakasya<sup>8</sup> likhāna-karmma-tithy-ādikaṁ  
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē  
Bha[hum]dāpūrvva-samāvāśē [i\*] Utkirṇa[m\*] cha lōhāra-Sōmākēn-ēti || Śrīḥ ||

T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅓". 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 words *babhrām*, l. 8, and *brāhmaṇāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra* *tāmra*, in line 31, and *Yājñavalkya* apparently *Yādñavalka*, in line 23.

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Sunday, the 8th tithi of the dark half of Bhādrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarma* (or birth-ceremony when the navel-string is divided) of (his) the king's son *Hariśchandrādēva*, he granted the village of *Vaḍēsara* in the *Kaṅgali pattalā* to the *Purōhita Praharājāsarma*, son of the *Mahādīkshita Purōhita Yājñavalkya*, and son's son of the *Mahādīkshita Viṣṇuśarma*, a *Brāhmaṇa* of the *Bandhula gōtra*, whose three *pravara*s were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*.—The taxes specified (in line 24) are, as in S., the *bhāgabhōgakara* and *pravanikara*; and, like S., this grant was written by the *Akshapaṭalika*, the *Ṭhakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same *Praharājāsarma* who is mentioned in preceding inscriptions, the person here called *Yājñavalkya* must be the *Jāgū* of the other grants, and *Viṣṇuśarma* the man called generally *Vīlhā*, and once, in P., *Vēdaśarma*.

<sup>1</sup> Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

<sup>2</sup> Read *vaṁ-pitvig-*; after the following *-jasa* the case-termination has been omitted.

<sup>3</sup> Read *ārdham-ubhayaṁ*.

<sup>4</sup> Read *brāhma*.

<sup>5</sup> Read *yādñ-ēti*.

<sup>6</sup> Here follow the verses contained in the preceding inscription R., excepting the verses commencing *Na viśam viśam*.

<sup>7</sup> Read *tāmra-paṭṭakam*.

<sup>8</sup> Read *tāmvrakasya*.



As regards the date, in the *Chaitrādī* Vikrama-Samvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādī* Vikrama-Samvat 1232 expired the same *tithi* of the *amānta* 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 *jātakarma* of the prince Hariśchandra, 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 Hariśchandra. And since that other date, *Samvat 1232 Bhādra-rudī 13 Ravau*, 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. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Krishṇajānam-āṣṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,<sup>1</sup> 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.

- 17 . . . . .<sup>2</sup> śrīmaj-Jayachchandra-dēvō vijayī || ||<sup>3</sup> Kamgali-  
pattalāyām Vaḍēsara-grāma-nivāsīnō śkhila-janapadān-upagatān=api cha rāja-  
rājñi-yuvārāja-mamtri-purō-  
18 hita-pratihāra-sēnāpati-bhāṇḍāgarik-ākṣhapāṭalika-bhishak(g)-naimittik-āntahparika-dūta-  
karituragapattanākarasthānagōkulādhikāri-purushān-ājāpayaty-ādiśati vō(bō)dhayati  
cha yathā  
19 viditam=astu bhavatām yath-ōparilikhita-grāmāḥ sa-jala-sthala[h\*] sa-lōha-lavaḥ-  
ākara[h\*] sa-garti-ōshara[h\*] sa-matsy-ākara[h\*] sa-madhūk-āmvrā(mra)-vana-  
viṭapa-vāṭikā-triga-yūti-gōchara-paryyantaḥ sa-giri-gahana-nidhānaḥ  
20 \*s-ōddhvānva[s=cha\*]tur-āghāṭa-viśuddhaḥ sva-si(sī)mā-paryyantaḥ samvatsarēshu  
dvādaśa-satēshu dvātriṃśad-adhikēshu Bhādrō māsi<sup>4</sup> aṣṭamyaṁ tithau  
[Ra]vi-dinē<sup>5</sup> aṅkē-pi samvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām  
rājaputra-śrī-Ha-  
21 \*richchandra-dēva-jātakarmmaṇi Gaṅgāyām snātvyā vivi(dhi)van=marātra-dēva-muni-  
mannja-bhūta-pitri-gaṇāms=tarppayitvā timira-pāṭala-pāṭana-paṭu-mahasam=  
Ushparōchisham=upasthāy-Anushadhipati-śakala-śēkharām sama-  
22 bhyarchohya tribhuvana-trātur=bhagavatō Vāsu(su)dēvasya pūjām vidhāya  
prachura-pāyasēna haviahā havirbhujām hutvā mātāpitrōr-ātmanas=cha puṇya-  
yaśō-bhividdhayē gōkarṇṇa-kuśalatā-pūta-karatal-ōdakam=a-  
23 smābhīḥ(bhir=) Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshapa-  
Viśvā(śvā)mitra-triḥpravarāya<sup>6</sup> mahādikshita-śrī-[V]ishṇusa(śa)rmma-pautrāya  
mahādikshita-purōhita-śrī-Yā[dnā]valka-putrāya<sup>7</sup> purōhita-śrī-Praharājasa(śa)rmmaṇē  
brā-

<sup>1</sup> Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

<sup>2</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapāṭa*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Here *krishṇa-pakṣā* has been omitted.

<sup>5</sup> Read *-Harishchandra*; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

<sup>6</sup> Read *-tripra*.

<sup>7</sup> Read *-śōddhvānva*.

<sup>8</sup> Read *-dinē-āṅkē*.

<sup>9</sup> Read *-Yājñavalkya*.



- 24 hmanāya<sup>1</sup> ā-chamdr-ārkkam yāvat<sup>2</sup> śāsanīkritya pradattō matvā yathādiyamāna-  
bhāgabhogakara-pravanīkara-prabhṛiti-samast-ādāyān-ājñāvidhēyī[bbū]ya dāsyath=  
ēti || Bhavanti ch-ātra dharm-ānuśam(śā)sinah  
25 ślē(ślō)kāḥ ||<sup>3</sup>  
31 . . . . . Likhitaṁ ch-ēdam tāmbra-pattakam<sup>4</sup> akshapatalika-  
thakkura-[śr]i-Vivikēna [i\*] Likhana-karmma-tithi-prabhṛitikam ya-  
32 thā sam 1235 Phālguna-vadi 8 Śukrē. [Bhahum?]<sup>5</sup>dāpūreva-samāvāsē [i\*]  
Utkirṇam cha lō[hāra]-Sōmekēn-ēti ||

#### U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1233.

This also is a single plate, which measures about  $1'3\frac{1}{2}"$  broad by  $1' \frac{1}{2}"$  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 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between  $\frac{3}{12}$  and  $\frac{1}{4}"$ . 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 *āmra* is written *āmra*, in line 21, *tāmra* *tāmra*, in line 37, and *Vaiśākha* *Vaiśākha*, twice in line 22.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Sunday, the 3rd tithi of the bright half of Vaiśākha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Mātāpura in the Kachchhōha pattalā to (the temple of) the god Lōlārka (a form of the sun), and to the *Purōhita* Paharāja<sup>6</sup> of the Bandhula gōtra, the *Paṇḍita* Risika of the Śarkarāksha gōtra, the *Paṇḍita* Mītūka of the same gōtra, the *Paṇḍita* Pāga of the same gōtra, the *Thakkura* Viśvāmītra of the Bandhula gōtra, the *Paṇḍita* Narasimha of the Krishnātrēya gōtra, the *Paṇḍita* Sēṭa of the Bandhula gōtra, the *Deivēda* Madhusūdana of the same gōtra, the *Paṇḍita* Lālōka of the Sāmkṛitya gōtra, the *Paṇḍita* Dēvanāga of the Vatsa gōtra, and the *Paṇḍita* Kānūka,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabhogakara*, *pravanīkara* and *yamalīkambali*. The grant (*tāmra*) was written by the *Mahākshapatalika* Śrīpati.—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 *brahmapurī*, 'an establishment for pious and learned Brāhmanas,' 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 *Kārttikēddi* Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaiśākha<sup>7</sup> 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.

<sup>1</sup> Read \*ady=d.

<sup>2</sup> Read gōvach-chāḥṣa.

<sup>3</sup> Here follow the same verses as contained in the preceding inscription, only differently arranged.

<sup>4</sup> Read *tāmra-pattakam*.

<sup>5</sup> The two aksharas in brackets at first sight look like *śām*, but the first of the two, *śē*, appears to be altered to *śā*, and the second probably is *śam* which it clearly is in the preceding inscription.

<sup>6</sup> So this name is also spelt in the inscription N.

<sup>7</sup> This is the *Akshaya-tṛittīyā*, also the *Trētāyugādi* and a *Kalpādi*.



## EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>1</sup> śrīmaj-Jayachandradēvō  
 19 vijayī || ||<sup>2</sup> Kacchhōha-pattalāyām Mātāpura-grāma-nivāsīnō nikhila-janapadān-  
 upagatān-api cha rāja-rājñi-yuvarāja-ma[m\*]tri-purōhita-pratihāra-sēnāpati-  
 bhāṇḍāgā-  
 20 rik-ākshapāṭalika-bhishan-naimittik-āntahpurika-dūta-karituragapattanākara-  
 sthānagōkulādhikāri-purushān-ājñāpayati vō(bō)dhayaty-ādisati cha yathā viditam-astu  
 bhavatā[m\*] ya-  
 21 th-ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-garitt-  
 ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmva(mra)-vans-vāṭikā-vitapa-  
 trīpa-yūti-gōchara-paryantaḥ  
 22 s-ōrddh[v\*]-ādhas=chatur-āghāta-visu(śu)ddhaḥ sva-simā-paryantas=tritrimsatyadbika-<sup>3</sup>  
 dvādaśasa(sa)ta-samvatsarē Vaisāshē(khē) māsi su(śu)kla-pakshē tṛtīyāyām  
 tithau Ravi-dinē<sup>4</sup> aṅkatō=pi samvat 1233 Vaisāsha(kha)-  
 23 sudi 3 Ravau(vāv=) ady-ēha śrīmad-Vārāṇasyām Gaṅgāyām snātva  
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitva timira-pāṭala-  
 pātana-paṭu-mahasam=Ushparōchisham=upasthā-  
 24 y=Anshadhipati-śakala-sē(śō)kharām samabhyarchhya tribhuvana-trātura-  
 Vvāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam  
 hutvā mātāpitrōr-ātmanas=cha punya(nya)-yasō-bhivṛddhaya<sup>5</sup>  
 25 asmābhir=gokarūpa-kusalatā-pūta-karatal-ōdaka-pūrvvakam dēva-śrī-Lōlārkkāya  
 pada[m]<sup>6</sup> 1 Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] 1  
 Sa(śa)rkkarāksha-gōtrāya paṇḍita-śrī-  
 26 Risikāya pada[m] 1 Sa(śa)rkkarāksha-gōtrāya paṇ<sup>7</sup> | śrī-Mitūkāya pada[m] 1  
 Sa(śa)rkkarāksha-gōtrāya paṇ | śrī-Pāgāya pada[m] 1 Va(ba)ndhula-gōtrāya  
 ṭha<sup>8</sup> | śrī-Visvā(śvā)mitrāya pada[m] 1 Kṛishṇātrēya-gōtrāya  
 27 paṇ<sup>9</sup> | śrī-Narasi[m\*]hāya pada[m] 1 Va(ba)ndhula-gōtrāya paṇ śrī-Sētāya  
 pada[m] 1 Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] 1 Sāmkritya-  
 gōtrāya paṇ śrī-Lālūkāya pada[m] 1 Vatsa-gōtrāya paṇ śrī-Dō-  
 28 vanāgāya pada[m] 1<sup>10</sup> . . . . . śrī-Kānūkāya pada[m] 1 pa(ē)vam=  
 ōvō(tē)bhyō jaya[m]ta-puram kṛit[v]=ā-[cha]ndr-ārka[m] yāvach=chhāsanikṛitya  
 pradattō matvā yathādiyamāna-bhāgabhogakara-pravaṇikara-  
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyata-samast-ādāyān-ājñāvidhōyibhūya dāsyath=  
 ō(ē)ti || Bhavanti ch=ātra slō(slō)kāḥ ||<sup>11</sup> . . . . .  
 37 . . . . . Likhitaṁ ch=ēdam tāmva(mra)kaṁ mahākshapāṭalika-  
 śrī-Śrīpatibhiḥ || Su(śu)bhām bhavatu || Maṅgalam-astu || ||

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII, p. 130 ff.

<sup>2</sup> These signs of punctuation are superfluous.

<sup>3</sup> Read *trayastriśad-adhika*.

<sup>4</sup> Read *-dinē-āka*.

<sup>5</sup> Read *dhayāt-sud*.

<sup>6</sup> Here and below it is difficult to decide whether the sign of *anusvāra* of *padaṁ* is actually engraved in the original.

<sup>7</sup> i.e., here and below, *paṇḍita*.

<sup>8</sup> i.e. *ṭhakkura*.

<sup>9</sup> Originally *paṇ* was engraved.

<sup>10</sup> Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *ākṣara* which may have been *paṇ*.

<sup>11</sup> Here follow the same verses which are contained in the preceding inscription, only differently arranged.



## No. 12.—KAMAULI 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.<sup>1</sup> 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' 4" high. In the upper part the plate has a ring-hole, about  $\frac{1}{2}$ " in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about  $\frac{3}{16}$ ". The characters are Nāgarī, 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 *b*, 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.<sup>2</sup> 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 offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakṣmī), 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 Kamalapāla, who had come from Śringarōṭa, by his intelligence and bravery acquired for himself a *raja-paṭṭi*,<sup>3</sup> i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was Sūlhaṇa or Alhaṇa (?). He had a son named Kumāra, '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 Lohadādēva, also called Vatsarāja, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this Mahārājaputra (or Mahārāja's son) Vatsarājadēva, of the Singara family and the Śaṇḍilya gōtra, records that, at the Kanyā-samkrānti, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta kṣētra of Benares, he granted the village of Āmbavara in the Rāpaḍī (or Rāvāḍī) district to the Thakkura Dalhūśarman, a son of Brahman and son's son of Vāja, of the Gāḍa family, a Brāhmaṇ of the Vatsabhārgava gōtra with the five pravaras Bhārgava, Chyāvāna, Āpnavāna, Aurva and Jāmadagna; and he orders the people concerned to pay to the donee the bhāga-bhāgākara, kṣāṇa 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

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

<sup>2</sup> The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.

<sup>3</sup> Compare the similar term *śrī-paṭṭi* in *Ep. Ind.* Vol. II. p. 344.



grant (*tāmra*) has been written by the *Thakkura Nārāyaṇa*; 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-Saṃvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-saṃkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

### TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> || Svasti || <sup>3</sup>Akum̐thōtkam̐tha-Vaikum̐tha-kam̐thapiṭha-luṭhat-karaḥ ||(1)  
saṃrambbah surat-ārambbō sa Śriyaḥ śrēyasē-stu vaḥ || [1\*]  
Nīramdhro<sup>4</sup> dṛiḍha-mūla-
- 2 bhṛid-dvijagana-śrī-Kalpaśākhaśrayaḥ pushyat-patṛi(ttra)-parigrahaḥ  
sthīrataraśchhā(chchhā?)yā-phalō=py=akshayaḥ | varṣaḥ sambhṛita-parvva-  
śam(sam)tatir-iha kshō-
- 3 pīsuji<sup>5</sup> sūr[ddha?]ni prō[t\*]tūṅga[h\*] kshata-kam̐takō vijayatō śrī-Vam(cham)-  
dradēpō(vō) nṛpaḥ || [2\*] <sup>6</sup>Tasy=ātmajō Madanapāla iti kshītindrah<sup>7</sup>  
chūḍāmanir=vijayatō nija-gōtra-
- 4 chaṃdraḥ | yasy=ābhishēka-kalaś-ōllasitaiḥ pra(pa)yōbbhiḥ prakṛyā(kshā)litam  
kali-rajah-ya(pa)talām dharivyā(tryā)h || [3\*] Tasmād=ajāyata nij-āyata-  
yā(bā)huvalli-va(bam)dh-āti(va)rupya(ddha)-
- 5 nava-rājyagajō narēndrah [1\*] lām(sām)dr-āmṛita-drava-much[ām] prabhavō  
gavām yō Gō[v]iṃdsachamdra iti chaṃdra iy(v)=ām[v]u(bu)rāsē(sē)h || [4\*]  
Parana(ma)bhaṭṭāraka-sa(ma)hārājādhirāja-paramē-
- 6 śvara-<sup>8</sup>sr[1]Kanyakuvjā(bjā)dhīpatya-śrīma[chCham]<sup>9</sup>dradēva-pādānndhyāta-  
paramabhadya(tā)ra-ka-mahārājādhidā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēs v a r a-  
śrīMadanapāla-
- 7 dēva-pādānndhyāta-pa[ra]mabhaṭṭāraka-mahārājādhirāja-paramēśvara-paramamā hē ś v a r-  
āśvapatigajapatinarapatirājatrayādhipati-vivi-
- 8 dhavidyāvichāraVāchaspati-śrīma[dGō]<sup>10</sup>vīṃdsachamdradēva-vijaya-rā[jy]ō || Api  
cha || <sup>11</sup>Śrīmgarōṭāt-samāgatya rāja-patī<sup>12</sup> upārjjitā | śrīmat-Kamalapālō-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lōna cha || [5\*] Tasya ala(sū)nu<sup>13</sup>  
bhavē[d-dh]līmān mahā-va(ba)laparākramaḥ | <sup>14</sup>Stralhap-ētai(ti) smṛitō nāmā  
<sup>15</sup>varddhayēt=sva-kulōdbhavān || [6\*] Jātaḥ<sup>16</sup> saṃprati valla-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Ślōka (Anushtubh).

<sup>4</sup> Metre: Śārdūlavikṛīḍita.

<sup>5</sup> Read *gāhānjām mārddhani*. The verse, as it stands, contains two sentences: 'there is a family (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers of the earth.'

<sup>6</sup> Metre of verses 3 and 4: Vasantilakā.

<sup>7</sup> Read 'ndra-chō'. The akṣara *ti* of *iti* was originally omitted, and has been inserted afterwards.

<sup>8</sup> Here *nijābhūjōpārjjita*, which is absolutely necessary, has been omitted.

<sup>9</sup> The akṣara in brackets is really rather *trām* or *svām*.

<sup>10</sup> The akṣara in brackets is really not *dgō*, but *psō*.

<sup>11</sup> Metre of verses 5 and 6: Ślōka (Anushtubh).

<sup>12</sup> Here the rules of *saṃdhi* have not been observed: -*patī* would be correct, by Pāṇini, vi. 1, 127.

<sup>13</sup> Read *sūnur-āhārad-*, for *sūnur-āhārad-*; or *sūnur-āhārad-*.

<sup>14</sup> Read *Sūlhap-* or *Alāhap-* (?).

<sup>15</sup> Read *varddhayan-*.

<sup>16</sup> Metre of verses 7 and 8: Śārdūlavikṛīḍita.



- 10 bhô<sup>1</sup> kshiti-talô putraḥ Ku[m]jârô<sup>2</sup> iti yaḥ gva(sa)tyēna  
Yudhi[shth]ê(ahthi)raṁ tulitavāms=tyāgē[na] Karṇô<sup>3</sup> jitaḥ | Bhīmaṁ  
dhairyagun-ôdayēna mahatâ kāmty-aushadhīśaḥ mva(śva)yaṁ
- 11 śrīmat-Siṁgaravāmsa-mūrdhāni manir-vvaṁdyah sadâ bhūbhujām || [7\*]  
Tasy-ābhūt=tanayô nay-aika-rasikaḥ<sup>4</sup> dharmmē rataḥ sarvvaḍâ |<sup>5</sup> śrī(śū)ru(rā)ḥ  
sāhasikaḥ kalamka-rahitaḥ
- 12 khyātaḥ satām vallabhaḥ | sat[r\*]ūpām<sup>6</sup> bhayadāmbhūshita-karô  
[kha?]dgēvvi[ṇ]ābhair=bhīśam śrīmal-Lôhaḍadēva<sup>7</sup> chāpa-kuśalô  
vīraśrirāmanāmditaḥ<sup>8</sup> || [8\*] <sup>9</sup>Udyatpratāpa-taraṇi-
- 13 r-iva malinapa(ya)ti kumudavana-śatrūn<sup>10</sup> unmôdatê cha sujanajana-kamalavanam=  
i[va] vikaśitānām | yasya prabhā[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am<sup>11</sup> śrī-Vatsarāja iti kshitipati-kathita sa jayati prithivyām || [9\*]  
Sām(śām)ḍilya-gôtram(trê) Siṁgar-ānvayê mahārājaputra-  
śrīVatsarājadēya(va)ḥ ||<sup>12</sup> Rāpa(?)ḍi-<sup>13</sup>
- 15 vishaya [Ā]mva(ba)vara-[gr]āma-nivāsinā(nô)=[kh]īla-janapadān-api va(cha) |<sup>14</sup> [ku]-  
va(?) rāja-rājūl-mahtri-purâ(rô)hita-pratīhâr-ākshapaṭalika-bhishak(g-)nê(nai)mit t i k -  
āntahpurika-
- 16 dūta-karituragapattanaḥkarasthānasama[sta]gôkulādhikārihbhubhashān=<sup>15</sup>vâ(bô) dhayaty =  
ādiśati cha yathâ |<sup>16</sup> viditam=attu(stu) bhavatām yath=ôparilikhita-grāmô=yaṁ
- 17 sa-jala-sthala[h\*] sa-lavanākara[h\*] sa-matsyākara[h\*] sa-gartt-ôpa(cha)ra[h\*] sa-  
na(ma)dhūk-āmpira-<sup>17</sup>vana-vāṭikâ-vitapa-tri[na]-pû(yû)ti-gôchara-paryamtaḥ s-  
ô[ddh]āmdhaś=<sup>18</sup>va(cha)tur-â[gh]āṭa-visu(su)dra(ddha)ḥ â(śva)-sīmâ-
- 18 parya[m]taḥ ||<sup>19</sup> samvatsara-sahasraikê(ka) êkata(na)vatyadhika-sat-ānvitê  
Bhādrapaṭa(da)-su(su)klapaksha<sup>20</sup> aṣṭamyām Bhô(bhau)ma-vārê<sup>21</sup> samvat  
1101 Bhādrapada-sudi 8 Bhaumē Katyâ(nyâ)-samkrāntô(tau) śrī-Vārâ-
- 19 la(na)syām<sup>22</sup> vimukta-kshêtrê śrī-Gaṁgāyām [su]ātvâ vidhivan-mahtra-dēva-  
rshi-bhōta-ma[nushya]-pitri-gaṇāms=cha ta[r\*]payitvâ sūrya[m] sampû[jya]  
Śivasya pūjām vidhāya mātāpitrê<sup>23</sup> | ātmama(na)-

<sup>1</sup> This may have been altered in the original to *bhāḥ*, which it should be.

<sup>2</sup> This, of course, is a mistake of the author for *Kumāra* which would offend against the metre.

<sup>3</sup> This was meant to be engraved, but the *akṣara* intended for *raṣṭ* has probably been altered to *raṣam* in the original. The following word *jitaḥ* is quite clear, and does not seem to have been altered. If we were to read *Karṇam cha yaḥ*, the construction would be correct.

<sup>4</sup> Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of *Gōvinda-chandra*; see *eg.* above, p. 100.

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read *bhayaḍô vidhāshita-karaḥ khaḍga-vaṇ-dakair-bhīśam (?)*.

<sup>7</sup> Here the case-termination, which would have spoiled the metre, has been omitted.

<sup>8</sup> Read *vīra-śrīy-āmanāmditaḥ*.

<sup>9</sup> Metre, a kind of *Ākṛiti*; 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 *Lôhaḍadēva* in the preceding verse, also bore the name *Vatsarāja*; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

<sup>10</sup> Read *"trāna"*.

<sup>11</sup> This sign of punctuation is superfluous.

<sup>12</sup> This sign of punctuation is superfluous; read *"dēdô"*.

<sup>13</sup> This may be intended for *Edvādē*.

<sup>14</sup> This sign of punctuation is superfluous. The following *akṣara* is very doubtful, and I can only suggest reading *yuvardja*.

<sup>15</sup> Read *"kīripurushān"*.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Read *-dmra-*.

<sup>18</sup> Read *"ôrdhâ-dhāś"*.

<sup>19</sup> This sign of punctuation is superfluous.

<sup>20</sup> Read *"pakṣh-akṣa"*.

<sup>21</sup> Here one misses the words *akṣē-pi*.

<sup>22</sup> Read *"sydm=devi"*.

<sup>23</sup> Read *"pitṛô-dēva"*.



[illegible]

W. GRIGGS, PHOTO-LITH.

HALF-SIZE.

F. KIELINC '49







- 20 ś=va(cha) puṇya-yaśā(śō)-bhivṛidā(ddha)y[é] ||<sup>1</sup> Bhārga-va-Chyavan-Āpnuvana-  
Aurva-Jāmadagny-ēti<sup>2</sup> pañchārsha(rshē)ya-pracha(va)rāya Vachchha(tsa)-  
bhārgava-gotrāya Gād-ānvayāya vrā(brā)hmaṇa-Vāja-pautrāya Pra(bra)hma-  
21 putrāya va(tha)kkura-śrī-Dalbūsa(sa)rmmaṇa(nē) śāśa(sa)nā(nī)kritya pradattā<sup>3</sup> |  
matvā yathādiyamāna-[bh]āgabhōgakara-kūḍha(ta)ka(k-ā)dika[m\*] dāsyath=  
ēti || Bhavaṃti v(ch)=ātra [śl]ōkāḥ ||<sup>4</sup> Bhūmi[m] yaḥ prati-  
22 grihṇāti yaś=cha bhūm[iṃ] praya[chebha]ti | nsau(bhau) tau puṇya-karmmaṇau  
ti(ui)yataṃ svargga-gāmitō(nau) || Śa[m\*]kha[m\*] bhadr-āśa(sa)naṃ chehhatra<sup>5</sup>  
var-ānvam(śvā) ta(va)ra-yā(vā)han[ā\*]ḥ | bhūmi-dāna[sya] di(chi)hnāni  
[phala?].  
23 m=a(ā)tāt=Parāindara ||<sup>6</sup> Yasya yaṇya(sya) yadā bhūmi[s=] ta[sya] tasya  
tsdā da(pha)lam | (||) <sup>7</sup> Svarṇamaka gāsakaṃ bh[ū]tēr=apy=ēkam=agula || (||)  
hara[n=na]rakam=āpnōti yāya(va)d-āhūtasamplava[m\*] | (||)  
24 Sva-dattā[m\*] para-dattā[m\*] vā yā(yō) harēta vasu[m]dharām |<sup>8</sup> sha[sh]ir=  
vvarpa(rsha)-sahaprā(srā)pi ti(vi)[sh]h[āyā[m\*]] jāyatō krimiḥ | (||) Taḍāgānām  
sahabhrāṣa<sup>9</sup> aśva[m]jēdha-śatēna va(cha) | gayā(vām) kōṭi-  
25 pradāna(nē)na bh[ū]mi-haryā(rtā) na su(su)dhyati || Likhitaṃ tāmḍrakam=<sup>10</sup>  
idam tājura<sup>11</sup> | [śr]ī-Nārāyaṇēna pramāṇam=ētē<sup>12</sup> || Svahattāya ||

### No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked estampages, furnished to Dr. Hultzsch 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 Shakōri. Shakōri is a hamlet of Manglaur in Swāt, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khazana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyāna. 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 'Oba Ghat,'—there being a spring below it;<sup>13</sup> 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

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> The *Āivalīyana Śrauta-sūtra* has *Bhārgava-Chyavan-Āpnuva-Aurva-Jāmadagny-ēti*.

<sup>3</sup> The grants of Gōvindhachandra generally have "dattō matēd."

<sup>4</sup> Metre here and below: *Ślōka* (Anuṣṭubh).

<sup>5</sup> The first half of this verse has been omitted.

<sup>6</sup> Read *Svarṇam-ākaṃ gām-ākaṃ bhāndr-apyudkam-agulam*.

<sup>7</sup> Read *śaśh[ī]m va*.

<sup>8</sup> Read *śhakkura-śrī*.

<sup>9</sup> "Oba is 'water' in Pushtu, and *ghat* is 'rock.'"

<sup>10</sup> Read *chāattāya*.

<sup>11</sup> Read *tāmḍrakam*, for *tāmḍrakam*.

<sup>12</sup> Read *iti* | *Svahattāyam* |



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 *sa* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā 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 Rājubala and Śōdāsa, 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) *sa*, 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 *serifs* 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 Paṇḍit who, like Aśvaghōsha, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 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 *Sāstras* from Nēpāl.

#### TEXT<sup>1</sup> OF A.

- 1 अनीत्वा<sup>2</sup> वत संस्कारा उत्पादव्यय-  
2 धर्मिणः [I\*]  
उत्पद्य ही<sup>3</sup> निरुद्धान्ते तेषां<sup>4</sup>  
3 व्युपगमसुखम् [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,<sup>5</sup> spoken according to the *Mahā-Parinibbāna-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:—

अनिच्चा वत संस्कारा उत्पादव्ययधर्मिणो ।  
उपपज्जित्वा निरुद्धान्ति तेषं वूपसमी सुखं ॥

<sup>1</sup> From Major Deane's inked estampages.

<sup>2</sup> Read अनिच्चा.

<sup>3</sup> Read हि निरुद्धान्ते.

<sup>4</sup> Read तेषां. The last *alākāra* is possibly mutilated.

<sup>5</sup> 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 [सर्व]पापस्याकरणं कु[शल\*]-  
 2 स्त्रो[प]संपदा [1\*]  
 स्वचित्त[व्य]व[दा]नं  
 3 च एतद्बु[द्धानु]शासनम्<sup>1</sup> [1\*]

## 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 :—

सर्वपापस्य अकरणं कुशलस्य उपसम्पदा ।  
 सचित्तपरियोदपनं एतं बुद्धान् शासनं ॥

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 वाचानुरक्खी मनसा सु-  
 2 संवृतः कायेन<sup>2</sup> चैवा[कुश]लं कुर्व[न्] [1\*]  
 ए-  
 3 तास्तुयिन्कर्मपथा[न्वि]शील्य<sup>3</sup> [आ]राधये-  
 4 न्मार्गमृषिपुवेदितम् [1\*]

## 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 :—

वाचानुरक्खी मनसा सुसंवृतो कायेन च अकुशलं न कयिरा ।  
 एते तयो कम्मपथे विसीधये आराधये मग्गं इसिप्पवेदितं ॥

The translator has made it an Upajāti of *Indravahśa* 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.

<sup>1</sup> The bracketed letters are all badly damaged, but just recognisable.

<sup>2</sup> Read कायेन.

<sup>3</sup> This may be meant for एतांस्त्वान्कर्म<sup>3</sup>. The medial i is detached from the not completely preserved ya.



## No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V. VENKAYYA, 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 Pañchapāṇḍavamalai,<sup>1</sup> 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, Tiruppāmalai, is evidently derived from the original name Tiruppāṇmalai, '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 *chauri* 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.<sup>2</sup> 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 *chauri* on each side of its head.<sup>3</sup> 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 Jainas. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.<sup>4</sup>

## A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamil characters<sup>5</sup> and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of Puṇalāimaṅgalam caused to be engraved an image of Poṇṇiyakkiyār, attended by the preceptor Nāganandin.<sup>6</sup> Poṇṇiyakkiyār is the honorific plural of Poṇṇiyakki, which consists

<sup>1</sup> Compare Mr. Sowell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

<sup>2</sup> A photograph of the group in the cave is given on the Plate facing this page.

<sup>3</sup> See the Plate referred to in the preceding footnote.

<sup>4</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

<sup>5</sup> A facsimile of it is given on the Plate facing p. 142.

<sup>6</sup> A preceptor of the same name is mentioned in a Vaṭṭeṭṭu inscription at Kaḷugumalai in the Tinnevely 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 Śrī [i\*] [Ā]ṇṇaṇ(gā)r Śiṅgaṇa-  
2 di-kkurav-aḍiḡa mā-  
3 pākkaṇ Nāgaṇandi-kkurav-a-  
4 [di]ḡa [śe[y]vitta ti[ru]mōṇi [s\*]

" Prosperity ! (This) image was caused to be made by the holy preceptor ( guru ) Nāganandin, the pupil of the holy preceptor Siṃhanandin of Āṇṇār."



ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.

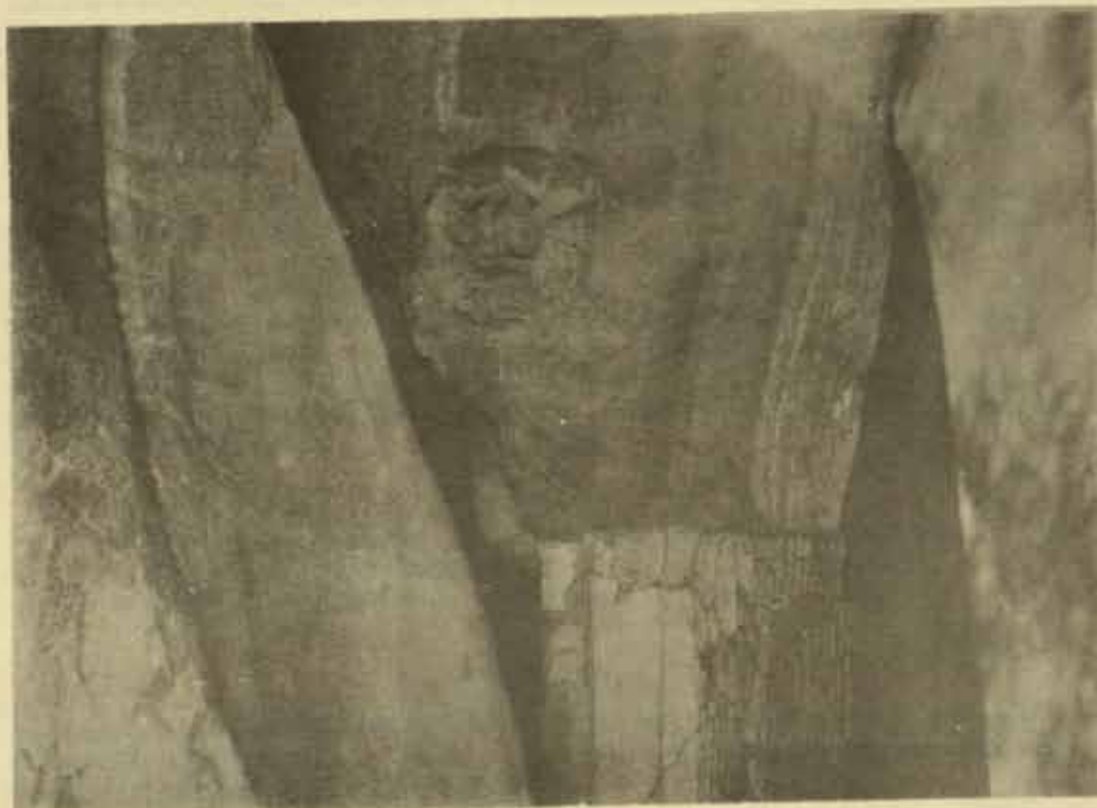


Photo-etching, Survey of India Office, Calcutta, July 1926.



H. Hultsch, Photo.







of the Tamil word *pon*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshi*. 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 Ponniyakki. The male figure standing close to her is perhaps intended for Nāganandin. The village of Pugalālaimaṅgalam I am unable to identify.

The inscription is dated in the 50th year of Nandippōttaraśar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet *pōttu* or *pōta*,<sup>1</sup> and as the name Nandipōtavarman was actually borne by one of the Pallava kings.<sup>2</sup> As the mention of the 50th year would imply an unusually long reign, it might be assumed *prima facie* 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 Rāshtrakūta Amoghavaraha I. (62 years).

TEXT.<sup>3</sup>

- 1 Nandippōttaraśa[r]kku ay[m]badāvaḍu Nāga[na]ndi-gura[var]
- 2 [ira]kka Ponniya[k]kiy[ā]r paḍimam koṭṭuvittā[ṇ]
- 3 Pu[ga]lālaimaṅga[la]ttu Maruttavar magan Nāraṇa-
- 4 ṇ [||\*]

## TRANSLATION.

In the fiftieth (year) of Nandippōttaraśar,—Nāraṇa (Nārāyaṇa), the son of Maruttavar<sup>4</sup> of Pugalālaimaṅgalam, caused to be engraved an image of Ponniyakkiyār, along with<sup>5</sup> the preceptor (guraṇa)<sup>6</sup> Nāgaṇandi (Nāganandin).

## 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 Rājārāja-Kōsarivarman. 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 Kāṇḍalūr-śālai, or of that place and Vēṅgai-nāḍu etc. In a few inscriptions with the same beginning, the king's name appears under the form Rājārāja-Rājakōsarivarman. The full name of the king, viz. Rājārājakōsarivarman alias Rājārājadēva, occurs first in inscriptions of the 19th 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 Kāṇḍalūr-śālai etc., i.e. of the great Chōla king Rājārāja, who ascended the throne in A.D. 984-85.<sup>7</sup> As the

<sup>1</sup> See above, Vol. III. p. 277, note 3.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 146.

<sup>3</sup> From inked estampages, prepared in 1895.

<sup>4</sup> The word *maruttavar* means 'a physician.' In the present case it seems to be the proper name of a person.

<sup>5</sup> Literally: 'while there is present.'

<sup>6</sup> On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*,

Vol. II. p. 251, note 3.

<sup>7</sup> See above, page 68.



inscription belongs to a Chôla 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 Chôlas.

The inscription contains an edict (*śāsana*, l. 8) of Lātarāja Vira-Chôla, who must have been a tributary of the Chôla king Rājarāja, in whose reign his inscription is dated. He was the son of Pugaḷvippavar-Gaṇḍa. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vēlūr rock-inscription of Kāṅṅarādēva.<sup>1</sup> Another of them was a feudatory of a Chôla king Parakēsarivarman,<sup>2</sup> and the third was the father of Vira-Champa.<sup>3</sup> The name Pugaḷvippavar-Gaṇḍa, i.e. 'the disgracer of vainglorious (kings),'<sup>4</sup> was also an epithet of the Bāṇa king Vijayāditya II.<sup>5</sup> The expression Lātarāja, which is applied to Vira-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from Lāṭa (Gujarāt).<sup>6</sup>

The inscription records that, at the request of his queen, Vira-Chôla assigned to the god of Tiruppāṇmalai (l. 4),— which belonged to Perun-Timiri-nāḍu, a subdivision of Paḍuvūr-kōṭṭam (l. 2),— certain income from the village of Kūragappāḍi (l. 3). This village is probably identical with the modern Kūrambāḍi, 2 miles east from Pañchapāṇḍavamalai. Tiruppāṇmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nāḍu<sup>7</sup> was called after Timiri, a village 5½ miles south from Arcot. According to other inscriptions, Paḍuvūr-kōṭṭam also included Vellore, Tiruvallam and Udayēndiram, and must have thus comprised portions of the modern talukās of Arcot, Vellore and Guḍiyātam 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 *paḷḷichchandam*<sup>8</sup> (ll. 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 Jains,<sup>9</sup> and Nāganandin is a Jaina name.<sup>10</sup>

The income of the *paḷḷichchandam* at Kūragappāḍi, which belonged to the shrine at Tiruppāṇmalai, consisted of two items, viz. *karpūravilai* and *anniyāyavāḍaṇḍavirai*. *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 Kūragappāḍi. *Annīyāyavāḍaṇḍavirai* apparently consists of *anyāya*, 'unlawful,' + *vāḍaṇḍa*, 'the weavers' loom,' + *irai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the Kūram plates of Paramēśvaravarman I. the looms (*tari*) are included among the property owned by the village in common.<sup>11</sup> 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,

<sup>1</sup> See above, page 82.

<sup>2</sup> See above, Vol. III. p. 80.

<sup>3</sup> See *ibid.* page 71.

<sup>4</sup> Literally: 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

<sup>5</sup> See above, Vol. III. p. 75.

<sup>6</sup> The word Lāṭa forms part of the names of two villages in the North Arcot district, viz. Lāḍavaram, 4 miles south-south-east of Arcot, and Lāḍambāḍi, 4 miles east of Arni (Āraṇi). An inscription of Śaka-Saṃvat 1347 proves that Lāṭa Brāhmanas were settled in the district (*edija*) of Paḍaiviḍu; see *South-Indian Inscriptions*, Vol. I. p. 82.

<sup>7</sup> According to three inscriptions at Kaṇiyaṇūr (7 miles south of Arcot), this village also belonged to Perun-Timiri-nāḍu, a subdivision of Paḍuvūr-kōṭṭam; see Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

<sup>8</sup> See below, page 139, note 6.

<sup>9</sup> See the inscriptions of the Bharaut Stūpa, *Ind. Ant.* Vol. XXI. p. 242, and two Jaina inscriptions at Tirumalai, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

<sup>10</sup> See above, page 136, note 6.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 155.



in the present case, was made over to the Jaina shrine.<sup>1</sup> The village of **Vilāppākkam**, which is 1 mile south-east of the hill of **Pañchapāṇḍavamalai**, has still a brisk trade in country cloths, 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-Kēsarivarman**.

TEXT.<sup>2</sup>

- 1 Svasti [11\*]  
 2 [Kō]v=Irājarāja-[K]ē[sar]iva[n]maṅku yāṇḍu sā[va]du Paḍuvūrkk[ō]tṭattu-  
 [P]perun-Timirināṭṭu-Ttirupp[ā]ṇmalai=p[pō]-  
 3 gam=[ā]giya Kūragap[ā]ḍi [i]ruiy-ili pa[l]lichchanda[t]tai ki[l]-p[pa]ga[l=āṇ]ḍa  
 [l]lāḍar[ā]jargal karpūra-vilai ko[ṇḍu i]-ddha[r]mañ=[k]e-  
 4 tṭu=p[p]ōgi[n]ḍad-en[ru u]ḍaiyār=Ilā[ḍa]rājar Pu[ga]lviṇṇavar-[Ga]ṇḍar maga[ṇā]r  
 [Vi]ra-Sōlar Tiru[ppā]ṇmalai-[d]ē[va]rai=t[tiruv-a]-  
 5 [ḍi=ttō]lu[ḍ=ē]ṇḍa[n]ḍa[ru]li i[r]akka i[va]r dēv[iy]ār Ilāḍamah[ā\*]dēvi[y]ār  
 karpūra-vilaiyum=ṇṇiyā[ya]-vāvaḍa[ṇḍa]v-i[r]ai[yu]=m[o]-  
 6 līṇḍa[ru]la v[ḍ]ḍum=en[ru viṇṇappañ=jey[ya u]ḍai[yā]r [Vi]ra-Sōlar ka[r]pūra-  
 vilaiyum=ṇṇiyā[ya]-vāvaḍa[ṇḍa]v-i[r]ai-  
 7 [y]u=mo[l]iṇ[ḍ]ōm=en[ru]ar[ḥ]cheyya<sup>4</sup> Ari[y]ūr ki[va]ṇḍa-āgi[ya Vi]ra-Sōlav-  
 Ilāḍa-ppēra[r]aiya[ṇ=ṇ]ḍai[y]ār [ka]ṇ[m]i[y]ē[ṇ=ā]-  
 8 p[att]i[y]=āgav=i[ḍu]<sup>5</sup> ka[r]pūra-vilaiyum=ṇṇiyāya-[vā]vaḍa[ṇḍa]v-i[r]aiyu=m[o]līṇḍa  
 sāsanañ=cheyda-paḍi [i\*] Iḍu[v=ā]-  
 9 lla[d]u karpūra-vi[l]aiyum=ṇṇiyāya-vāvaḍa[ṇḍa]v-i[r]aiyu=i-ppa[l]lichchandattai=  
 kko[l]v[āṇ Ga]ṇ[ḍ]ai[y]-i-  
 10 ḍai=[Kkumariy]-i[ḍ]ai=chē[ḥ]yḍār śe[y]da pā[va]ṇ=ko[vār=I[d]uv=al[la]ḍ=i-  
 ppallichcha[n]dattai keḍuppar val[la]va[rai]  
 11 . . [ṇ]ru[va] [i\*] [l]-ddha[r]mmat[tai [ra]kshippāṇ p[ā]ḍa-[dh]ā[l]iy=  
 en-[ḥ]alai mē[la]ṇa [i\*] \*Ara=[ma]ṇava[r]ka aṇam=alla tu[ṇ]aiy=il[l]ai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king **Rājarāja-Kēsarivarman**.

The **Lātarājas** who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷlichchandaṇḍam*<sup>6</sup> (in) **Kūraganpāḍi**, which was enjoyed by (the shrine of) **Tiruppāṇmalai** in **Perun-Timiri-nāḍu**, (a subdivision) of **Paḍuvūr-kōṭṭam**.

(L. 3.) While the lord, the **Lātarāja Vira-Chōla**, the son of **Pugaḷviṇṇavar-Gaṇḍa**, was pleased to worship the holy feet of the god of **Tiruppāṇmalai**, his queen **Lāṭamahādēvi**, thinking: 'this charity (*dharma*)<sup>7</sup> 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)."

<sup>2</sup> Another explanation of the term *ṇṇiyāya-vāvaḍa[ṇḍa]v-i[r]ai* is also possible. It may be analysed into *ṇṇiyāya + vā + vaḍa + i[r]ai*. *Arum* means 'a quiver for arrows.' A fine (*vaḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

<sup>3</sup> From an inked stampage, prepared in 1890.

<sup>4</sup> These three *akṣaras* are engraved to the left of the inscription proper, between lines 6 and 7.

<sup>5</sup> Read *aru-cheyya*.

<sup>6</sup> Read *inda*?

<sup>7</sup> This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52; note 2.

<sup>8</sup> This expression appears to refer to the word *paḷlichchandaṇḍam* in line 3 of the text; compare the words *ppallichchandattai keḍuppar* in line 10.



(L. 7.) Thereon **Vira-Chôla-Lâta-pêraraiyan**,<sup>1</sup> who was the headman of **Ariyûr**,—with the priest of the lord as executor (*âjñapti*),<sup>2</sup>—assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*sâsana*).

(L. 8.) "Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *paḷḷichchandam*, shall incur the sins of those who commit (*sins*) between the **Gaṅgā** and **Kumari**."<sup>3</sup>

(L. 10.) "Those who, in spite of this, injure this *paḷḷichchandam*, . . . . ."

(L. 11.) "The dust of the feet of one who protects this charity, shall be on my head."<sup>4</sup>

"Do not forget charity; there is no (*other*) help but charity."<sup>5</sup>

### No. 15.—JAINA ROCK-INSRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, PH.D.

Vallimalai is a village near Mēlpādi in the Chittūr tālukā of the North Arcot district.<sup>6</sup> Mēlpādi itself is situated on the western bank of the Ponni river, 6 miles north from Tiruvallam in the Guḍiyātam tālukā 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 Gaṅgā king) Rājamalla. 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.<sup>7</sup> 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 Āryanandin.

#### A.—INSCRIPTION OF RAJAMALLA.<sup>8</sup>

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 Rājamalla, the son of Rapavikrama, grandson of Śripurusha, and great-grandson of Śivamāra. The record is not dated, nor does it state the dynasty to which Rājamalla belonged. As, however, the copper-plate inscriptions of the

<sup>1</sup> i.e. 'the great king of the Lâta (servants) of Vira-Chôla.' Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

<sup>2</sup> See, e.g., *Southern Indian Inscriptions*, Vol. I. p. 154, note 2.

<sup>3</sup> The expression *Gaṅgai-īdai-Kūmarī-īdai*, 'between the Gaṅgā (and) between Kumari,' evidently stands for *Gaṅgai-Kūmarī-īdai*, 'between the Gaṅgā and Kumari,' compare above, p. 82 f.

<sup>4</sup> See above, Vol. III. p. 280, and Vol. IV. p. 83.

<sup>5</sup> An inscription of Rājendra-Chôla at Kaṇḍiyûr near Tanjore (No. 23 of the Government Epigraphist's collection for the year 1895) has the different reading: *ara-maravaruka aram-alladu kai-tārdā*: "Do not forget charity; what is not charity, will not protect (you)."

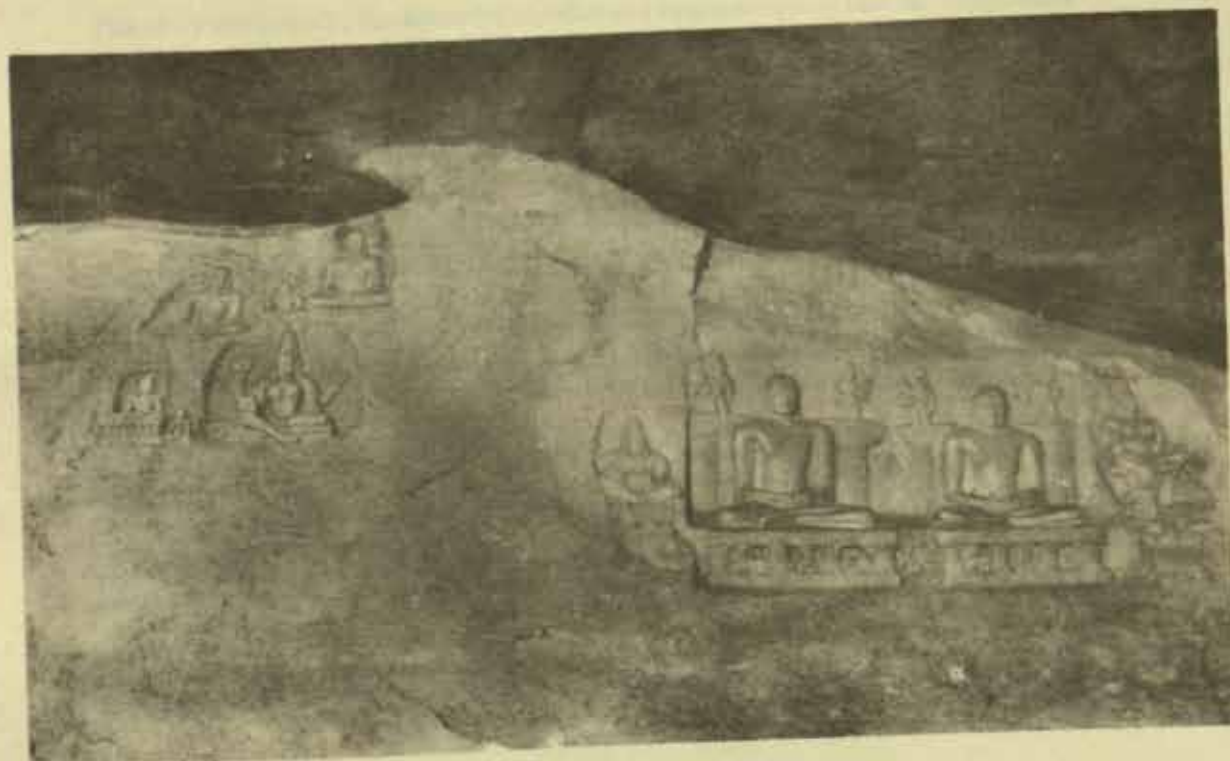
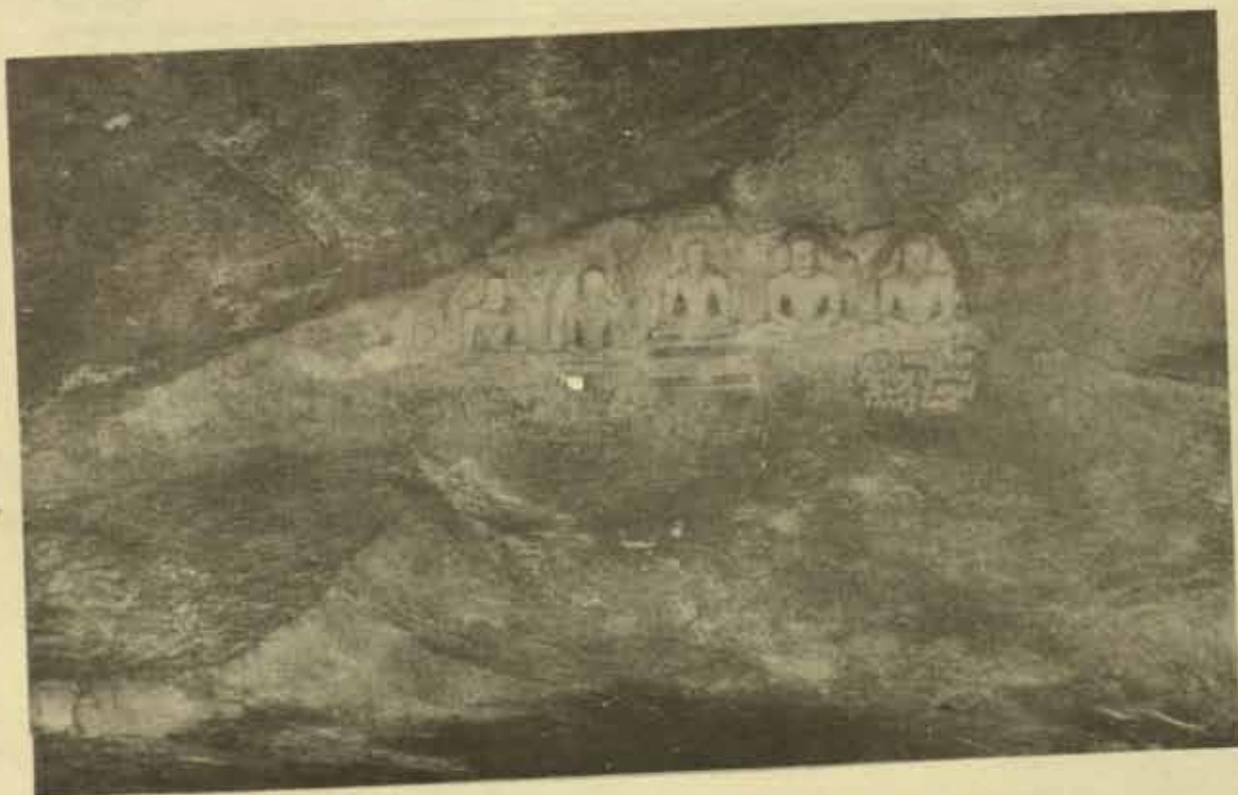
<sup>6</sup> See Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 156.

<sup>7</sup> I have inked estampages of a 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 *svastī śrī*, and records that an image was caused to be made (*māḍisida pratima*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

<sup>8</sup> A facsimile of this inscription is given on the Plate opposite p. 142.



ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM.









Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śripurusha, and his great-grandson Rājamalla,<sup>1</sup> 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,<sup>2</sup> which is dated in Śaka-Saṃvat 899.<sup>3</sup> According to the Ātakūr inscription of Śaka-Saṃvat 872, an earlier Rāchamalla, the son of Eṇeyapa, was killed by Būtuga.<sup>4</sup> Mr. Rice gives Śaka-Saṃvat 792 as the date of a still earlier Rājamalla.<sup>5</sup>

TEXT.<sup>6</sup>

- |   |                          |         |         |                            |                                  |
|---|--------------------------|---------|---------|----------------------------|----------------------------------|
| 1 | Svasti                   | śrī[h]  | [  *]   | Śivamār-Ātmajā(ja)-varan-ā | pravara-Śripurusha-nāma-         |
| 2 | n-ātana                  | tanayam |         | bhuvanīśam                 | Raṇavikraman-avana maka(ga)n-Rā- |
| 3 | jamallan-amalinacharitan |         | [   1*] | Kaṇḍu                      | gir[i]varaman-ā bhūma-           |
| 4 | nḍalapati                |         |         | Rājamallan-abhayan-udāram  | [  *] paṇḍitajana-               |
| 5 | priyān                   |         |         | kaṇḍ-ante                  | vasatiyam-māḍi-                  |
| 6 | aidān                    | [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*.<sup>7</sup>

B.—INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.<sup>8</sup>

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 [||\*] Ajjaṇandi-bhaṭṭāra pra[ḥi]m[e] m[ā]d[i]dā[r] [||\*]

## TRANSLATION.

Prosperity! The lord Ajjaṇandi (Āryanandin) made (*this*) image.

C.—INSCRIPTION MENTIONING BANARAYĀ.<sup>9</sup>

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.<sup>10</sup> It informs us that the image, below which B. and C. are engraved, represents a

<sup>1</sup> Above, Vol. III. p. 177.

<sup>2</sup> *Ibid.* Vol. XIV. p. 78.

<sup>3</sup> *Inscriptions in the Mysore District*, Part I. Introduction, p. 8 f.

<sup>4</sup> From inked stampages, prepared in 1895.

<sup>5</sup> In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *vasati*, *basati*, *basadi*, and *basiti* have the meaning of 'a Jaina monastery or temple'; see Mr. Kittel's *Dictionary*, p. 1383.

<sup>6</sup> A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

<sup>7</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

<sup>8</sup> The last word of the inscription, however, is the Sanskrit word *prastīd*, which in Kanarese ought to be *prastime*.

<sup>9</sup> *Ind. Ant.* Vol. VI. p. 102.

<sup>10</sup> *Ep. Ind.* Vol. II. p. 168.



pupil of the spiritual preceptor of Bāṇarāya. The actual name of the Bāṇarāya or 'king of the Bāṇa family' is not given. Regarding the Bāṇa dynasty, see above, Vol. III. p. 74f.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 381.

## TEXT.

- |   |              |              |       |                 |
|---|--------------|--------------|-------|-----------------|
| 1 | Svasti       | śrī          | [  *] | Bāṇarāyara      |
| 2 | gurugaḷ=appa |              |       | Bhavaṇandi-bha- |
| 3 | tārara       | śiṣhyar=appa |       | Dēvasēna-       |
| 4 | bhaṭārara    | 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 Bāṇarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.<sup>1</sup>

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 Āryanandin, evidently the same person who is mentioned in the inscription B.

## TEXT.

- |   |                             |         |       |                       |
|---|-----------------------------|---------|-------|-----------------------|
| 1 | Svasti                      | śrī     | [  *] | Bālachandra-bhaṭārara |
| 2 | śiṣhyar                     |         |       | Ajjanandi-bhaṭārara   |
| 3 | mādisida                    | pratime |       | Gōvarddha-            |
| 4 | na-bhaṭārara=end-oḍam=avare |         |       | [  *]                 |

## TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanandi (Āryanandin), the pupil of the lord Bālachandra; and if you say: "the lord Gōvardhana," (*it is*) verily he.<sup>2</sup>

## 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 Narasannapēṭa, the head-quarters of a tālukā of the Gañjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures  $7\frac{1}{2}$  to  $7\frac{3}{4}$  inches by  $2\frac{1}{4}$  to  $2\frac{3}{8}$  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

<sup>1</sup> This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tāheḍdar of Chittār, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

<sup>2</sup> 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.

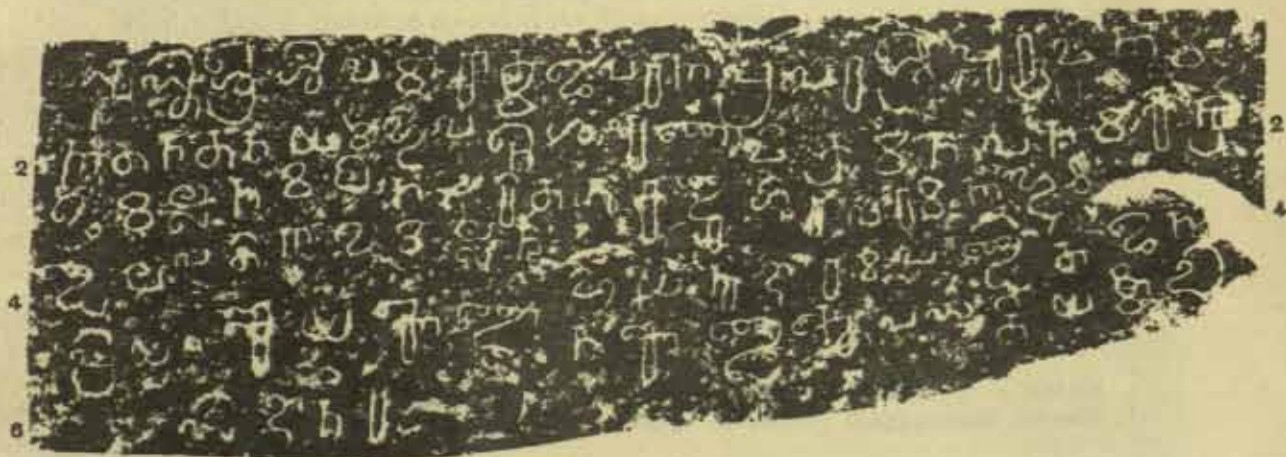


Rock Inscriptions in the North Arcot District.

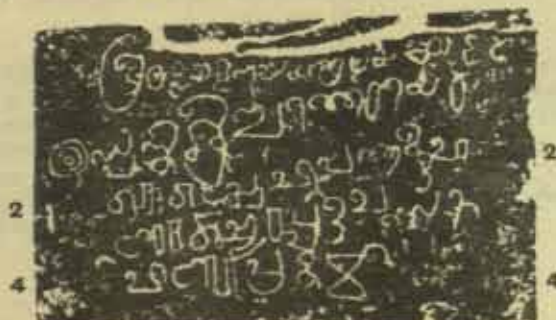
Panchapandavattalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.

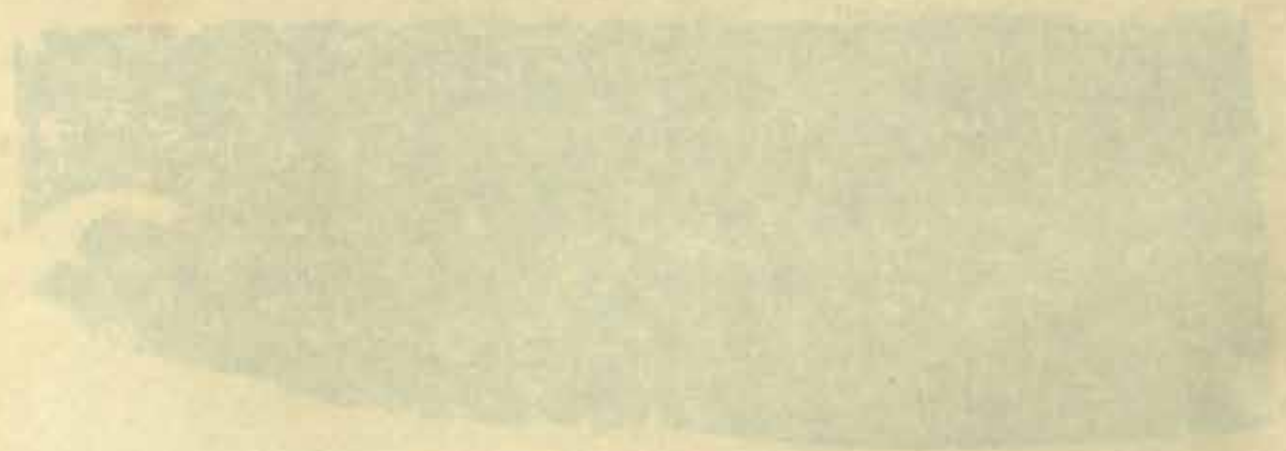




Handwritten text at the top of the page, mostly illegible due to fading.



Handwritten text centered below the first redacted area.



Handwritten text at the bottom of the page, mostly illegible due to fading.





not yet been cut when I received them, is about  $\frac{3}{4}$  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  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktāḥ*, 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<sup>1</sup> and of the Chicacole plates of Nandaprabhañjanavarman,<sup>2</sup> 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 Achyutapuram plates of Indravarman I.<sup>3</sup>—the oldest dated inscription of the Eastern Gāṅgas—are decidedly more modern than those of the Kōmarti 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 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahārāja Chaṇḍavarman, the ruler of Kālīṅga (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 Gāṅgas of Kālīṅga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.<sup>4</sup> Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kālīṅg-dhīpati*, i.e. 'lord (of the country) of Kālīṅga,' is applied to the reigning prince. There remains a third point which proves that both Chaṇḍavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole 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 *Pi[tri-bhaktāḥ]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālanākāyana Mahārāja Vijayanandivarman,<sup>5</sup> who (1), like Chaṇḍavarman,<sup>6</sup> professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhaktā*),<sup>7</sup> and who (2) was the eldest son of the Mahārāja Chaṇḍavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chaṇḍavarman, the father of Vijayanandivarman, may have been identical with the Mahārāja Chaṇḍavarman who issued the Kōmarti plates. At any rate, the two Chaṇḍavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,<sup>8</sup> would probably show if it reads *Pitri-bhaktāḥ* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chaṇḍavarman issued the grant, is perhaps identical with the modern Siṅgupuram<sup>9</sup> between Chicacole and Narasannapēṭa.

<sup>1</sup> *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell's *South-Indian Palaeography*, p. 135, note 1. They will now probably be in the British Museum.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 48.

<sup>3</sup> Above, Vol. III. p. 128.

<sup>4</sup> See note 2.

<sup>5</sup> See note 1.

<sup>6</sup> See line 1 of the text of the Kōmarti plates.

<sup>7</sup> Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēṅgi; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

<sup>8</sup> *Madras Journal of Literature and Science*, Vol. XI. p. 302.

<sup>9</sup> 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 *Siṅgūpuram*.



TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> स्वस्ति [॥\*] विजयसिंहपुरात्परमदैवतः<sup>3</sup> वप्यभट्टारकपादभक्तः  
 2 कलिङ्गाधिपतिः श्रीमहाराजा<sup>4</sup> चण्डवर्मा कोहेतुरे सर्वस-  
 3 मवेताकुटुम्बिनः<sup>5</sup> समान्नापयत्यस्त्येष ग्रामोस्त्राभिः<sup>6</sup>  
 4 आत्मनः पुण्यायुर्थ्यसामभिष्टव्ये<sup>7</sup> आसह-  
 5 सांगुशशितारकाप्रतिष्ठमय(र)हारं कृत्वा सर्वकर-

## Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसगीवाय वाजिस-<sup>8</sup>  
 7 तेयसन्नन्नचारिणे ब्राह्मणदेवशर्मणे प्रत्तः [॥\*]  
 8 तदेवं विदित्वा पूर्वोचितमर्थ्य[॥\*]दयोपस्थानं कर्त्त-  
 9 व्यं मेयहिरण्म्यादि चोपतेय<sup>9</sup> [॥\*] भविष्यतश्च राज्ञः<sup>10</sup>  
 10 विन्नापयति [॥\*] धर्मक्रमविक्रमाभ्याम्<sup>11</sup>

## Second Plate; Second Side.

- 11 अन्यतमयोगादवाप्य च महीमनुशासता<sup>12</sup> प्रवृत्तक-  
 12 मिदं दानं<sup>13</sup> सवर्गमनुपश्यद्विरेषीयहारोनुपाल्यः [॥\*]  
 13 अपि चाग्र<sup>14</sup> व्यास(र)गीतात्सोकानुदाहरन्ति<sup>15</sup> [॥\*] बहुभिर्विमु-  
 14 धा दत्ता वसुधा<sup>16</sup> वसुधाधिपैः [॥\*] यस्य यस्य यदा भूमि-<sup>17</sup>  
 15 तस्य तस्य तदा फलम् [॥\*]

## Third Plate.

- 16 स्वदत्तां परं<sup>18</sup> दत्तां वा यत्न[॥\*]द्रव्यं युधिष्ठिर [॥\*] महीमहि-  
 17 मतां श्रेष्ठो<sup>19</sup> दाताच्छ्रेयोनुपालनं [॥\*] षष्टिं वर्ष-  
 18 सहस्राणि स्वर्गं मोदति भूमिदः [॥\*] आक्षेपा  
 19 चानुमत्ता<sup>20</sup> च तान्येव नरके वसेमिति<sup>21</sup> ॥ स्वमुखांश्चा<sup>22</sup> [॥\*]  
 20 संवत्सरः षष्ठः ६ चैवमासशुक्लपंचमिदिवसः<sup>23</sup> ॥

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read दैवतो.<sup>4</sup> Read °राजवर्मा°.<sup>5</sup> Read °तान्कुटुम्बिनः°.<sup>6</sup> Read °स्त्राभिरात्मनः°.<sup>7</sup> Read °हृदय°.<sup>8</sup> Read वाजसनेय°.<sup>9</sup> Read श्रीपनेयम्.<sup>10</sup> Read राज्ञी.<sup>11</sup> Read °विक्रमाभ्याम्°.<sup>12</sup> Read °भ्रासजिः°, as above, Vol. III. p. 133, text line 20.<sup>13</sup> Read सधर्म°, as Ind. Ant. Vol. XIII. p. 49, text line 11.<sup>14</sup> Read चाच.<sup>15</sup> Read °गीताम्होका°.<sup>16</sup> The plates of Nandaprabhājanavarman read राजानः (vocative) instead of वसुधा.<sup>17</sup> Read भूमिसस्य.<sup>18</sup> Read परदत्तां.<sup>19</sup> Read श्रेष्ठ दाना°.<sup>20</sup> Read °मन्ता°.<sup>21</sup> Read वसेदिति.<sup>22</sup> Read स्वमुखांश्चा.<sup>23</sup> Read पञ्चमी.



ॐ नमो भगवते वासुदेवाय ॥  
श्रीकृष्णाय नमः ॥ श्रीगुरुभ्यो नमः ॥  
ॐ नमो भगवते वासुदेवाय ॥

10  
 8  
 6  
 4  
 2  
 0  
 10  
 8  
 6  
 4  
 2  
 0



ii b.

12  
 14  
 12  
 14

12  
 14

iii.

16  
 18  
 20

16  
 18  
 20



## TRANSLATION.

(Line 1.) Om. Hail! From the victorious (*city of*) **Simhapura**,— the lord of **Kaliṅga**, the glorious **Mahārāja Candavarman**, 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 **Kōhētūra** :—

(L. 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 Dévaśarman**, who is a member of the **Bhāradvāja gōtra** (*and*) a student of the **Vājasaneyā (śākhā)**. 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."

(L. 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."

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by **Vyāsa** :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.<sup>1</sup> The sixth—6—year; the day of the fifth *tīthi* of the bright (*fortnight*) of the month of Chaitra.

## No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription,<sup>2</sup> which I edit from an inked estampage supplied to me by Dr. Hultsch, is on the east wall of the so-called 'mountain' (*malai*) in the **Aruḷāḷa-Perumāḷ** (**Vishṇu**) temple at **Kāñchipuram**. Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultsch 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 *-śrīKulaśēkharadēva* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Raṅganātha 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 *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Paṇḍarābhā*, l. 5, and *satguṇa*, l. 6; and the *dh* of the conjunct *dhe* is doubled in *Garuḍaddhvaja*, 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 **Aruḷāḷa-Perumāḷ** at **Tiruvattiyūr**,<sup>3</sup> a

<sup>1</sup> Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

<sup>2</sup> No. 34 of the Government Epigraphist's collection for the year 1890.

<sup>3</sup> [This name of 'Little Conjeevram' is derived in inscriptions from *atti*, a Tamil *śaḍbhāsa* of the Sanskrit *Asṭin*, 'an elephant'; see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.—E. H.]



quarter of Kāñchipuram, by the Mahārāja Ravivarman, alias Saṃgrāmadhira or Kulasekharadeva Tribhuvanachakravartin Kōpērigmaikondān, of whom the following account is given in the verses with which the inscription opens:—

Ravivarman was a son of the king<sup>1</sup> Jayasimha,<sup>2</sup> who belonged to the family of Yadu and the lunar race and ruled in the Kēraja country, and his wife Umādevī, 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 Kēraja (which he ruled as he did his town of Kōlamba). He defeated a certain Vira-Pāṇḍya, made the Pāṇḍyas and Chōlas subject to the Kērajas, 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 Vira-Pāṇḍya, defeated him and drove him into the Koṅkana 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 Kāñchi.

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 Kēraja country.' As Kūpa-dēva or Kūpa-rāja, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kēraja,<sup>3</sup> these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kēraja, with Kōlamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kēraja and over the adjoining countries.<sup>4</sup>

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pālāgu near Kāñchipuram.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti<sup>7</sup> śri-Jayasimha ity=abhihitas=Sōmānvay-ōttamasakō rāj=śśid=iha Kērajaeshu  
vishayē nāthō Yedu-kahmābhritām & jātō=smād=Ravivarmma-bhūpatir=  
Umādevyām kumārās=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iva virō  
raṣaḥ & [1\*]
- 2 Śahayan=utivā sō=yam kali-balam=iv=ārāti-nivahañ=jayaśrīvat kṛitvā nija-  
sahacharim Pāṇḍya-tanayām & trayastriṃśad-varaḥ yaśa iva jayan Kēraja-

<sup>1</sup> In line 6 he is called Mahārājādhirāja Paramādeva.

<sup>2</sup> [In the *Indian Antiquary*, Vol. II. p. 360 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 (*anvaya*) 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:— *Svasty=astu Jayasimhasya Vira-Kērajavarmasah* [1\*] *ta[thā]ś tadvaṃśajātūcha rājyasya nagarasya cha* [2\*].—E. H.]

<sup>3</sup> Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 34-35, would regard Kūpa-dēva or Kūpa-rāja as the country around Ārriṅgal which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Rājārāja Chōla, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas, and that the *Kaliagattu-Parani* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōttuṅga Chōla. (On Kūpa-rāja 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.

<sup>4</sup> The prince Vira-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. 59 ff., has published an inscription of a prince Mārtāṇḍavarman alias Vira-Pāṇḍyadeva of Vēpāḍ, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A.D. 1315-16.

<sup>5</sup> [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

<sup>6</sup> From an inked stampage, supplied by Dr. Hultzsch.

<sup>7</sup> Metre: Śārdūlavikrīḍita.

\* Metre: Śikhariṇī.



- padam raraksha svam rāshṭran=nagaram=iva Kōlambam=adhipaḥ & [2\*] Jitvā<sup>1</sup>  
 Saṁgrāmadhirō nripatir=adhirāṇam<sup>2</sup> vidvisham Vira-Pāṇḍyam
- 3 kritv=āsan Pāṇḍya-Chōlān=naya iva tanumān Kēraḷēbhyō=py=adhinān &  
 shatchatvārīṇśad=abdas=taṭa-bhuvi makuṭan=dhāraṇa-Vēgavatyāḥ kriḍān  
 sīmbāsana=sthaś=chiram=akṛita mahi-kirtti-vāṇi-ramābhīḥ & [3\*] Kṛitvā<sup>3</sup> Kēraḷa-  
 Pāṇḍya-Chōla-vijayaṁ k[li]pt-ābhishēkōtsavas=samgrām-āpajayēna Ko[m].
- 4 kapa-gatao=taṁ Vira-Pāṇḍyaṁ ripum & nītvā sphita-balan=tatō=pi vipinaṁ=jitvā  
 diśām=uttarāḥ Kāñchyām=atra chaturttham=abdam=alikhat Saṁgrāmadhirō  
 nripaḥ & [4\*] Ā<sup>4</sup> Mēror=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt &  
 Yadukula-sēkhara ēsha kshōḥḥ Kulasēkhara[h] svayam bubhujē & [5\*]
- 5 Svasti [1\*] Śrīb [1\*] Chandrakula-mahāgalapradīpa & Yādava-Nārāyaṇa & Kēraḷadēsa-  
 puṇyaparināma & nāmāntara-Karṇa & Kūpaka-sārvvabhauma & kulāsēkhari-  
 pratishṭhāpita-Garuḍaddhvaḥ & Kōlambapuravar-ādhiśvara & śrīPatma(dma)nābha-  
 padakamala-paramārādha & prapatarāja-pratishṭhāchārya & vimatarāja-  
 bandikāra &
- 6 dharmmataru-mūlakanda & satgu(dgu)ṇ-ālamkāra & chatuśshashṭikālā-vallabha &  
 Dakṣhiṇa-Bhōjarāja & Saṁgrāmadhira & mahārājādhirājaparamēśvaraJayasīmha-  
 dēva-nandana-Ravivarmmamahārāja-śrīKulasēkharadēva & <sup>5</sup>Tribhuvānachchakra-  
 vatti Kōṇṇirūmai-kōṇḍāṇ Kāñchipurattil Tiruvattiyūril nigr=arāṇiya Arulāla-  
 Pperumāl
- 7 kōyilettirupadi Śrīvaishṇavargajukku [11\*] Perumāl Arulāla-Pperumālukkum  
 nam pērāl-kkattīṇa Kulasēgarāṇ-sandikkum amudupaḍi sāttuppaḍi ulliṭṭa pala  
 vēṇṇaṭtukkum Āvaṇi-mādattu eṇund=aruḷa nam pērāl kaṇḍa tiruṇālukkum  
 tiṇṇaṭ-ttiruṇālukkum amudupaḍi sāttuppaḍi ulliṭṭa vēṇṇaṭtukkum  
 tirukkoḍi . . .

## TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasīmha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when<sup>6</sup> the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1188), the king Ravivarmān, 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, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession<sup>7</sup> of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōlamba.

(V. 3.) This king Saṁgrāmadhira, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōlas subject to the Kēraḷas, 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.<sup>8</sup>

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāṇḍyas and Chōlas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

<sup>1</sup> Metre: Sragdhara.

<sup>2</sup> Read "raṇam vidvisham Vira-Pāṇḍyam."

<sup>3</sup> Metre: Śārdūlavikrīḍita.

<sup>4</sup> Metre: Giti.

<sup>5</sup> From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

<sup>6</sup> The original has, literally, 'at the time sharing in the Śaka year dēhavyāpya.'

<sup>7</sup> The phrase *padam yd* appears to be used in the sense of *padam kri*; *pada* by itself is synonymous with *sthāna* or *pradhāna*.

<sup>8</sup> The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *edat-ramd* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.



had gone to the **Koṅkana**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhira** here at **Kāñchi** 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 **Kēraḷa** country, the **Karṇa** under another name,<sup>1</sup> the **Kūpaka**<sup>2</sup> universal monarch, the establisher of his **Garuḍa**-banner on the (seven) principal mountains, the regent of the excellent city of **Kōḷamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,<sup>3</sup> 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, **Samgrāmadhira** (i.e. the one firm in battle), the son of the **Mahārājādhirāja** **Paramēśvara Jayasimhadēva**, **Ravivarman** the **Mahārāja**, the glorious **Kulaśekharadēva**, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'<sup>4</sup> (addresses the following order) to the **Śrivaishnavas** of the sacred shrine in the temple of **Aruḷāḷa-Perumāḷ**, established at **Tiruvattiyūr**, (a quarter) of **Kāñchipuram** :—

(L. 7.) [We have given] to the lord **Aruḷāḷa-Perumāḷ** for the various requirements, including offerings and ornaments, at the daily worship (*saṁdhi*)<sup>5</sup> 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<sup>6</sup> . . . . .

#### NO. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

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

This inscription,<sup>7</sup> which also I edit from an inked estampage supplied to me by Dr. Hultzsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (**Vishṇu**) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūṣaṇasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1½" and 2". The characters are **Grantha**. The language is **Sanskrit**; and, with the exception of a number of *birudas* 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 *anuvāda*, in *vidvisham*, l. 2, and *pratishthām*, l. 7; the *dh* of the conjuncts *dhj* and *dhv* is doubled in *buddhyasā*, l. 11, and *Garuḍaddhvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Paṭmanābha*, l. 3, *satgūṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhūyas*, l. 11, and *khaṭṭgō*, l. 11.

<sup>1</sup> *Nāmadāra-Karṇa* apparently is equivalent to *nāmadāra-yuktō Karṇaḥ*.

<sup>2</sup> See above, p. 146, note 3.

<sup>3</sup> [The temple at Trivandrum, the capital of Travancore, is dedicated to **Padmanābha** (**Vishṇu**), and the Travancore sovereigns bear the title *Śrī-Padmanābha-dēva*. The gold coins which the rulers of Travancore distribute to **Brāhmanas** at the *fulābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayālam legend *Śrī-Padma(dma)adbhā*; see the *Madras Journal of Literature and Science* for 1890-94, p. 54 f.—E. H.]

<sup>4</sup> See *South-Ind. Ins.* Vol. II. pp. 110 and 246.

<sup>5</sup> Compare above, Vol. III. p. 98.

<sup>6</sup> Compare *South-Ind. Ins.* Vol. II. pp. 126 and 133.

<sup>7</sup> No. 46 of the Government Epigraphist's collection for the year 1891.



This is another inscription of the king Ravivarman, alias Saṅgrāmadhira or Kulaśekharaśa, and up to the word *śrīKulaśekharaśa* 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 Kāñchi, has here been omitted. Verses 5—8, which were composed by Kavibhūṣaṇa, then record that the king, after subduing his opponents, worshipped his tutelary deity Viṣṇu 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 paṇas each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of Ravivarman, also composed by Kavibhūṣaṇa, which does not contain anything to which special attention need be drawn here.

TEXT.<sup>1</sup>

- 1 Svasti<sup>2</sup> śrī-Jayasimha ity=abhihitas-Sōmānvay-ōttamaśakō rāj=āsīd=iha Kēraḷēṣhu viṣayē nāthō Yadu-kahmābhṛitām a jāto=smād=Ravivarmma-bhūpatir=Umādevyām kumārās=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iva virō rasaḥ a [1\*] <sup>3</sup>Kahayan=aitvā sōyam kali-balam=iv=ārāti-nivahān=jayaśrivat kṛtvā nija-sahacharim Pāṇḍya-tanayām a trayastrimśad-varṣhō
- 2 yaśa iva yayan Kēraḷa-padaṁ rarakṣa svam rāṣṭran=nagaram=iva Kōḷambam=adhipaḥ a [2\*] Jitvā<sup>4</sup> Saṅgrāmadhirō nripatir=adhirapaṁ vidviṣam<sup>5</sup> Vira-Pāṇḍyam kṛtv=āsan Pāṇḍya-Chōḷān=naya iva tanumān Kēraḷēbhyō=py=adhinān a eṣaṭchatvāriṁśad-abdas=taṭa-bhuvī mukuṭan=dhārayan=Vēgavatyāḥ kṛdām simhāsana-sthaś=chiram=akṛita mahī-kirtti-vāṇi-ramābhīḥ a [3\*] Ā<sup>6</sup> Mēror=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt a Yadukula-śekhara ēṣha kṣhōṇim Kulaśekhara[h] svayam bubh[u]jē a [4\*] Svasti [1\*] Śrī[h] [1\*] Chandrakula-maṅgalapradīpa<sup>7</sup> | Yādava-Nārīyapa | Kēraḷadēśa-puṇyaparipāma | nāmāntara-Karṇa | Kūpaka-sārvvabhauma | kulaśikhari-pratiṣṭhāpita-Garudaddhvaja | Kōḷambapuravar-ādhiśvara | śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
- 4 patarāja-pratiṣṭhāchāryya | vimatarāja-bandikāra | dharmmatara-mūlakanda | satga(dgu)ṇ-ālamkāra | chatuṣṣhaṣṭhikālā-vallabha | Dakṣhiṇa-Bhōjarāja | Saṅgrāmadhira | mahārājādhirājaparamēśvaraJayasimhadēvanandana-Ravivarmmamahārāja-śrīKulaśekharaśa a Kṛtvā<sup>8</sup> durnnaya-vairi-nairrita-samam samakāra-samśodhitē ni[dṛā]ṇam=adhidēvatān=nirupa-
- 5 mair=abhyarchhya mauly-ādibhiḥ a dharmmair=antar=adhiṣṭhītē sahrīdayais=Saṅgrāmadhirah kṛti Raṅgē=amin sumanō-dhivāsam=akarōl=lāsyē niyujya trayim a [5\*] Labdhā sāgaranēmi-bhūmi-viṣayā rantum pratiṣṭhā yataś=tasmai śrī-Kulaśekharaśo Yadu-patis=trikṣatra-chūḍāmaṇiḥ a Raṅgē=amin Kamalā-sakhāya Harayē ramyān pratiṣṭhān=dadau
- 6 santaḥ pratyupakurvvatē hy=upakṛitāḥ sarvvē kim=atr=ātbbu(dbhu)tam a [6\*] Bhūpālair=Ila-Kārttavīryya-Sagarair=yyaḥ pūrvvam=āst kṛitaḥ paśchāt prauḍhatamō-haram Yadu-patis=tam bhadrā-dipōtsavam a chakrē Śakra iv=

<sup>1</sup> From an inked estampage, supplied by Dr. Hultsch.

<sup>2</sup> Metre: Śikharīṇi.

<sup>3</sup> Read vidviṣam.

<sup>4</sup> The words from Chandrakula-maṅgalapradīpa up to śrīKulaśekharaśa must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

<sup>5</sup> Metre of verses 5—8: Śārdūlavikṛīṭa.

<sup>6</sup> Metre: Śārdūlavikṛīṭa.

<sup>7</sup> Metre: Śragdharā.

<sup>8</sup> Metre: Gṛī.



- āśrayas=śumanasām samrāt trayidharma-vid=Rāṅgē=smin=ruchirāṅka-  
saṁśrita-Ramā-rōchishgavē Vishṇavē | [7\*]
- 7 Samrājām=iva yas=etat samudabhūt=tais=tair=ggupair=mmātri[kā] saishn<sup>1</sup> śrī-  
Kulaśēkharaś=śatabhishak-tārē sa-kanyā-ravau & bhāṭṭēbhyaḥ puratō=tra  
Rāṅga-nripatēḥ pañchāsatē śākhaṇiḥ pratyēkam pratibhāyanām papa-śetan=  
dā[t]um pratishthām<sup>2</sup> vyadhāt & [8\*] Kavibhūshapasya &
- 8 Svasti<sup>3</sup> [ku]rmas=trayidharma-[va]rmapō Ravivarmmaṇō | rapakarmma-  
[sthi]t-ādharma- rmma [rāti]-śarmmaṇō & [9\*] [Du]rbalasya balah  
rāj=ēty=ēshā satyā sarasvatī | Saṅgrāmadhīrō dharmmasya durbalasya  
balam kal[au] & [10\*] Raviś=cha Ravivarmmaś cha d[v]āv=iman tējasān=  
nidhī | ēkasy=ānhi(hni) p[r]atōpa-[śrī]c=aparaśya tv=aharnniśam & [11\*]  
Kṛishṇaś=cha Ravivarmmaś cha Yaduvarṇaś-ōṭbha(dḥha)vāv=ubhau |
- 9 ēkō gōpavadhū-jāras=svadār-aikaparō=paraḥ | [12\*] Rājyā[bhi]hāḥ[ka]-kāmānām  
Rāvivarmma-mahīpatē & pushp-ābhishēkō bhūpānām=tvat-[pa]dāmbhōja-  
dhāraṇam | [13\*] Guru-kalpadrum-Ēndr-ādhyān=dyām karōshi Ravē  
mahīm & jñātā dātā satām pātā mahatām kin=nu dushkaram | [14\*]  
Saṅgrāmadhīra tvad-rājyē chōrō n=ast=iti
- 10 vān=mrishā & champaka-dyutisarvasva-chōras=tē vighrahas=svayam | [15\*]  
Dṛishṭvā Dakṣhiṇa-Bhōja tvām parē bibhyati tad=varam & para-dārān=api  
drahṣṭum bibhēhi tvām hi sarvavadā | [16\*] Ēkas=svādu na bhuñjit=ēty=  
ētat kin=na śrutam vachāḥ & ēkas=svādu ja[ga]t sarvām bhuñkshē  
Yādava-bhūpatē | [17\*] Kathan=Dakṣhiṇa-Bhōja tvām bruvātē
- 11 buddhimad-varam & dattam satbhya(dbhya)s=sadā paśchād=vittam yat=ta[n=na]  
buddhyasē | [18\*] Ripū[n]=ēkō jayām=iti rapō mā dṛipya Yādava &  
bāhuḥ khatgō(dgō) manō vāji sahāyāḥ kin=na santi tē | [19\*] Prāyō na  
dōsha strī-hatyā rājñām Rāma-sadharmanām & sa[tō]m sahacharīm hatīsi  
Ravivarmman=daridratām | [20\*] Dhanam sarvam=dadām=iti kathan=tē  
Yādava
- 12 vratam & brahmāṇḍa-bhāṇḍāgarē=smin sañch[i]nōsh[i] yaśō-dha[na]m |  
[21\*] \* [S]ēvyas=tais=tair=ggupair=ēva sēvitum yad=dadān[i] naḥ | ēshā  
Yadu-patē satyam=ikshubhakshapa-dakṣhiṇā | [22\*] Kulaśēkhara-bhūpā[a]h  
sindhāsa[na]ū=jushatv=aya[m] | sindhāsana-jushō lōkē athāvarā ēva  
bhūbhṛtāḥ | [23\*] Saṅgrāmadhīra ity=ētam=ma-
- 13 stram pañch-āksharam budhāḥ | [ja]pantō durggatiṁ-jitvā prāpnuvanti paradi  
[ś]ivam | [24\*] Iti Yādavakīrti-īndōḥ kalāś=shōḍaśa sūktayāḥ |  
ullāsayantu ku-mudam Bhūshapō parvvaṇi sphuṭāḥ [25\*] \* Atasi-champaka-  
varṇau tulaś-kīrti-surabhikṛita-śvāmgaṇau | Yadu-nāthau nāthau naḥ kṛitam=  
aparaiś=chittadēva-naradēvaiḥ & [26\*]
- 14 Kavibhūshapasya &

## TRANSLATION.

[Up to the word *śrīKulaśēkharādēva* 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

<sup>1</sup> See *Kāśikā* on Pāṇini, vi. 1. 134.

<sup>2</sup> Read *pratishthām*.

<sup>3</sup> Metre of verses 9-25: 816m (Anuṣṭubh). In the fourth Pāda of verse 9 two akṣaras are quite effaced.

<sup>4</sup> Originally *dēvyas*= was engraved, but the *d* of the first akṣara is effaced, and in the place of it *s* seems to have been engraved.

<sup>5</sup> Metre: Giti.



Raṅga, which is purified with holy rites and is full of pleasing works of piety, the wise Saṁgrāmadhira made here an abode of the god, having appointed the three Vêdas for the dance (?).<sup>1</sup>

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (god) Hari, accompanied by Kamalâ (Lakshmi), the glorious Yadu lord Kulaśekhara, the crest-jewel of three lines of kings,<sup>2</sup> gave a delightful residence here at Raṅga. As the good ever requites 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 Ila, Kārtavīrya 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 Vêdas, afterwards celebrated here at Raṅga for Viṣṇu, resplendent with Lakshmi 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 Kulaśekhara settled, here before the king of Raṅga as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyâ, one hundred *paṇas* each to fifty learned men.— By Kavibhūṣaṇa.

(V. 9.) We invoke blessings on Ravivarman, the bulwark of the duties enjoined by the three Vêdas, . . . . the refuge of enemies . . . . (?)

(V. 10.) That a king is the strength of the weak, is a true saying; Saṁgrāmadhira 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 Kṛishṇa and Ravivarman were born in Yadu's family; the one is the paramour of herdsmen'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,<sup>3</sup> the tree of paradise, and Indra. What is there difficult for the great ?

(V. 15.) O Saṁgrāmadhira! It is false to say that there is no robber in your kingdom; your own body robs the *chāmpaka* 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 ?<sup>4</sup> 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 ;<sup>5</sup> (*aware of this*), O Ravivarman, you put an end to the poverty associated with the good.

<sup>1</sup> I do not see the exact meaning of the three last words of the verse, *Idam niyujya trayam*. The word *adhiedra* (in *sumanādhiedra*) is said to be synonymous also with *adhiedraṇa*, 'the act of causing a divinity to take up its abode in an image.'

<sup>2</sup> Compare above, Vol. III. p. 17, verse 30, and note 5.

Jupiter was the teacher of the gods.

<sup>3</sup> See Höttingk's *Ind. Sprüche*, 2nd ed., No. 1891 : *Ekah vaddu na bhavittā ikai-ch-ārthānā chinlayā ikē na gachchid-adhiedraṇa n-aikah supitān jēgrydt* !

<sup>5</sup> See *Raghuvamśa*, xi. 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 Yādū 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 *Samgrāmadhīra*,<sup>1</sup> 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 Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yādū lords<sup>2</sup> who have the hue of the *atarī* and *chāmpaka* 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 Kavibhūshana.

#### No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, PH.D.

*Mahēndravādi* is a village 3 miles east-south-east of the Sholinghur Railway Station<sup>3</sup> on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot 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 Kilvidi, so called because it originally formed the eastern street of Mahēndravādi. 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. Krishnasvami Sastri, who visited Mahēndravādi 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 door-keepers, 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 Gaṇēśa 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 Gunabhara on the Trichinopoly rock,<sup>4</sup> and consists of a single Sanskrit verse in the Kōkilaka 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 Vishnu and bore the name Mahēndra-Vishnugriha, i.e. 'the Vishnu temple of Mahēndra;'

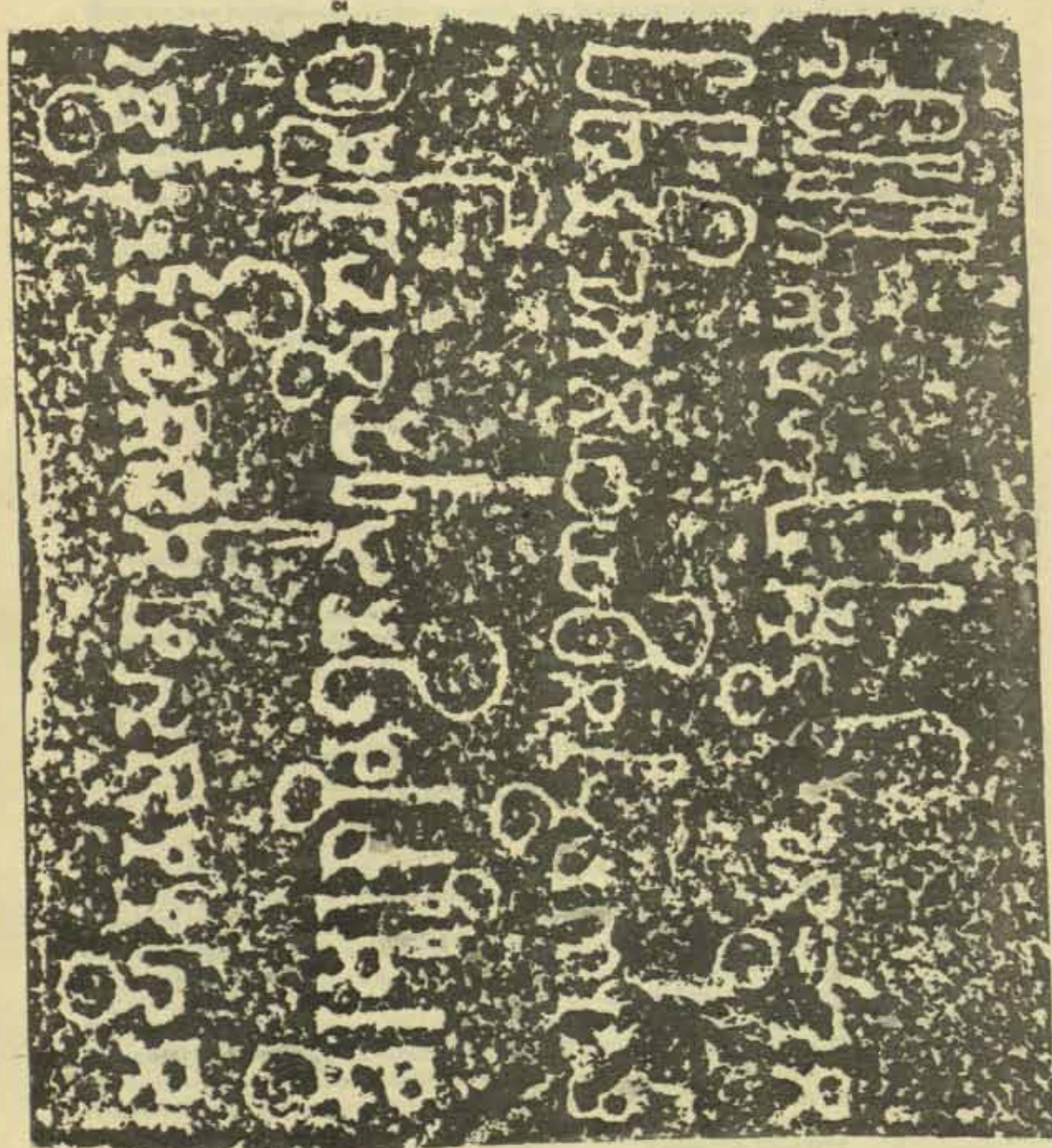
<sup>1</sup> [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

<sup>2</sup> i.e. the god Vishnu-Krishna and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

<sup>4</sup> *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.











that it stood on the bank of the Mahendra-tatāka, i.e. 'the tank of Mahendra;' and that it was situated in Mahendrapura, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravāḍi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that Mahendrapōtarāja was the full name of the king whom the Mahendravāḍi and the Trichinopoly inscriptions designate by his surname Guṇabhara, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two Pallava kings called Mahendravarman, who belonged to the first half of the seventh century of our era.<sup>1</sup> Mr. Venkayya has adduced certain facts reported in the *Periāpurāṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendravarman I.<sup>2</sup> 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-maṇḍalam, within which Vallam and Mahendravāḍi are situated, but also the Chōḷa country, to which Trichinopoly belongs.

TEXT.<sup>3</sup>

- 1 महिततमं सतासु[प]महेन्द्र[त]टाकमि[दम]<sup>4</sup>  
 2 स्खरसुख कारितं गुणभरेण विदार्य मित्त[म] [१\*]  
 3 ज[न]नयनाभिर[१]मगुणधाम महेन्द्रपुरे  
 4 महे[ति] महेन्द्रविष्णुगृहनाम मुरा[रि]गृह[१] [१\*]

## TRANSLATION.

Splitting the rock, Guṇabhara caused to be made on (the bank of) the Mahendra-tatāka (tank) in the great (city of) Mahendrapura this solid, spacious temple of Murāri (Vishnu), named Mahendra-Vishnugriha, 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-]SAMVAT 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 Shāhgarh, 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' 1½" 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

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 341.<sup>2</sup> Above, Vol. III. p. 277 f.<sup>3</sup> From inked estampages, prepared by Mr. T. P. Krishnaasvami Sastri, M.A.<sup>4</sup> Read 'मिदं'. The final m 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 Mahōba inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* 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 *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, 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 donees and of the villages are found a good many Prākṛit or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhuja*; *Vachchha* for *Vatṣa*; *Rāuta* for *Bājaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasē* for *Vasiṣṭha*; *Mahindarvāmin* for *Mahēndravāmin*; *Risikṣa* for *Hrishikṣa*; *Salakhane* for *Sallakṣhaṇa*; *Sōmē* (*Sōmekasya*), probably for *Sōmadatta*; *Gāgā* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);<sup>1</sup> *Dēu* (*Dēūkasya*) for *Dēvaka*; *Alhāna*, *Alhā* and *Alhū* (*Alhūkasya*), probably for *Āhlādana*; *Pālhāna*, *Pālhē*, and *Pālhū* (*Pālhūkasya*) for *Prāhlādana*;<sup>2</sup> and so forth. The spelling of pure Sanskrit words is frequently faulty, e.g. in *Parāsara* for *Parātara*; *Kausika* for *Kauṣika*; *Sāmkṛitya* for *Sāmkṛitya*; *vaṣundharā* for *vaṣuṇḍharā*; *sākhā* for *sākhā*; *ansa*<sup>3</sup> for *amṣa*; *Yayurvēda* for *Yajurvēda*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *āchchhēttā* in line 120. There are also some clerical mistakes, e.g. *īrīmanmat* for *īrīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhāni* for *avani*.

The inscription begins with an Anuṣṭubh *ślōka* in honour of the Chandrātṛēya race of princes:—"Victorious is the race of the Chandrātṛēya 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 *Paramabhakṭāraka Mahārājādhirāja Paramēśvara Paramardidēva*, an ardent devotee of *Mahēśvara* and lord of the famous *Kālāñjara*, who meditated on the feet of (*i.e.* was the successor of) the illustrious *Paramabhakṭāraka Mahārājādhirāja Paramēśvara 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 Śārdūlavikṛīḍita verse:—"First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in *Bṛihaspati*, and truthful speech in (*Yama*) the son of (*his*) austerities.<sup>4</sup> Then, when

<sup>1</sup> [In Gujarāt, *Gāgā* is a familiar abbreviation for *Gaurīśānkara*, and it is possible that *Gāgā* and *Gāgē* may stand for the same word.—G. Bühler.]

<sup>2</sup> [Compare *Palanpur* for *Prāhlādanapura*.—G. Bühler.]

<sup>3</sup> The spelling *asa* for *amṣa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

<sup>4</sup> [The *Śārdūlavikṛīḍita*, il. 9, shows that we must rather translate:—"and truthful speech in (*Yudhiṣṭhira*) the son of *Tapas* (*Dharma*)."—E.H.]



by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*kṛṇṇ*)."

Then (l. 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 Mēdas and Chaṇḍālas, of the following villages:—

- (1) in the district (*viśaya*) of Vikaura,—(a) Khaṭaudā-dvādaśaka, and (b) Tāṇṭa(?)-dvādaśaka, belonging to Rāḥa, and (c) Hāṭ-āṣṭādaśaka, and (d) Sēssyi-grāma;
- (2) in the district (*viśaya*) of Dudhai,—(a) Pilikhīṇi-pāñchēla, and (b) Itāva-pāñchēla;
- (3) in the district (*viśaya*) of Vaḍavāri,—(a) Isarahara-pāñchēla, and (b) Uladapa, and (c) Kakaradaha;
- (4) in Gōkula,—(a) Nasahahathidahā (?), 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 (*ādāya*),—entrance into them being forbidden to the irregular soldiers (*chāḍa*) and the rest, excepting all the following,—the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sōmanātha, further the villages of Vaḍavāri and Dudhai, the property of Liṅgiā and Jalhuā, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Laṭiās, which is connected with the Ajayasāgara (*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 Sōnsara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Samvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kusa* 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 Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Samvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tīrtha*, 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 Bhāṭṭas (*Bhāṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śākhās*,—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,<sup>1</sup> which are arranged according to their Vēdas, and to which are prefixed the abbreviations *dvī*, *i.e.* *divi*ddin; *tri* (or *ti*), *i.e.* *trivi*ddin; *chau*, *i.e.* *chatur*ddin; *a* or *agnī*, *i.e.* *agnihōtrin*; *brō*, *i.e.* *brōtriya*; *paṭh*, *i.e.* *pandita*; *dī*, *i.e.* *dīkshita*; *tha*, *i.e.* *ṭhakkura*; *rā* or *rāuta*, *i.e.* *rājaputra*.<sup>2</sup> The share<sup>3</sup> which each receives, is duly mentioned.

Towards the end of the document (ll. 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

<sup>1</sup> See the *Alphabetical List* at the end of this paper.

<sup>2</sup> Here probably only a title given to a Brāhmaṇa.

<sup>3</sup> The shares are expressed in *padas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.



(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else. Therefore nobody shall cause any hindrance to these (donees) 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 forests, 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.<sup>1</sup> 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 (*dharmalēkhin*) called Prithvidhara, 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*) Pāhapa."

Our document is thus a confirmation of a former grant by Paramardidēva's grandfather and immediate predecessor,<sup>2</sup> Madanavarmadēva. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidēva, [Vikrama-]Samvat 1223, Vaiśākha sudi 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, Samvat 1219, Māgha badi 15, Thursday, corresponds to the 15th February, A.D. 1162, which was a Thursday, the year being the current year, and the scheme used the *amānta* 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. 69 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 kullān, 4-5 miles S. W. of Madanapura.
2. Khaṭaudā—Khutourea, S. E. of Beekore.
3. Sāsai—Sajee (?), S. E. of Khutourea.
4. Dudhai<sup>3</sup>—Doodhai, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. Itāva—perhaps Etawah, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. Vaḍavāri—Berwara, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. Uladana—Ooldana khurd, 7 miles N. E. of Madanapura, and Ooldana kullān, N. L. 24° 28' and E. L. 78° 53' (*T. A.* sheet No. 70 N. W.).
8. Patha—Putha, 4 miles E. of Berwara.

<sup>1</sup> [i.e. probably imposts paid by the villagers and strangers or Uparis.—G. Bühler.]

<sup>2</sup> According to the pedigree in the Baṭṭesvar stone inscription of Paramardidēva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was Yaśovarman. 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.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 236.



TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> ॥ स्वस्ति । जयत्वाङ्गादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्राच्यनरेन्द्राणां  
वंशचन्द्र इवोज्ज्वलः ॥ तच्च प्रवर्द्धमाने विरोधिधि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-  
राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 मन्द्रेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मदेवपादानुध्यात-  
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालक्षराधिपतिश्रीमन्मत्परमर्हिदेवी<sup>3</sup> विजयी [1\*]  
सौन्दर्यमकरध्वजे जलनिधौ गा-
- 5 श्रीर्यमर्यं दिवोऽप्यैश्वर्यं<sup>4</sup> धिषणे धियश्च तपसः सत्याश्च वाचं सुते । सद्वा-  
भ्यासवसाहते<sup>5</sup> परिणति<sup>6</sup> निम्नाणशिल्ये ध्रुवं य-
- 6 चासौ निरमाय्यनन्यसदृशो धाचा गुणानां गणः ॥ स एष दुर्विषहतर-  
प्रतापतापितसकलरिपुकुलः कुलवधूमिव<sup>7</sup> वशन्धराबिराकुलां
- 7 परिपालयन्नविकलविवेकनिर्मलीकृतमतिः । विकौरविषये खटौडाद्वादशक ।  
तथा राल्लसत्कटांटाद्वादशक । तथा हाटाष्टादशक । तथा से-
- 8 सयीयाम । दुर्वैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-  
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले  
नसहृदयिदहा । प-
- 9 य । ग्रामाणामुपगतान्वाङ्मनान्याञ्च मान्यान्धिक्षतान्कुटुम्बिकायस्वदूतवैद्यमह-  
त्तराभेदचण्डालपर्यन्तान्सर्वान्संवीचयति<sup>8</sup> समान्नापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः<sup>9</sup> (i) ग्रामाः सजलस्थलाः सस्यावरजङ्गमाः  
स्वसीमावह्विन्नाः<sup>10</sup> सावकङ्का<sup>11</sup> भूतभविष्यवर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवत्तलसीमा । गङ्गर-  
कुल । देवश्रीसोमनाथ । तथैतत्संवत्तलिङ्गिन्नाजन्तुधाकयोर्वडवारि-  
दुर्वैद्या-<sup>12</sup>

<sup>1</sup> From ink-impressions supplied by Dr. A. Führer.<sup>2</sup> Read श्रीमत्पर.<sup>3</sup> Read ०श्वर्यं.<sup>4</sup> Expressed by a symbol.<sup>5</sup> Read ०वसाहते.<sup>6</sup> Read परिणति निर्माणं.<sup>7</sup> Read वसुंधरा.<sup>8</sup> Read संवीचयति.<sup>9</sup> Read लिखिता.<sup>10</sup> Read सावकङ्का.<sup>11</sup> Read भविष्यवर्त्त.<sup>12</sup> Read दुर्वै.



- 12 म । अजयसागरसंवहलटिभानां हलचतुष्टयावह्निना मदनपुरे भूमिः ।  
एतत्सर्वं 'वह्निक्लृप्ताभ्यामिः सौनसर[स]मावीसे' । सम्बत<sup>१</sup> १२२३  
'वैसाख्यदि ७
- 13 गुरुवारे । पूर्व महाराजाधिराजश्रीमन्मदनवर्मदेवेनास्त्यतागहेगं वारीदुर्ग-  
समावासे सम्बत<sup>२</sup> १२१८ माघदि १५ गुरुवारे पुष्पतीर्षोद-  
14 केन विधिवत्स्नात्वा देवमनुष्यपितृन्मंतर्ष्य भास्करपूजापुरःसरं चराचरगुहं  
भगवन्तं भवानीपतिमभ्यर्च्य हुतमुजि हुत्वा राहुग्रस्ते दिवाकरे मा-  
15 तापिचौरात्मनश्च<sup>३</sup> पुष्ययशोविवृद्धये । नानाभट्टाग्रहारविनिर्मातेभ्यो नानागोत्रे-  
भ्यो नानाप्रवरेभ्यो 'नानासाष्टाध्यायिभ्यो नानानामभ्यो  
16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्व चन्द्रार्कसमकालं पुत्र-  
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमेः सम्बन्धे शासनीकृत्य प्र-  
17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [१\*] वीधानेपुत्रचौ ।  
विष्णोः पदमेकम्<sup>४</sup> ॥ उपमन्युगोत्रदि । देव[श]र्मपुत्रदि । केशवस्य  
पदमेकम् । गौतमगोत्रदि ।  
18 लोहडपुत्रदि । <sup>१०</sup>नीम्वदेवस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि ।  
धांधिकस्य पदमेकम् । [गौ]तम[गो]त्रदि [१\*] गोविंदपुत्रदि ।  
वामनस्य पदमर्हम्<sup>११</sup> । <sup>१२</sup>शांख-  
19 त्स्यगोत्रदि । सीरीपुत्रदि । कुलधरस्य पदमेकम् । <sup>१३</sup>चैकायनगोत्रसेनापतिकील-  
णपुत्रसेनापतिअजयपालस्य पदमेकम् । <sup>१४</sup>चैकायनगोत्रसेनापति-  
20 अजयपालपुत्रराउतसोमराजस्य पदमेकम् । कृष्णाचेयगोत्रचौ । <sup>१५</sup>नरसिंहपुत्रपं ।  
आनंदस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि । लाखूकस्य  
21 पदार्हम् । कश्यपगोत्रश्च । देलूणपुत्रदि । पाल्हेकस्य पदार्हम् । भार्गवगो-  
त्रदि । तीकमपुत्रदि । देलूकस्य पदार्हम् । कृष्णाचेयगोत्रदि ।  
<sup>१६</sup>लक्ष्मीवरपुत्र-  
22 दि । सच्जिकस्य पदार्हम् । गौतमगोत्रदि । पापापुत्रदि । रीक्ष-  
कस्य पदार्हम्<sup>१७</sup> । शाण्डिल्यगोत्रदि । <sup>१८</sup>लक्ष्मीवरपुत्रदि । वाहस्य  
पदार्हम् । <sup>१९</sup>शांखस्यगोत्रदि ।

<sup>१</sup> Read वह्निक्लृप्ता<sup>१</sup>.<sup>२</sup> Read वैशाख.<sup>३</sup> च looks like घ.<sup>४</sup> Read एकम् throughout the inscription.<sup>५</sup> Read अर्धम् throughout the inscription.<sup>६</sup> Read चैकायन.<sup>७</sup> Read पदार्हम्.<sup>८</sup> Read समावासे.<sup>९</sup> Read पितृमन्त्र.<sup>१०</sup> Read शाखा<sup>१०</sup>.<sup>११</sup> Read शिष्ट.<sup>१२</sup> Read शिष्ट.<sup>१३</sup> Read लक्ष्मीवर.<sup>१४</sup> Read लक्ष्मीवर.<sup>१५</sup> Read संवत्.<sup>१६</sup> Read संवत्.<sup>१७</sup> Read निम्न<sup>१७</sup>.<sup>१८</sup> Read शांख.<sup>१९</sup> Read लक्ष्मीवर.<sup>२०</sup> Read शांख.



- 23 'पवणाहपुत्रहि । गङ्गाधरस्य पदार्हम् । कश्यपगोत्रच । गाल्हणपुत्रचौ ।  
कान्दूकस्य पदार्हम् । वाभ्रव्यगोत्र(1)पं । आल्हणपुत्रहि । धेल्हणस्य  
पदार्हम् । भ-
- 24 रद्दाजगोत्रहि । पुरुषोत्तमपुत्रहि । हरेः पदार्हम् । भरद्वाजगोत्रहि ।  
अवसरपुत्रचौ [1\*] गौतमस्य पदार्हम् । कश्यपगोत्रहि । नारायण-  
पुत्रचौ । वा-
- 25 हुलस्य पदार्हम् । कश्यपगोत्रहि [1\*] विमलादित्यपुत्रहि । पाल्हूकस्य पदा-  
र्हम् । कृष्णाचेयगोत्रहि । तीकवपुत्रचौ<sup>2</sup> । देल्हाकस्य पदार्हम् ।  
गौतमगो-
- 26 चहि । गयाधरपुत्रचौ । धरणीधरस्य पटार्हम्<sup>3</sup> । वसिष्ठगोत्रहि । 'जग-  
धरपुत्रचौ । वाल्हूकस्य पटार्हम्<sup>4</sup> । वसिष्ठगोत्रहि । नारायणपुत्र-  
हि । रिसिकस्य प-
- 27 दार्हम् । 'कौत्सगोत्रहि । जगोत्रच । वाङ्मूकस्य पदार्हम् । 'सौख्यवसगो-  
त्रहि [1\*] गोविन्दपुत्रहि । आल्हेकस्य पदार्हम् । गौतमगोत्रहि ।  
नागश-
- 28 र्थपुत्रचौ । धरणीवरस्य<sup>5</sup> पदार्हम् । 'परासरगोत्रहि । लाह[ड]पुत्रहि ।  
पीथूकस्य पदार्हम् । कृष्णाचेयगोत्रहि । वाल्हेपुत्रहि । ल-
- 29 'ज्मीधरस्य पदार्हम् । गौतमगोत्रहि । गङ्गाधरपुत्रहि । <sup>10</sup>दा[यो]कस्य  
पदार्हम् । भार्गवगोत्रहि । दामोदरपुत्रदी । महो-

*Second Plate; First Side.*

- 30 धरस्य पदार्हम् । <sup>11</sup>परासरगोत्रहि । नारायणपुत्रहि । विश्वरूपस्य  
पदार्हम् ॥ <sup>12</sup>कौत्सिकगोत्रहि । नागशर्मापुत्रहि । दामोदरस्य  
पदार्हम् । <sup>13</sup>वसिष्ठगोत्र-
- 31 हि । दामोदरपुत्रहि । पद्मनाभस्य पदार्हम् । <sup>14</sup>परासरगोत्रहि । विश्वा-  
धरपुत्रचौ । पाल्हूकस्य पदार्हम् । कश्यपगोत्रहि । पाल्हूपुत्रहि ।  
वाल्हणस्य पदार्हम् ।

<sup>1</sup> Read perhaps better परिणाह.

<sup>2</sup> Read चौ.

<sup>3</sup> Read पदार्हम्.

<sup>4</sup> Read जगधर.

<sup>5</sup> Read पदार्हम्.

<sup>6</sup> Read सौख्यवस.

<sup>7</sup> The 'k' of 'कौत्स' looks like 'ch'.

<sup>8</sup> Read धरणीधरस्य.

<sup>9</sup> Read परासर.

<sup>10</sup> Read परासर.

<sup>11</sup> The 'v' in 'दायो' is badly formed.

<sup>12</sup> Read वसिष्ठ.

<sup>13</sup> Read परासर.

<sup>14</sup> Read कौत्सिक.



- 32 कृष्णाचेयगीचदि । चतुर्भुजपुचदि । दामोदरस्य पदमेकम् । मांडव्यगीचदि ।  
भास्करपुचदि । गाल्हेकस्य पदार्हम् । कश्यपगीचदि । नारायण-
- 33 पुचचौ । वामनस्य पदार्हम् । <sup>1</sup>शांक्त्यगीचदि । <sup>2</sup>रिषिपुचदि । जाल्हेकस्य  
पदार्हम् । कश्यपगीचचौ । आल्हणपुचचौ । देहुलस्य पदार्हम् ।  
कश्यपगीचदि । देव-
- 34 व्रतपुचदि । वासुदेवस्य पदमेकम् । कश्यपगीचदि । माल्हेपुचचौ ।  
देवदत्तस्य पदमेकम् । <sup>3</sup>परासरगीचदि । श्रीधरपुचदि । रामस्य  
पदमेकम् । कौण्डि-
- 35 स्यगीचदि<sup>4</sup> । देलूपुच(1)चौ । <sup>5</sup>आल्लूकस्य पदमेकम् । (एक।) वसिष्ठगीचदि ।  
श्रीधरपुचदि । रील्लूकस्य पदमेकम् । कश्यपगीचदि । नाटपुचदि ।  
गङ्गाधरस्य पदमेकम् । प-
- 36 रासरगीचदि<sup>6</sup> । नाहिलपुचदि । देककस्य पदार्हम् । वल्लगीचदि ।  
गोल्हेपुचदि । हरिशर्माणः पदार्हम् । गौतमगीचदि । कनसामि-  
पुचदि । जैतेकस्य पदचतुर्थान्सः<sup>7</sup> । गौ-
- 37 तमगीचदि । कटूपुचचौ । महिंदस्वामिनः पदार्हम् । कृष्णाचेयगीचदि ।  
माल्हापुचदि । लक्ष्मीधरस्य पदार्हम् । कृष्णाचेयगीचदि । माल्हा-  
पुचदि । पीयूकस्य पदार्हम् । चन्द्रा-
- 38 चेयगीचदि । जाहुलपुचदि । मनोरथस्य पदार्हम् । कश्यपगीचदि ।  
वामनपुचदि । नारायणस्य पदार्हम् । <sup>8</sup>वधुलगीचदि । वराह-  
पुचचौ । रील्हेकस्य पदार्हम् । गौ-
- 39 तमगीचदि । कनसामिपुचदि । लाखूकस्य पदचतुर्थान्सः<sup>9</sup> । गौतमगीचदि ।  
महिंदस्वामिपुचदि । पञ्जूनस्य<sup>10</sup> पदचतुर्थान्सः<sup>11</sup> । गौतमगीचदि ।  
महिंदस्वामिपुचदि [1<sup>2</sup>] गोविंद-
- 40 स्य पदचतुर्थान्सः<sup>13</sup> । वल्लगीचदि । कोकापुचदि । वासुदेवस्य पदार्हम् ।  
कृष्णाचेयगीचदि । <sup>14</sup>विस्वरूपपुचदि । रीसडस्य पदार्हम् । कौत्स-  
गीचदि । सोलपुचदि । वाळस्य पदार्ह-

<sup>1</sup> Read सांक्त्य.<sup>2</sup> Read कौण्डि.<sup>3</sup> Read चतुर्थीयः.<sup>4</sup> Read पञ्जूनस्य.<sup>5</sup> Read क्षत्रि.<sup>6</sup> *Alld looks like Alldra.*<sup>7</sup> Read वधुल.<sup>8</sup> Read चतुर्थीयः.<sup>9</sup> Read परासर.<sup>10</sup> Read परासर.<sup>11</sup> Read चतुर्थीयः.<sup>12</sup> Read विस्वरूप.



- 41 म । कश्यपगोत्रदि । देवशर्मापुत्रचौ । <sup>1</sup>आल्लूकस्य पदार्हम् । <sup>2</sup>वसिष्ठ-  
गोत्रदि । हरिपुत्रदि । सुभंकरस्य<sup>3</sup> पदार्हम् । पाणिनिगोत्रपं ।  
महाणंदपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाणंदपुत्रपं । नारायणस्य पदमेकम् ।  
कश्यपगोत्रपं । जाडूपुत्रठ । [दिवदत्त]स्य पदमेकम् । वसिष्ठगोत्रदि ।  
कामेपुत्रदि । [धि?]डू-
- 43 कस्य पदमेकम् । <sup>4</sup>त्रैकायनगोत्रदि । मधुसूदनपुत्रदि । वक्रराजस्य पद-  
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य<sup>5</sup> पदमेकम् ।  
भार्गवगोत्रचौ । ब्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-  
धरस्य पदमेकम् । गौतमगोत्रदि । <sup>6</sup>भवणसामिपुत्रदि । देवहस्य  
पदमर्हम् [1] कु[ल]गो-
- 45 त्रदि । सीलणपुत्रदि । आल्लूकस्य पदार्हम् । भरद्वाजगोत्रदि । हरि-  
पुत्रदि । माधवस्य पदार्हम् । शाण्डिल्यगोत्रदि । तीकवपुत्रदि ।  
धामदेवस्य पदचतुर्थान्सः<sup>7</sup> [1\*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्सः<sup>8</sup> । तथा भ्रातृदि । गोविंदस्य पदचतुर्थान्सः<sup>9</sup> ।  
तथा भ्रातृदि [1\*] केशवस्य पदचतुर्थान्सः<sup>10</sup> । भार्गवगोत्रदि [1\*]  
विष्णुपुत्रदि । वासुदेवस्य प-
- 47 दार्हम् ॥<sup>11</sup> । गार्ग्यगोत्रदि । <sup>12</sup>परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्हम् ।  
भार्गवगोत्रव्य<sup>13</sup> । महासाणपुत्रचौ । वाल्मेकस्य पदार्हम् । उप-  
मन्युगोत्रदि । ब्रह्म-
- 48 पुत्रदि । वावणस्य<sup>14</sup> पदार्हम् । भार्गवगोत्रदि । <sup>15</sup>महाशर्मदि [1\*] देवर्षेः  
पदार्हम् । कश्यपगोत्रदि । भोगादित्यपुत्रदि । <sup>16</sup>रिपेः पदार्हम् ।  
उपमन्युगोत्रदि । <sup>17</sup>रिपि-
- 49 पुत्रदि । विश्वरूपस्य पदार्हम् । गौतमगोत्रविलोचनपुत्रदि । नामदेवस्य  
पदार्हम् । कश्यपगोत्रदि । <sup>18</sup>गोविंदपुत्रदि । मधुसूदनस्य<sup>19</sup> पदार्हम् ।  
शाण्डि-

<sup>1</sup> *Alha* looks like *Alha*.<sup>2</sup> Read त्रैकायन.<sup>3</sup> Read चतुर्थीः.<sup>4</sup> Read दि.<sup>5</sup> Read शपेः.<sup>6</sup> Read मधुसूदनस्य.<sup>7</sup> *ड* looks like *पु*.<sup>8</sup> Read सुभंकरस्य.<sup>9</sup> Dele ॥.<sup>10</sup> Probably रावणस्य.<sup>11</sup> Read क्षपि.<sup>12</sup> Read सुभंकरस्य.

Perhaps भवणसामि.

Read परपु.

Probably महाशर्मपुत्र.

Read गोविन्द.



- 50 ल्यगोत्रदि । विश्वरूपपुत्रदि । पीयूकस्य पदार्हम् । भार्गवगोत्रदि ।  
महीधरपुत्रदि । तीकवस्य पदार्हम् । शाण्डिल्यगोत्रदि । विश्व-  
रूपपुत्रदि । लाखूक-
- 51 स्य पदार्हम् । भरद्वाजगोत्रदि । कपिलेश्वरपुत्रदि । प्रभाकरस्य पदा-  
र्हम् । भार्गवगोत्रदि । सीरीपुत्रदि । लाहडस्य पदार्हम् ।  
दार्ढ्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीयनस्य पदमेकम् । धौम्यगोत्रदि । वायीपुत्रचौ । केशवस्य पदमेकम् ।  
गौतमगोत्रदि । सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्ढ्य-  
च्युतगोत्रचौ । जालूपुत्रचौ । रि-
- 53 सिकेशस्य<sup>1</sup> पदमेकम् । चन्द्रावेयगोत्रदि । सोमदेवपुत्रपं । मालूकस्य  
पदमेकम् । धौम्यगोत्रदि । असधरपुत्रदि । वीठुकस्य पदमेकम् ।  
भार्गवगोत्राह<sup>2</sup> । भायिलपु-
- 54 त्रदि । लाखूकस्य पदमेकम्<sup>3</sup> । कश्यपगोत्रदि । सुभाकरपुत्रदी । रालू-  
कस्य पदमेकम् । वसिष्ठगोत्रदि । पाणिनिपुत्रदि । गङ्गाधरस्य  
पदमेकम् । चैकायनगोत्रवसू-
- 55 पालपुत्रदि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रदि । गोविंदपुत्रदि [1\*]  
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रवि<sup>4</sup> । आल्लणपुत्रदि । विजय-  
सीहस्य पदमेकम् । परास-
- 56 रगोत्रदि । विद्यावरपुत्रचौ । वालूकस्य पदार्हम् । कश्यपगोत्रदि ।  
देवेश्वरपुत्रदि । वावणस्य<sup>5</sup> पदार्हम् । कश्यपगोत्रदि । नारायणपुत्रदि ।  
जगधरस्य<sup>6</sup> पदार्हम् । भा-
- 57 र्गवगोत्रचौ । गंगूपुत्रचौ [1\*] गोविंदस्य पदार्हम् । गौतमगोत्रदि ।  
मवसूदनपुत्रदि । देऊकस्य पदार्हम् । धौम्यगोत्रदि [1\*]  
रिषिपुत्रदि । पुरुषोत्तमस्य पदार्हम् । वसिष्ठगो-
- 58 त्रदि । नारायणपुत्रदि । दिवाकरस्य पदार्हम् । वसिष्ठगोत्रदि । राम-  
चन्द्रपुत्रदि । वासुदेवस्य पदार्हम् । कुल्लगोत्रदि । वासधरपुत्रदि ।  
पालूकस्य पदार्हम्<sup>7</sup> । कणावे-

<sup>1</sup> Read गौतमगोत्र.<sup>2</sup> Read भार्गवगोत्रदि.<sup>3</sup> Read चैकायन.<sup>4</sup> Read विद्याधर.<sup>5</sup> गौ looks like *gō*.<sup>6</sup> Read वसिष्ठ.<sup>7</sup> Read वसिष्ठ ; *śāṣa* looks like *pfā*.<sup>8</sup> Read सुभंकर.<sup>9</sup> Read पदमेकम्.<sup>10</sup> Read वि.<sup>11</sup> Probably रावणस्य.<sup>12</sup> Read मवसूदन.<sup>13</sup> The *śāṣa* of वसिष्ठ looks like *pfā*.<sup>14</sup> This is a corruption of दूषीकेश.<sup>15</sup> Read सुभाकर.<sup>16</sup> Read पराशर.<sup>17</sup> Read जगधरस्य.<sup>18</sup> Read धौम्य.<sup>19</sup> Read पदार्हम्.



- 59 यगोचडि । जाहडपुचडि । मवसूदनस्य<sup>1</sup> पदाईम् । 'गार्ग्योचडि ।  
 'परासरपुचडि । वेदस्य पदाईम् । 'पसिष्ठगोचडि । गङ्गाधरपुचडि ।  
 मवसूदनस्य<sup>2</sup> पदाईम् [1\*] अत्रि-  
 60 गोचडि । केशवपुचडि । रिसिकेसस्य<sup>3</sup> पदाईम्\* । शाण्डिल्यगोचडि ।  
 चंद्रादित्यपुचडि । विश्वाधरस्य पदाईम् । कश्यपगोचठ । शर्मादि-  
 त्वपुचरा । हालस्य पदमे-

*Second Plate; Second Side.*

- 61 कम । भरद्वाजगोचना । नारायणपुचना । लक्ष्मीधरस्य पदमेकम् ।  
 प्रतीहारान्वये रा । जाहडपुचरा । महिलूकस्य पदद्वयम् । 'कौमिक-  
 गोचमहीपालपुचडि । वामदेवस्य प-  
 62 दाईम् । कश्यपगोचपं । नरसिंहपुचपं । केशवस्य पदाईम् । 'ययुर्वेद-  
 चरणे ॥ भरद्वाजगोचपं । 'आनंदपुचप ॥ पं । देवशर्माणः पदद्वयम्<sup>10</sup> ।  
 भरद्वाजगोचप । गासलपुचडि । ज-  
 63 यशर्माणः पदमेकम् । भरद्वाजगोचप । गासलपुचडि । माल्लूकस्य  
 पदमेकम् । कश्यपगोचडि । आल्लणपुचपमि । कुलादित्यस्य  
 पदमेकम् । भरद्वाजगोचडि । अस-  
 64 धरपुच(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगोचपं । पाल्लणपुचडि [1\*]  
 सीमेकस्य पदमेकम् । कौल्लगोचपं । पीथनपुचडि । असधरस्य  
 पदमेकम् । 'परासरगोचडि । सीमद-  
 65 त्तपुचचौ । श्रीनिवासस्य पदमेकम् । गौतमगोचडि । सूपटपुचपं । चौमु-  
 जस्य पदमेकम् । गौतमगोचचौ [1\*] सुजपुचपं । पृथ्वीधरस्य  
 पदमेकम् । भरद्वाजगोचपं । पुरुषो-  
 66 त्तमपुचपं । गागीकस्य पदमेकम् । चन्द्राचेयगोचदी । अभिनंदपुचदी ।  
 विद्यानंदस्य पदमेकम् । चन्द्राचेयगोचदी । अभिनंदपुचदी ।  
 धर्मानंदस्य<sup>12</sup> पदमेकम् । 'वैकायनगोच-

<sup>1</sup> Read मवसूदनस्य.

<sup>2</sup> Read वसिष्ठ.

<sup>3</sup> Read कौमिक.

<sup>4</sup> There seems to be a mistake in आनंदपुचप ॥ पं ।

<sup>5</sup> Read परासर.

<sup>6</sup> Read गोच.

<sup>7</sup> Read मवसूदनस्य.

<sup>8</sup> Read ययुर्वेद.

<sup>9</sup> Read धर्मानंदस्य.

<sup>10</sup> Read परासर.

<sup>11</sup> See page 162, note 2.

<sup>12</sup> Read द्वयम्.

<sup>13</sup> Read वैकायन.



- 67 सेनापतिअजयपालपुत्रदि । महाराजस्य<sup>1</sup> पदमेकम् । वैकायनगीचसेनापति-  
अजयपालपुत्रदि । वज्रराजस्य पदमेकम् । कौसिकगीचदी ।  
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगीचदि । रत्नेश्वरपुत्रदि । मालावरस्य<sup>2</sup> पदमेकम् ।  
कश्यपगीचदि । जाल्हणपुत्रदि । महि[ध]रस्य<sup>3</sup> पदमेकम् । वल-  
गीचदि । तील्हपुत्रपि<sup>4</sup> । सल-
- 69 खणेकस्य पदद्वयम्<sup>5</sup> । परासरगीचपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् ।  
परासरगीचपं । महुलपुत्रपं । कीठणस्य पदमेकम् । वसिष्ठगीचदि ।  
गयाधरपु-
- 70 चदि । लालिस्सुपटयो[:<sup>6</sup>] प[द]मेकम् । वलगीचदि । सुपटपुत्रदि ।  
वरणीधरस्य<sup>7</sup> पदमेकम् । वलगीचदी । कमलासनपुत्रदी । गोठस्य  
पदमेकम् । माहुलगीचदि । वा-
- 71 छिलपुत्रदी । मनादित्यस्य पदमेकम् । परासरगीचकृष्णशर्मपुत्रअग्नि ।  
जयशर्मणः पदमेकम् । वसिष्ठगीचदि । गासलपुत्रभानिकस्य  
पदमेकम् । भरहा-
- 72 जगीचदि । कील्हणपुत्रदि । दामोदरस्य पदमेकम् । वसिष्ठगीचदी ।  
धानूपुत्रदी । नीलकंठस्य पदमेकम् । शांक्त्यगीचदि । लखगादि-  
त्यपुत्रदेऊकस्य पदमे-
- 73 कम । भरहाजगीचदि । गयाधरपुत्रदि । देवर्षि(i)दि । वावण<sup>8</sup> ।  
दि । वेदू [i<sup>9</sup>] एषां पदमेकम् । भौद्रव्यगीचदिवेदश्रीमहसुपुत्र-  
श्रीचियमीलूकस्य पदार्हम् ।
- 74 कश्यपगीचपं । सुरोत्तमपुत्रदि । लक्ष्मीधर । दि । धरणीधर । तथा  
दि । देवशर्मपुत्रदि । गानू । एषां पदमेकम् ।  
वलगीचदिवेदश्रीअजैपुत्रदि<sup>10</sup> । ऊहडस्य पदार्हम् ।
- 75 भरहाजगीचदि । देवशर्मपुत्रदि । नरोत्तमस्य पदार्हम् । कश्यपगीचदि । पाल्हण-  
पुत्रदि । गाल्हणस्य पदार्हम् । परासरगीचदि । असधरपुत्रदि । पीथनस्य  
पदार्हम् ॥

<sup>1</sup> Read महाराजस्य.<sup>2</sup> Read मालाधरस्य.<sup>3</sup> Read वयम्.<sup>4</sup> The alpha of वसिष्ठ looks like pfa.<sup>5</sup> Read परासर.<sup>6</sup> Read सांक्त्य.<sup>7</sup> Probably विपेदित्री.<sup>8</sup> Read वैकायण.<sup>9</sup> Read महीधरस्य.<sup>10</sup> Read परासर.<sup>11</sup> The alpha of वसिष्ठ looks like en.<sup>12</sup> Read लखगादि.<sup>13</sup> Read परासर.<sup>14</sup> Read कौशिक.<sup>15</sup> Read पं.<sup>16</sup> Read धरणीधरस्य.<sup>17</sup> Probably वयम्.



- 76 गौतमगीचदि । व[स्]पुचदि । पीठुकस्य पदार्धम् । भरद्वाजगीचदि ।  
पवणाहपुचदि । सूडस्य पदार्धम् । <sup>1</sup>उपमन्यगीचदि । नाटेपुचपं ।  
श्रीधरस्य पदार्धम् । भरद्वाजगी-
- 77 चदि । आल्हणपुचदि । नारायणस्य पदार्धम् । <sup>2</sup>परासरगीचदि । ब्रह्म-  
पुचदि । भाभूकस्य पदार्धम् । वत्सगीचदि । लक्ष्मीधरपुचपं ।  
जाल्हुकस्य पदार्धम् । भरद्वाजगीचदि । म-
- 78 ह्रीधरपुचदी । महाधरस्य<sup>3</sup> पदार्धम् । शाण्डिल्यगीचपं । गागेपुचदी  
जागूकस्य पदार्धम् । भार्गवगीचदि । हरिदत्तपुचदि । सीरीकस्य  
पदार्धम् । <sup>4</sup>कौसिकगीचदि । सोमदे-
- 79 वपुचदि । श्रीधरस्य पदार्धम् । अचिगीचदि । नारायणपुचदि ।  
जाहडस्य पदार्धम् । अचिगीचदि । नारायणपुचदि । धरणी-  
धरस्य पदार्धम् । भरद्वाजगीचदि । लखनण-<sup>5</sup>
- 80 पुचदि । गाल्हुकस्य पदार्धम् । <sup>6</sup>कौण्डिन्यगीचदि । श्रीधरपुचदि । मधु-  
कस्य पदार्धम् । <sup>7</sup>वौधायनगीचदि । पाल्हुपुचदि । दामरस्य  
पदार्धम् । <sup>8</sup>परासरगीचदि । पद्माक-
- 81 रपुचदि । मालाधरस्य पदार्धम् । <sup>9</sup>परासरगीचदि । पद्माकरपुचदि ।  
विद्याधरस्य पदार्धम् । <sup>10</sup>कौण्डिन्यगीचदि । दिवाकरपुचदि । भास्कर-  
स्य पदार्धम् । शाण्डिल्यगी-
- 82 चसीमेश्वरपुचदि [1\*] शिवादित्यस्य पदार्धम् ॥ <sup>11</sup>कस्यपगीचदि । केशवपुचदि ।  
चक्रस्वामिनः पदार्धम् । कौशिकगीचदि<sup>12</sup> । गोहडपुचदि [1\*] वीकयस्य  
पदार्धम् ॥ वत्सगीचश्री [1\*] वामदेवपुचदि । पीथूक-
- 83 स्य पदार्धम् । <sup>13</sup>कौसिकगीचगोहडपुचदि । माल्हुकस्य पदार्धम् ॥  
• <sup>14</sup>कस्यपगीचविस्वरूपपुचदि । दिवाकरस्य पदार्धम् ॥ व[स्]गीचकी-  
र्तिधरपुचदि । सांगमस्य पदार्धम् ॥ <sup>15</sup>परासरगीचसीमे-
- 84 श्वरपुचच । भाभूकस्य पदार्धम् ॥ <sup>16</sup>कस्यपगीचसूल्हणपुचदि [1\*] लालिकस्य  
पदार्धम् ॥ गौतमगीचजयसर्गपुचदि<sup>17</sup> [1\*] भावसर्गणः<sup>18</sup> पदार्धम् ॥  
<sup>19</sup>परासरगीचदि । भास्करपुचदि । वाल्हुकस्य पदार्धम् ॥

<sup>1</sup> Read उपमन्य.<sup>2</sup> Read कौशिक.<sup>3</sup> Read वौधायन.<sup>4</sup> Read कस्यप.<sup>5</sup> Read कस्यपगीचविस्वरूप.<sup>6</sup> Read 'सर्ग'.<sup>7</sup> Read परासर.<sup>8</sup> Read लखण.<sup>9</sup> Read परासर.<sup>10</sup> Read कौशिकगीचदि.<sup>11</sup> Read परासर.<sup>12</sup> Read 'सर्ग'.<sup>13</sup> Read मङ्गीधरस्य.<sup>14</sup> Read कौण्डिन्य.<sup>15</sup> Read कौण्डिन्य.<sup>16</sup> Read कौशिक.<sup>17</sup> Read कस्यप.<sup>18</sup> Read परासर.



- 85 'मौहिल्यगोचदि । तीकमपुचचि । धरणीधरस्य पदार्हम् ॥ 'कौसिकगोच-  
दि । वीलूपुचपं । केशवस्य पदार्हम् ॥ 'कोशिकगोचदि [1\*] पाल्हू-  
पुच[दि] । कल्लेकस्य पदार्हम् । भारद्वाजगोचदि । 'सुभंकर-  
86 पुचदि [1\*] देवेश्वरस्य पदार्हम् ॥ 'कश्यपगोचदि [1\*] धरणीधरपुचदि ।  
नारायणस्य पदार्हम् ॥ 'मौनसगोचदि । नारायणपुचदि । विद्याधरस्य  
पदार्हम् ॥ भारद्वाजगोचगीठपुचचौ । लाहडस्य पदार्हम् ॥  
87 गौतमगोचदेवशर्मपुचदि । जाल्हूकस्य पदार्हम् ॥ 'साकल्यगोचति ।  
महेश्वरपुच(1)दि [1\*] गा[गू]कस्य पदार्हम् ॥ भरद्वाजगोचठ ।  
माधवपुचठ । लाहडस्य पदमेकम् । 'परामरगोचदी । देव-  
88 नाभपुचदी । जैतनाभस्य पदमेकम् । कश्यपगोचदि । वलपुचदि ।  
महोदधरस्य पदार्हम् । कश्यपगोचदि । नागशर्मपुचदि । विद्या-  
धरस्य पदार्हम् । मौहिल्यगो-  
89 चदि । 'रिषिपुचदि । दामरस्य पदार्हम् । कृष्णात्रेयगोचदि । सोनड-  
पुचदि । रासलस्य पदार्हम् । शाण्डिल्यगोचति ।  
10 'मालावरपुचति । वाल्हेकस्य पदार्हम् । जीव-  
90 न्तायनगोचदि । 11 सुभादित्यपुचपं । देल्हस्य पदार्हम् । शाण्डिल्यगोचति ।  
आल्हीपुचति । माल्हणस्य पदार्हम् । शाण्डिल्यगोचति । आल्ही-  
पुचति । साल्हणस्य पदार्हम्-  
91 म । कश्यपगोचच । श्रीधरपुचच । यशोधरस्य पदार्हम् । भरद्वाजगो-  
चदि । माढूपुचदि । रील्हूकस्य पदार्हम् । 12 लौगाचगोचदि ।  
गोपतिपुचदि । पीथूकस्य प-  
92 दार्हम् । कश्यपगोचचौ । केशवपुचचौ । राल्हेकस्य पदार्हम् । भर-  
द्वाजगोचदि । माढूपुचदि । देल्हकस्य पदार्हम् । मार्वगोच-  
दि । [ग • पुच]-13

\* Read मौहिल्य.

\* Read कौशिक.

\* Read सुभंकर.

\* Read कश्यप.

\* Read पदार्हम्.

\* Read साकल्य.

\* Read परामर.

\* Read सचि.

\* Read पदार्हम्.

10 Read मालावर.

11 Read सुभादित्य.

12 Read लौगाचि.

13 The lower portion of the last four aksharas is gone. The two first may be Gāgā, Gāngā, or Gāgā; the anuvāda may be an accidental dot.



[illegible]

E. HULTZBOM.

SCALE 8.

From Impressions by Dr. A. Führer.

Pharm., B. L. O., Calcutta.







## Third Plate.

- 93 [चौ<sup>1</sup>] कुलधर<sup>1</sup> । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-  
आनंद<sup>2</sup> । तथा पुत्रमाधव । <sup>3</sup>विष्णुवृद्धिगोत्रचौ । लाहडपुत्रदि ।  
सोमेश्वर । <sup>4</sup>परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पञ्ज । दर्भिगोत्रदि । गोसेपुत्रदि । वासुदेव । तथा भ्रातृ-  
वाल्हण<sup>5</sup> । दर्भिगोत्रदि । गोधणपुत्रमारायण<sup>6</sup> । दर्भिगोत्रदि ।  
गल्हेपुत्रदि । आनंद ।
- 95 गीतमगोत्रति । सीलेपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-  
पुत्रति । देवधर । गर्मगोत्रदि । पीयनपुत्रदि । कृके ।  
<sup>7</sup>वंपुलगोत्रदि । सीलेपु-
- 96 चसाल्हे । उपमन्युगोत्रदि । श्रीपालपुत्रदि । साल्हे । कश्यपगोत्रति ।  
वीठुपुत्रति । मालाधर । गीतमगोत्रति । देवधरपुत्रति ।  
सतानंद<sup>8</sup> । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गीतमगोत्रति । साल्हेणपुत्रति । वाऊ । मौनस-  
गोत्रदि । <sup>9</sup>खल्हेणपुत्रदि । सांतट<sup>10</sup> । भरद्वाजगोत्रदि । <sup>11</sup>हिरा-  
दित्यपुत्रदि । कुंडण । कौत्सगोत्र(1)-
- 98 दि । उत्तरादित्यपुत्रदि । साभू । भरद्वाजगोत्रदि । देल्हेणपुत्रदि ।  
रैधे<sup>12</sup> । कश्यपगोत्रदी । लाहडपुत्रदि । मालाधर । <sup>13</sup>शांक्त्य-  
गोत्रदि । लक्ष्मीधरपुत्रवेदशर्म [1\*]
- 99 वल्सगोत्रदी । सीटेपुत्रदि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।  
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [1\*] सीमे । वल्सगोत्र-  
दि । राघवपुत्रदि । रिसि-<sup>14</sup>
- 100 केश । तथा भ्रातृदि । गयाधर । गर्मगोत्रदि । रामपुत्रपं । गदा-  
धर । भरद्वाजगोत्रपं । <sup>15</sup>कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।  
सीमेपुत्रपं । केशव । <sup>16</sup>कश्यपगोत्रपं । यशदे-

<sup>1</sup> The first *akṣara* looks like *trō*; possibly to be read *trō*. The *akṣara* *ku* is badly formed and looks like *pu*. With this name begins a separate list, comprising the names of 82 persons.

<sup>2</sup> Read आनन्द.

<sup>3</sup> Read विष्णुवृद्धि. The *akṣara* *shu* looks like *shari*.

<sup>4</sup> Read परासर.

<sup>5</sup> Perhaps राघव.

<sup>6</sup> Read नारायण.

<sup>7</sup> Read वंमुल.

<sup>8</sup> Read सतानन्द.

<sup>9</sup> Read सुल्हण.

<sup>10</sup> Perhaps सांभट.

<sup>11</sup> Read हौरादित्य.

<sup>12</sup> [Compare the modern रघौ.—G. Bühler.]

<sup>13</sup> Read सांक्त्य.

<sup>14</sup> See page 162, note 3.

<sup>15</sup> The *akṣara* *shu* looks like *pu*.

<sup>16</sup> Read यशदीव.



- 101 वपुत्रपं । अजौ । <sup>1</sup>शांक्त्यगोत्रचौ । माल्लूपुत्रचौ [1\*] गोविंद ।  
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । <sup>2</sup>परासरगोत्रति ।  
रुद्रपुत्रति । क्षीतू । कश्यपगोत्रदि । चक्रस्वामि-
- 102 पुत्रदि । आमदेव । <sup>3</sup>परासरगोत्रति । धानूपुत्रति । गांगू । कात्या-  
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । <sup>4</sup>शांक्त्यगोत्रचौ ।  
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [1\*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रदि । सीधनपुत्रचौ ।  
लाहड । मौनसगोत्रचौ । रासलपुत्रदि । नारायण । कृष्णाचेय-  
गोत्रदि । निम्बरयपुत्रदि । वेदू ।
- 104 कश्यपगोत्रदि । गयाधरपुत्रदि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।  
देदे । जातूकर्णगोत्रदि । सूपटपुत्रदि । राजे । <sup>5</sup>कौसिकगोत्रति ।  
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 <sup>6</sup>कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । <sup>7</sup>कौसिकगोत्रच । देव-  
धनपुत्रदि । श्रीकर । <sup>8</sup>कौसिकगोत्रदि । दिनकरपुत्रदि ।  
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । <sup>9</sup>शांक्त्यगोत्रदि । वाळपुत्रदि । केशव । वसे-  
गोत्रति । महादेवपुत्रति । पदुमे । गर्मगोत्रठ । आभट-  
पुत्रगै<sup>10</sup> । लोलिक । भरद्वाजगोत्र-
- 107 दि । आल्हणपुत्रदि । राल्लू<sup>11</sup> । कश्यपगोत्रति । वत्सराजपुत्रति ।  
स्वांभू । मौदल्यगोत्रदि । रुद्रपुत्रति । सीज । गर्मगोत्रदी ।  
माघपुत्रच । शकुनादित्य । भरद्वाजगोत्र-
- 108 प । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रआल्हूपुत्रसाल्हण । भर-  
द्वाजगोत्रपं । विद्याधरपुत्रप । वाळू । वसिष्ठगोत्रदि । जागर्षि-  
पुत्रकील्हण । (एक।) वसिष्ठगोत्रमहे-
- 109 श्वरपुत्रदि । राम । गौतमगोत्रदि । दामीदरपुत्रदि । माल्लू । जीव-  
न्तायनगोत्रदि । जयद्रथपुत्रपं । दाऊ । गौतमगोत्रदि । लक्ष्मी-  
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लालि । कश्यपगोत्रचौ । गोल्हेपुत्रचौ ।  
भद्रेश्वर । वसिष्ठगोत्रदि । <sup>12</sup>दामोदरपुत्रचौ । व्रद्ध । <sup>13</sup>कृ-  
ष्णाचेयगोत्रदि । जयसीहपुत्रचौ । जाग-

<sup>1</sup> Read सांक्त्य.<sup>2</sup> Read परासर.<sup>3</sup> Read सांक्त्य.<sup>4</sup> Read कौशिक.<sup>5</sup> Read कौशिक.<sup>6</sup> Read कौशिक; kau looks like paud.<sup>7</sup> Read सांक्त्य.<sup>8</sup> Read 'ची.<sup>9</sup> Rd/Ad looks like Rd/As.<sup>10</sup> Read दामीदर.<sup>11</sup> The व in कृष्ण looks like प.



- 111 धि । गौतमगोचदि । माधवपुत्रकुले । उपमन्युगोच(1)नागशर्मापुत्ररतन ।  
भरद्वाजगोचदि । आल्हणपुत्रदि । ताल्लू । भरद्वाजगोचदि ।  
गङ्गाधरपुत्रदि । अस-
- 112 धर । भार्गवगोचध । जयद्र[ध]पुत्रति । धर्माधर । कश्यपगोचदेद-  
पुत्रदि । आमदेव । भरद्वाजगोचहरिपुत्रदि । महेश्वर । वंधुलगी-  
चसेलिपुत्रदि । कूल्हण । भ-
- 113 रद्वाजनारायणपुत्रति<sup>1</sup> धरणीधर । भरद्वाजगोचदी । कृष्णपुत्रदि । देवधर ।  
एवं ब्राह्मण ८२ एषां 'समांसत्वे पदत्रिचत्वारिंशदाङ्कतोपि'  
पद ४३ कश्यप-
- 114 गोत्रपं [1\*] गोविंदपुत्रदि । देकु<sup>4</sup> । '[श]क्तित्वगोचदि । बहुधरपुत्रदी ।  
आमदेव । गौतमगोचध । रा[म]पुत्रचौ । कूके ।  
भरद्वाजगोत्रपं । केशवपुत्रपं [1\*] विद्याधर [1\*]
- 115 (व) [1\*] देवीसदी । जाहडपुत्रदी । नागशर्मा । गौतमगोचठ ।  
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां 'समांसत्वे  
'पदपङ्कतोपि पद ६ 'परासरगोचदि । मङ्गा-
- 116 शर्मापुत्रपं । नामशर्मा । 'परासरगोचदि । वील्हणपुत्रदि । जयशर्मा<sup>5</sup> ।  
कृष्णाचेयगोचदेदिपुत्रधर्मानंद । <sup>10</sup>परासरगोचजयशर्मापुत्र(1)हरिशर्मा ।  
एषां पदमेक-
- 117 म । इति मत्वा भवद्भिर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम<sup>11</sup> । तदेता-  
न्यामानमीषां समन्दिरप्राकारान्मनिर्गमप्रवेशान्सर्व्वशनेलुकीससणा-<sup>12</sup>
- 118 <sup>13</sup>स्वमधूकादिभूरुहान्सवनश्चभिनिधानान्सलोद्वाद्याकरान्सगोकुलानपरैरपि सीमा-  
न्तगतैवस्तुभिः<sup>14</sup> संहितान्सवाङ्गाभ्यन्तरादायान<sup>15</sup> भुञ्जानानां क-
- 119 पंतां<sup>16</sup> कषयतां दानाधानविक्रयं वा कुर्व्वतां न केनचि[त्का]चिदाधा क्त-  
व्या<sup>17</sup> । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभावं <sup>18</sup>परिहरीणी-  
यमिदञ्चास्मद्दानमना-

<sup>1</sup> Read भरद्वाजगोचनारायण.<sup>4</sup> Read देक.<sup>7</sup> Read षडङ्क<sup>7</sup>.<sup>10</sup> Read परासर.<sup>13</sup> Read च.<sup>16</sup> Read कर्षयतां क्षययतां.<sup>2</sup> Read समांस<sup>2</sup>.<sup>5</sup> Read संज्ञित.<sup>8</sup> Read परासर.<sup>11</sup> Read तव्यम्.<sup>14</sup> Read सीमान्तगतैवस्तुभिः.<sup>17</sup> Read कर्तव्या.<sup>3</sup> Read 'पदपङ्कतो.<sup>6</sup> Read समांस<sup>6</sup>.<sup>9</sup> Read 'शर्म<sup>12</sup> Read 'सनेलुकीससणा<sup>12</sup>.<sup>15</sup> Read 'दायान्.<sup>18</sup> Read परिहरीणी-



- 120 क्षेत्रमनाहार्यश्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्ष<sup>1</sup> ।  
 पटिं वर्षसहस्राणि<sup>2</sup> स्वर्गं वसति भूमिदः । आच्छेत्ता चानुमन्ता  
 च तान्येव नरके वसत<sup>3</sup> ॥
- 121 'सुमिदानस्व यः कर्त्ता यच्च कारयिता शुविः<sup>4</sup> । पालकश्चानुमन्ता च  
 स्वर्गं<sup>5</sup> गच्छति मानवः ॥ स्वदत्तां परदत्ता<sup>7</sup> वा यो हरति वशुन्-  
 राम<sup>8</sup> । स विष्ठाया<sup>9</sup> क्रिमिभूत्वा पि-
- 122 तृभिः सह मज्जति ॥ सर्वानितान्भाविनः पार्थिवेन्द्राभूयो भूयो याचते  
 रामभद्रः । सामान्योयं धर्मसेतुर्दृष्टाणां काले का[ले] पालनीयो<sup>10</sup>  
 भवद्भिरिति ॥
- 123 सहस्तीयं राज्ञीपरमर्दिदेवत्व<sup>11</sup> मतम्भम । <sup>12</sup>विरचितशुभकम्प्रीदामवास्तव्यवंशः  
 सकलगुणगणानां वैश्व पृथ्वीधराय्यः । आलखदभनि-<sup>13</sup>
- 124 पालस्याज्ञया धर्मलेखी <sup>14</sup>स्मृतललितनिवेशैरक्षरेस्ताम्बपटम्<sup>15</sup> ॥ उत्कीर्णश्च  
 पितलहारपालहणेनेति ॥ मङ्गलमहाय्योः ॥ य ॥

## APPENDIX.

## A.—List of Names of Gōtras.

Atri, ll. 59, 68, 79 (twice).

Bābhavya, l. 23.

Bandhula, ll. 38, 95, 112.

Baudhāyana, l. 80.

Bharadvāja, ll. 18, 20, 23, 24, 45, 51, 61, 62  
 (twice), 63 (twice), 64, 65, 71, 73, 75, 76  
 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100,  
 102, 105, 106, 107, 108 (twice), 111 (twice),  
 112 (twice), 113, 114. Bhāradvāja, ll. 85,  
 86.Bhārgava, ll. 21, 29, 43 (twice), 44, 46, 47,  
 48, 50, 51, 53, 56, 78, 92, 112.

Chandratrēya, ll. 37, 53, 66 (twice).

Darbhi, l. 94 (three times).

Dārḍhyachyuta, ll. 51, 52.

Dhaumya, ll. 52, 53, 57.

Garga, ll. 95, 100, 106, 107. Gārgya, ll. 47,  
 59.Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38,  
 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84,  
 87, 96, 97, 109 (twice), 111, 114, 115.  
 Gōtama, ll. 25, 95.

Jātūkarṇa, l. 104.

Jivantāyana, ll. 89, 109.

Kāśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33  
 (twice), 34, 35, 38, 41, 42, 48, 49, 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.

Kātyāyana, l. 102.

Kaundinya, ll. 34, 80, 81.

Kausika, ll. 30, 61, 67, 78, 82, 83, 85 (twice),  
 104, 105 (three times).

Kautsa, ll. 27, 40, 64, 97.

Kṛishṇatrēya, ll. 20, 21, 25, 28, 32, 37 (twice),  
 40, 58, 89, 103, 110, 116.<sup>1</sup> Read उक्तं च.<sup>2</sup> Read भूमि.<sup>3</sup> Read दत्ता.<sup>4</sup> Read पालनीयो.<sup>5</sup> Read अलखदभनि.<sup>6</sup> Read सहस्राणि.<sup>7</sup> Read शुवि.<sup>8</sup> Read वसुधराम्.<sup>9</sup> Read विष्ठाया.<sup>10</sup> Read कर्मो.<sup>11</sup> Read पटम्.<sup>12</sup> Read वसेत्.<sup>13</sup> Read स्वर्गं गच्छति.<sup>14</sup> Read विष्ठाया क्रिमि.<sup>15</sup> Read 'कर्मो'.<sup>16</sup> Read पटम्.



- Kutsa, II. 44, 58.  
 Laugākshi, I. 91.  
 Māhula, I. 70.  
 Māṇḍavya, I. 32.  
 Maudgalya, II. 73, 85, 88, 107.  
 Mauna, II. 86, 97, 103 (twice).  
 Pāṇini, II. 41, 42.  
 Parāśara, II. 28, 30, 31, 34, 35, 55, 64, 69 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93, 101, 102, 115, 116 (twice).  
 Sāmkṛitya, II. 18, 22, 33, 72, 87, 98, 101, 102, 106, 114.  
 Śaṇḍilya, II. 22, 45, 49, 50, 60, 78, 81, 89, 90 (twice), 96, 100.  
 Saṇḍiravaṣa, I. 27.  
 Sāvārṇya, I. 99.  
 Trāikāyana, II. 19 (twice), 43, 54, 66, 67.  
 Upamanyu, II. 17, 47, 48, 76, 96, 111.  
 Vasē, I. 106.  
 Vasishṭha, II. 26 (twice), 30, 35, 41, 42, 54, 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.  
 Vatsa, II. 36, 40, 68, 70 (twice), 74, 77, 82, 83, 99 (twice), 101.  
 Viśṇuvṛiddha, I. 93.

## B.—List of Names of Men.

- Ābhata, I. 106.  
 Abhinanda, I. 66 (twice).  
 Ajai, I. 74.  
 Ajan, I. 101.  
 Ajayapāla, II. 19, 20, 67 (twice).  
 Āhaṇa, II. 23, 33, 55, 63, 77, 107, 111.  
 Āhi, I. 90 (twice).  
 Āhū, I. 108. *Gen.* Āhūkasya, II. 35, 41.  
 Āmadēva, II. 45, 102, 112, 114.  
 Ānanda, II. 20, 62, 93, 94.  
 Anatapāla, I. 55.  
 Asadhara, II. 53, 63, 64, 75, 111.  
 Avasara, I. 24.  
 Bahudhara, I. 114.  
 Bāhula, I. 24.  
 Bahuladēva, I. 51.  
 [Bhābhū], *Gen.* Bhābhūkasya, II. 77, 84.  
 Bhadrēśvara, I. 110.  
 Bhānika, I. 71.  
 Bhāskara, II. 32, 52, 81, 84.  
 Bhavaṇasāmi (perhaps Bhuvana°), I. 44.  
 Bhāvaśarman, I. 84.  
 Bhāyila, I. 53.  
 Bhōgāditya, I. 48.  
 Bōdbānē, I. 17.  
 Brahman, II. 43, 47, 77, 110.  
 Chakrasvāmin, II. 82, 101.  
 Chandraditya, I. 60.  
 Chaturbhujā, I. 32.  
 Chaubhujā, I. 65.  
 Chhītū, I. 101.  
 Dāmara, II. 80, 89.  
 Dāmōdara, II. 29, 30, 31, 32, 72, 109, 110.  
 Dātū, I. 109.  
 [Dāyī], *Gen.* Dāyikasya, I. 29.  
 Dēda, I. 112.  
 Dēdā, II. 104, 108.  
 Dēdi, I. 116.  
 Dēhula, I. 33.  
 Dēlha, I. 90.  
 [Dēlhā], *Gen.* Dēlhākasya, I. 25.  
 Dēlhaṇa, II. 21, 44, 98.  
 Dēlhū, I. 35. *Gen.* Dēlhūkasya, I. 21.  
 Dēū, II. 97, 114. *Gen.* Dēūkasya, II. 36, 57, 72, 92.  
 Dēvadatta, II. 34, 42.  
 Dēvadhana, I. 105.  
 Dēvadhara, II. 95, 96, 113.  
 Dēvahara, I. 105.  
 Dēvanābha, II. 87, 104.  
 Dēvarshi, II. 48, 73.  
 Dēvaśarman, II. 17, 41, 62, 74, 75, 87, 102.  
 Dēvavrata, I. 33.  
 Dēvēśvara, II. 56, 86.  
 Dēvisa, I. 115.  
 [Dhāndhē], *Gen.* Dhāndhēkasya, I. 18.  
 Dhānū, I. 72.  
 Dharapīdhara, II. 26, 28, 70, 74, 79, 85, 86, 101, 102, 103, 113.  
 Dharmadhara, I. 112.  
 Dharmānanda, I. 66. Dharmāpanda, I. 116.  
 Dhēlhaṇa, I. 23.  
 Dinakara, I. 105.  
 Divākara, II. 58, 81, 83.  
 Gadādadhara, I. 100.  
 Gāgē, II. 78, 92 (?). *Gen.* Gāgēkasya, I. 66.  
 Gāgū, II. 43, 74, 92 (?). *Gen.* Gāgūkasya, I. 87.  
 Gālhaṇa, II. 23, 75.  
 Gālhe, I. 94.



- [Gálhê], *Gen. Gálhêkasya*, l. 32.  
 [Gálhû], *Gen. Gálhûkasya*, l. 80.  
 Gâmê, l. 100.  
 Gaṅgādhara, ll. 23, 29, 35, 54, 59, 95, 99 (twice), 111.  
 Gāṅgû, ll. 57, 102.  
 Gāsala, ll. 62, 63, 71.  
 Gantama, l. 24.  
 Gayādhara, ll. 26, 69, 73, 100, 104, 115.  
 Gôdhapa, l. 94.  
 Gôhnda, ll. 82, 83.  
 Gôlhê, ll. 36, 110.  
 Gôpati, l. 91.  
 Gôsc, l. 94.  
 Gôtha, ll. 70, 86.  
 Gôvinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101, 114.  
 Hala, l. 60.  
 Hari, ll. 24, 41, 45, 104, 112.  
 Haridatta, l. 78.  
 Haridhara, l. 99.  
 Hariśarman, ll. 36, 116.  
 Hîrāditya, l. 97.  
 Hiranya, l. 99.  
 Jādû, l. 42.  
 Jagaddhara, ll. 26, 56.  
 Jāgarshi, ll. 108, 110.  
 Jāgasiha, l. 101.  
 Jagê, l. 27.  
 [Jāgû], *Gen. Jāgûkasya*, l. 78.  
 Jāhaḍa, ll. 59, 61, 79, 115.  
 Jāhula, l. 38.  
 [Jaitê], *Gen. Jaitêkasya*, l. 36.  
 Jaitanābha, l. 88.  
 Jālhaḍa, l. 68.  
 [Jālhê], *Gen. Jālhêkasya*, ll. 27, 33.  
 Jālhû, l. 52. *Gen. Jālhûkasya*, ll. 77, 87.  
 Jayadratha, ll. 109, 112.  
 Jayāpanda, l. 93.  
 Jayasārman, ll. 62, 71, 84, 116 (twice).  
 Jayasiha, l. 110.  
 Kadû, l. 37.  
 Kamalāsana, l. 70.  
 Kāmê, l. 42.  
 Kanāditya, l. 106.  
 Kannasāmi, ll. 36, 39.  
 [Kāndû], *Gen. Kāndûkasya*, l. 23.  
 Kapilésvara, l. 51.  
 Késava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100, 102, 106, 114.  
 Kilhaṇa, ll. 19, 72, 108.  
 Kirtidhara, l. 83.  
 Kirtinābha, l. 104.  
 Kīthaṇa, l. 69.  
 Kôkâ, l. 40.  
 Krishṇa, ll. 100, 113.  
 Krishṇasārman, l. 71.  
 Kûkê, ll. 95, 114.  
 Kuladhara, ll. 19, 93.  
 Kulāditya, l. 63.  
 Kulê, l. 111.  
 Kûlhaṇa, l. 112.  
 Kumārasārman, l. 96.  
 Kuṇḍapa, l. 97.  
 Lābhaḍa, ll. 28, 51, 86, 87, 93, 98, 103.  
 Lakhana, l. 79.  
 Lākhaṇa, l. 93.  
 Lakhapāditya, l. 72.  
 [Lākhû], *Gen. Lākhûkasya*, ll. 20, 39, 50, 54.  
 Lakshmidhara, ll. 21, 22, 28, 37, 47, 61, 74, 77, 98, 108, 109.  
 Lālê, ll. 70, 110. *Gen. Lālêkasya*, l. 84.  
 Lēhaḍa, l. 18.  
 Lōlika, l. 106.  
 Mādhava, ll. 45, 87, 93, 111.  
 Mādḥû, ll. 91, 92.  
 Madhuka, l. 80.  
 Madhusûdana, ll. 43, 49, 57, 59 (twice).  
 Māgha, l. 107.  
 Mahādêva, l. 106.  
 Mahāpanda, ll. 41, 42.  
 Mahārāja, l. 67.  
 Mahāsāpa, l. 47.  
 Mahāsārman, ll. 48, 67, 115.  
 Mahasû(?), l. 73.  
 Mahésvara, ll. 87, 108, 112.  
 Mahiddhara, ll. 29, 50, 68, 77, 78, 88.  
 [Mahilû], *Gen. Mahilûkasya*, l. 61.  
 Mahindasvāmin, ll. 37, 39 (twice).  
 Mahipāla, l. 61.  
 Mahula, l. 69.  
 Mālādhara, ll. 68, 81, 89, 96, 98.  
 Mālḥâ, l. 37 (twice).  
 Mālhaṇa, ll. 69, 90.  
 Mālḥê, l. 34.  
 Mālḥû, ll. 101, 109. *Gen. Mālḥûkasya*, ll. 53, 63, 83.  
 Manāditya, l. 71.  
 Manōratha, l. 38.  
 Manu, l. 105.



- [Mīlā], *Gen. Mīlākasya*, l. 73.  
 Nāgaśarman, ll. 27, 30, 88, 111, 115, 116.  
 Nābila, l. 36.  
 Nāmadēva, l. 49.  
 Narasiṃha, ll. 20, 62.  
 Nārāyaṇa, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61,  
 77, 79 (twice), 86 (twice), 94, 103, 113.  
 Narōttama, l. 75.  
 Nāṭa, l. 35.  
 Nāṭē, l. 76.  
 Nīlakaṇṭha, l. 72.  
 Nimbādēva, l. 18.  
 Nimbaratha, l. 103.  
 Padmākara, ll. 80, 81.  
 Padmanābha, l. 31.  
 Padmasvāmin, l. 103.  
 Padumē, l. 106.  
 Pajjūna, ll. 39, 94.  
 Pālhaṇa, ll. 64, 75.  
 [Pālḥē], *Gen. Pālḥēkasya*, l. 21.  
 Pālḥū, ll. 31, 80, 85. *Gen. Pālḥūkasya*, ll. 25,  
 31, 58.  
 Pāpini, l. 54.  
 Pāpā, l. 22.  
 Parāśara, l. 59.  
 Paraśurāma, l. 47.  
 Paripāba (? Pavapāba), ll. 23, 76.  
 Pīthana, ll. 52, 64, 69, 75, 95.  
 [Pīthū], *Gen. Pīthūkasya*, ll. 28, 37, 50, 82, 91.  
 Pīthuka, l. 76.  
 Prabhākara, l. 51.  
 Prithvīdhara, l. 65.  
 Puruṣōttama, ll. 24, 57, 65, 109.  
 Rāghava, l. 99.  
 Raidhē, l. 98.  
 Rājē, l. 104.  
 [Rālḥē], *Gen. Rālḥēkasya*, l. 92.  
 Rālḥū, l. 107. *Gen. Rālḥūkasya*, l. 54.  
 Rāma, ll. 34, 100, 109, 114.  
 Rāmachandra, l. 58.  
 Rāsula, ll. 89, 103.  
 Ratana, l. 111.  
 Ratnēśvara, l. 68.  
 Rāvaṇa, ll. 48, 56, 73.  
 [Rīlḥē], *Gen. Rīlḥēkasya*, l. 38.  
 [Rīlḥū], *Gen. Rīlḥūkasya*, ll. 35, 91.  
 Rīsaḍa, l. 40.  
 Rīshi, ll. 33, 48 (twice), 57, 89.  
 Rīśika, *Gen. Rīśikasya*, l. 26.  
 Rīśikēśa, ll. 52, 60, 99.  
 [Rīḥū], *Gen. Rīḥūkasya*, l. 22.  
 Rudra, ll. 101, 107.  
 Sābhū, l. 98.  
 [Sahajē], *Gen. Sahajēkasya*, l. 22.  
 Sahārāṇa, l. 104.  
 Śakunāditya, l. 107.  
 [Salakhaṇē], *Gen. Salakhaṇēkasya*, l. 68.  
 Sālhaṇa, ll. 90, 97, 108.  
 Sālḥē, l. 96 (twice).  
 Sāṅgama, l. 83.  
 Sāntata (? Sāmbhata), l. 97.  
 Śarmāditya, l. 60.  
 Sarvadhara, l. 41.  
 Śatānanda, l. 96.  
 Sīdhana, l. 103.  
 Sīhaḍa, l. 44.  
 Sīlāṇa, l. 45.  
 Sīlā, l. 95 (twice), 112.  
 [Sīlū], *Gen. Sīlūkasya*, l. 64.  
 Sīrī, ll. 19, 51. *Gen. Sīrīkasya*, l. 78.  
 Sīā, l. 107.  
 Śivāditya, l. 82.  
 Sōla, l. 40.  
 Sōmadatta, l. 64.  
 Sōmadēva, ll. 53, 78.  
 Sōmarāja, l. 20.  
 Sōmē, ll. 99, 100. *Gen. Sōmēkasya*, l. 64.  
 Sōmēśvara, ll. 82, 83, 93.  
 Sōnaḍa, l. 89.  
 Sōṭē, l. 99.  
 Śrīdhara, ll. 34, 35, 76, 79, 80, 91.  
 Śrīkara, l. 105.  
 Śrīnivāsa, l. 65.  
 Śrīpāla, l. 96.  
 Śubbāditya, l. 90.  
 Śubbākara, l. 54.  
 Śubhamākara, ll. 41, 43, 52, 85.  
 Sōḍha, l. 76.  
 Sūhila, l. 110.  
 Suja, l. 65.  
 Sūlhaṇa, ll. 84, 97.  
 Sūpaṭa, ll. 65, 70 (twice), 104.  
 Surōttama, l. 74.  
 Svāmībhū, l. 107.  
 Tālḥū, l. 111.  
 Thānū, l. 102.  
 [Thēḍū (?)], *Gen. Thēḍūkasya (?)*, l. 42.  
 Tikama, ll. 21, 85.  
 Tikava, ll. 18, 20, 25, 45, 50, 102.  
 Tilḥū, l. 68.  
 Trilōchana, ll. 49, 55.  
 Udayanābha, l. 105.



- Ūhaḍa, l. 74.  
 [Ūhē], *Gen.* Ūhēkasya, l. 85.  
 Uttarāditya, l. 98.  
 Vāchchha, ll. 22, 40, 106.  
 Vāchchharāja, ll. 43, 67.  
 Vāchchhila, l. 70.  
 Vāchchhū, l. 108. *Gen.* Vāchchhūkasya, ll. 27, 45.  
 Vālhapa, ll. 31, 94.  
 Vālhā, l. 23. *Gen.* Vālhākasya, ll. 47, 89.  
 [Vālhū], *Gen.* Vālhūkasya, ll. 26, 56, 84.  
 Vāmadēva, ll. 61, 82.  
 Vāmana, ll. 18, 33, 38.  
 Varāha, l. 33.  
 Vāsadhara, l. 58.  
 Vāsū, l. 76.  
 Vāsudēva, ll. 34, 40, 46 (twice), 58, 94, 115.  
 Vāsuki, l. 67.  
 Vāsūpāla, l. 54.  
 Vatsa, l. 88.  
 Vatsarāja, l. 107.  
 Vāū, l. 97.  
 Vāyī, l. 52.  
 Vēda, l. 59.  
 Vēdaśarman, l. 98.  
 Vēdū, ll. 73, 103.  
 Vidyādhara, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.  
 Vidyānanda, l. 66.  
 Vijayasīha, l. 55.  
 Vikaya, l. 82.  
 Vilhapa, l. 116.  
 Vilhū, l. 85.  
 Vimalāditya, l. 25.  
 Vishṇu, ll. 17, 46.  
 Vishṇuśarman, l. 105.  
 Viśvarūpa, ll. 30, 40, 49, 50 (twice), 83.  
 Vīṭhu, l. 96. *Gen.* Vīṭhukasya, l. 53.  
 Yajñadhara, l. 44.  
 Yaśōdēva, l. 100.  
 Yaśōdhara, l. 91.

#### No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

By E. W. WEST, PH.D.; ENGLAND.

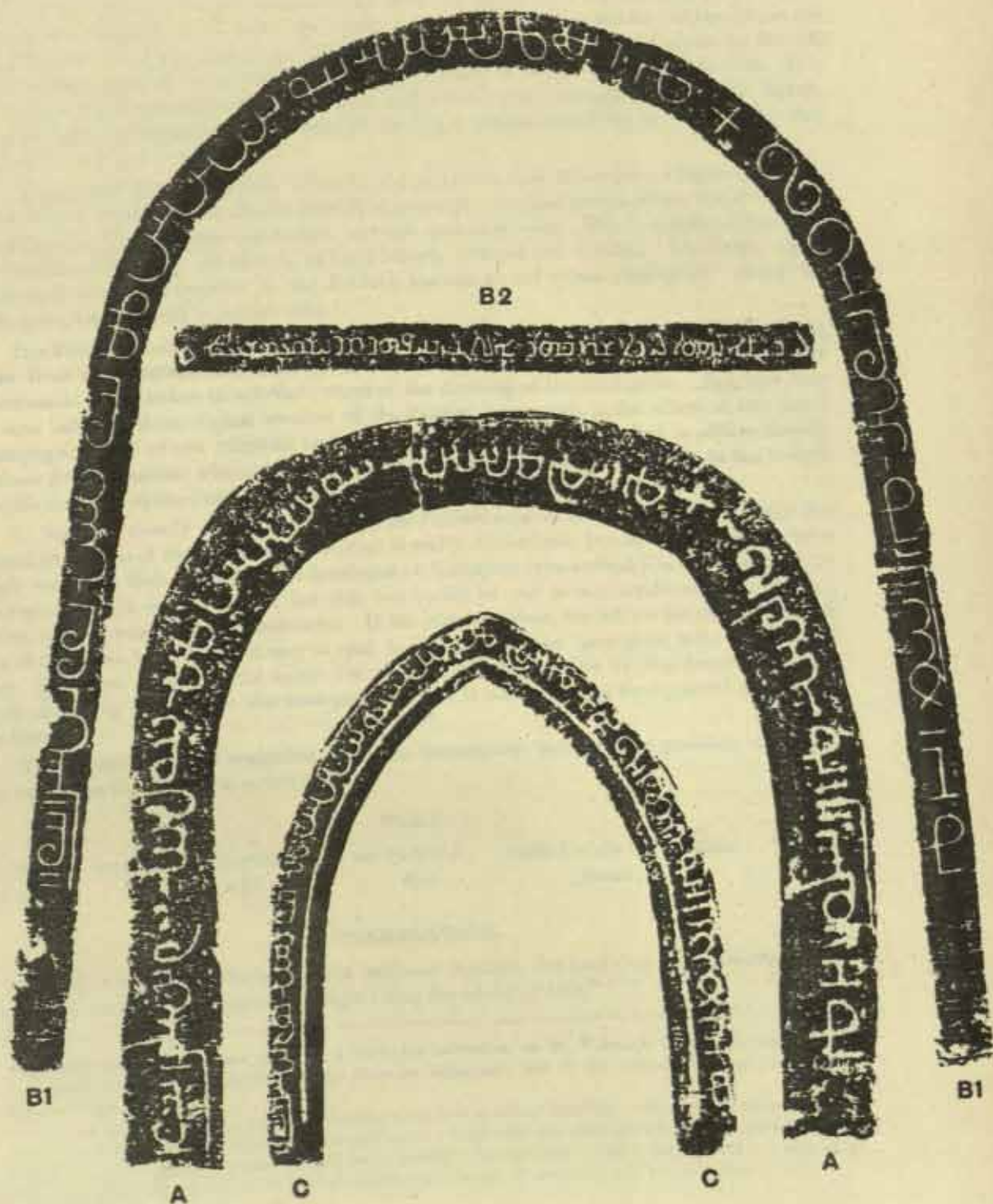
A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London 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 *Indian 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 **Valiyapalli Church** at **Kōṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kōṭṭayam 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**,





E. HULTZBOH.

SCALE ONE-EIGHTH.

Photo. S. I. O., Calcutta.







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.

The smaller Kōṭṭayam 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<sup>1</sup> under the sunk panel, and the arch is semicircular.<sup>1</sup>

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 Kōṭṭayam into a shape like an hour-glass, or the cipher 8, 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<sup>2</sup> :—

#### TEXT.

1 Mūn	ham-ich	Meshikhā-i	avakhshāy-i	madam-afraś-ich	khār	bākhto
2 sūr-zāy		mūn	bun	dardo		deni.

#### TRANSLATION.

"(He) whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*) saved, (*is*) offering<sup>3</sup> the plea whose origin (*was*) the agony of this."

<sup>1</sup> [Od 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 Kōṭṭayam; and C the inscription round the smaller Kōṭṭayam Cross.—E.H.]

<sup>2</sup> The following special peculiarities in transliterating Pahlavi require attention :—None of the uncircumflexed vowels are expressed in the text except initial *a* and final *o*. Italics are used when the letter is expressed by one of a different sound, or is part of a contraction; thus *p* is written like *p*, *z* like *z*, final *d* like *mo*, and *x* is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.

<sup>3</sup> Literally 'bringing forth.'



The variations of the Kōṭṭayam 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-afrās-ich* is also doubled in both versions at Kōṭṭayam, so as to alter the reading into *madam-afrās-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 Kōṭṭayam. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which *b* is written like *d*. The meaning of *bén sūr-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 *āmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mā* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *āmen* 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 *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *sūr-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 *bun*, 'origin, beginning,' is always written *bān* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kōṭṭayam.

Under the larger Cross at Kōṭṭayam there is also an old Syriac 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:—

לִי דָוָא לֹא נְהוּא לִי דִאֲשַׁתְּבַּחֵר אֵלָא אֲנִי בּוֹקִיפָה דְּמָרְךָ אִישׁוּעַ מְשִׁיחָא

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 *sh* (in *Meshkhā*) and *t* or *d* (in *bākhto* and *dardo*), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* 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 *sh* 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 inscriptions<sup>1</sup> 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,<sup>2</sup> which has been attributed to the ninth century.

<sup>1</sup> See *Ind. Ant.* Vol. IX. pp. 265-268.

<sup>2</sup> See *JRAS.* Vol. VII. Old Series, p. 343.



## No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, Ph.D.

Kil-Muttugūr is a village in the Gaḍiyātam tāluka of the North Arcot district, about 2½ miles north of the Virūñchipuram 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 Mukkuḍūr (A.) or Mukkuṭṭūr (B. and C.),—the modern Kil-Muttugūr. 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.<sup>1</sup> 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 (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.<sup>2</sup>

The alphabet is Tamil, with the exception of the Grantha word *śri*, with which the inscription opens. The characters are decidedly archaic. The letter *ṣ* has the same form as in the Kaśāḱūḍi plates.<sup>3</sup> The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,<sup>4</sup> where *e* or *ai* 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 Vaṭṭeḷuttu characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeḷuttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.<sup>5</sup> The letters *t*, *ḍu*<sup>6</sup> and *v*, and the secondary forms of *i* and *ī* closely resemble the corresponding letters of the plates of Jaṭilavarman.<sup>7</sup>

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman.'<sup>8</sup> The same name occurs among the Pallava kings of Kāñchi. 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,<sup>9</sup> and the goose (*hamsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṅkapi.<sup>10</sup> As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

<sup>1</sup> 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.

<sup>2</sup> See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

<sup>3</sup> *South-Indian Inscriptions*, Vol. II. No. 73.

<sup>4</sup> In *paḍiṇṇēḍḍe*, l. 2, and *maṇai-am*, l. 5.

<sup>5</sup> In *yāḍu*, l. 2, and *koḍuttu*, l. 7.

<sup>6</sup> An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 134.

<sup>7</sup> *Ind. Ant.* Vol. VI. p. 101.

<sup>8</sup> See *South-Indian Inscriptions*, Vol. II. p. 337, note 5.

<sup>9</sup> Above, Vol. III. No. 11.

<sup>10</sup> *Ind. Ant.* Vol. XXII. p. 69 ff.



The inscription records the gift of some land and of a house at Mukkuḍūr to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.<sup>1</sup>

1	Śrī	[I*]	Kō	<sup>2</sup> viśaya-Naraśiṅgaparumaṅku
2	yāpḍu		padipettāvaḍu	Śaṅm[ā]ḍu-
3	raṅ	tam-aḍi	Vārandara-Śāttaiyaṅārkkū	Mu-
4	kkuḍūr		avaruḍai[ya]	puṅ-pulamaṅ-naṅ-pula-
5	mum	avar-iruṇḍa	maṇai-um <sup>3</sup>	[pā] <sup>4</sup> pu <sup>5</sup>
6	śeydad-aṅṅu			kai-nniriy-pey-
7	ḍu		piramadāyaṅ-koḍuttēm	[I*] I-
8	ḍu		kāttār	[kā]ṇ-mēlav-aṅ-
9	[ra]lai	[I*]	Aṅ-ma[ra]vaṅka	[II*]

## TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious Narasimhavarman,—having immersed in water (poured over our) hand one (coin) made of [6] paṇam,<sup>6</sup> we gave to Vārandara-Śāttaiyaṅār, a worshipper of Shāpātura (Kārttikēya), as a brahmādāya, his dry land and wet land and the house in which he resided (at) Mukkuḍūr. The feet of those who protect this (gift), shall be on my head.<sup>7</sup> Do not forget charity!<sup>8</sup>

## B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,<sup>9</sup> 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 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* (l. 1). The type is the same as in the Tirukkalukkuṅṅam inscription of Parāntaka I.<sup>10</sup>

The inscription is dated in the 29th year of the reign of 'king Parakēsarivarman, the conqueror of Madirai (Madhurā),' i.e. of the Chōḷa king Parāntaka I.,<sup>11</sup> who ruled from about A.D. 900 to 940.<sup>12</sup> It records the death of a warrior, who was killed after he had recovered some cattle which the Perumāṇaḍigaḷ had seized at Mukkuṭṭūr. By 'the Perumāṇaḍigaḷ' we have probably to understand one of the kings of the Western Gaṅga family, who are known to have borne the title Perumāṇaḍi.<sup>13</sup>

<sup>1</sup> From inked estampages, prepared in 1896.

<sup>2</sup> Read *viśaya* (i.e. *vijaya*).

<sup>3</sup> Read *maṇaiyem*, and compare *Ind. Ant.* Vol. XXII. p. 63 f.

<sup>4</sup> This symbol is perhaps an archaic form of the figure '6.'

<sup>5</sup> This is probably an abbreviation for *paṇam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

<sup>6</sup> Regarding this custom see above, Vol. III. p. 255, note 3.

<sup>7</sup> See above, p. 140, note 4.

<sup>8</sup> See *ibid.* note 5.

<sup>9</sup> A photograph of this slab is reproduced on the upper half of the Plate facing this page.

<sup>10</sup> Above, Vol. III. No. 38, B.

<sup>11</sup> See *South-Indian Inscriptions*, Vol. II. p. 379 f.

<sup>12</sup> See *ibid.* p. 381.

<sup>13</sup> 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]	[1*]	Madirai	ko-	7	[kol]la	mi[t]-
2	ḍa		kô=Pparakêśaripaṇ-		8	[tu=p]paṭṭ[ā]-	
3	'marr-	iyāṇḍ-	irubatto-		9	[ṇ]	Vadu[na]-
4	ṇba[d]	āvadu	Perumāna-		10	[v]āraṇ	
5	ḍigaḷāṇ-	Mukku-			11	[Va]radan=T[ā]-	
6	[t]tūr		toru=k-		12	[ṇ]ḍaṇ	[11*]

## TRANSLATION.

Prosperity! In the twenty-ninth year (*of the reign*) of king Parakêśarivarman who conquered Madirai,—when cattle were lifted<sup>2</sup> (*at*) Mukkuṭṭūr by the Perumāṇaḍigal, —Vadu[nav]āraṇ [Va]radan T[ā]ṇḍaṇ, having recovered (*them*), fell.

## C.—INSCRIPTION 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 *śrī* (l. 1) and [ṇ]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaḷukkunram inscription of Parāntaka I.<sup>3</sup> In these two documents, however, the letters *ṇ*, *ṇ* and *vai* 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 Mukkuṭṭūr.

## TEXT.

1	Śrī	[1*]	7	Mukkuṭṭūr	Ku-
2	Madirai	ko-	8	māra-[Na]ndai	Puḷa-
3	ṇḍa	kô=Ppara-	9	[la]ppaṇ	pu-
4	kêśariva[ṇ]maṇku	y[ā]-	10	li	kutti-
5	ṇḍu	muppattu-ira[ṇ]-	11	na	karaigā-
6	ḍāvadu	[1*]	12	ḍa	[11*]

## TRANSLATION.

Prosperity! In the thirty-second year (*of the reign*) of king Parakêśarivarman who conquered Madirai. (*This is*) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Puḷa[la]ppaṇ of Mukkuṭṭūr, (*a village*) on the northern bank (*of the Pālāru river*).

<sup>1</sup> Read *mark=iyāṇḍ=*.

<sup>2</sup> The expression *toru=kkoḷḷa*, 'to lift catt'e,' is used also in the two Ambūr inscriptions, No. 23 below.

<sup>3</sup> Above, Vol. III. No. 38, B.



## No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HULTESCH, Ph.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâluka of the North Arcot district,<sup>1</sup> and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulôttuṅga-Chôla; one of the Hoysala king Vira-Vallâla; and one of the Vijayanagara king Râjasêkhara, the son of Mallikâdjuna (dated Śaka-Saṃvat 1390 expired, Sarvadhârin). In the Kângarettikka 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 Akalaṅkattuvarāyar. 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 Kîl-Muttugûr inscription of the 32nd year of Parântaka I.<sup>2</sup> 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 Nuḷamba had organized against Âmaiyûr. By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapâḍi.<sup>3</sup> Âmaiyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndîram,<sup>4</sup> it is said to have been situated in Mêl-Aḍaiyâru-nâḍu, a subdivision of the district of Paḍuvûr-kôṭṭam.

As stated before, the son and the nephew of a certain Akalaṅkattuvarāyar fell in the affray. The name Akalaṅkattuvarāyar corresponds to the Sanskrit Akalaṅka-Yuvarāja.<sup>5</sup> He was the chief of the *Konḍar*<sup>6</sup> of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatuṅga-Vikramavarman.'

A king named Nripatuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.<sup>7</sup> This Nripatuṅga 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 Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatuṅgavarman. 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

<sup>1</sup> See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

<sup>2</sup> Above, No. 23, C.

<sup>3</sup> See above, p. 82, note 4.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 382.

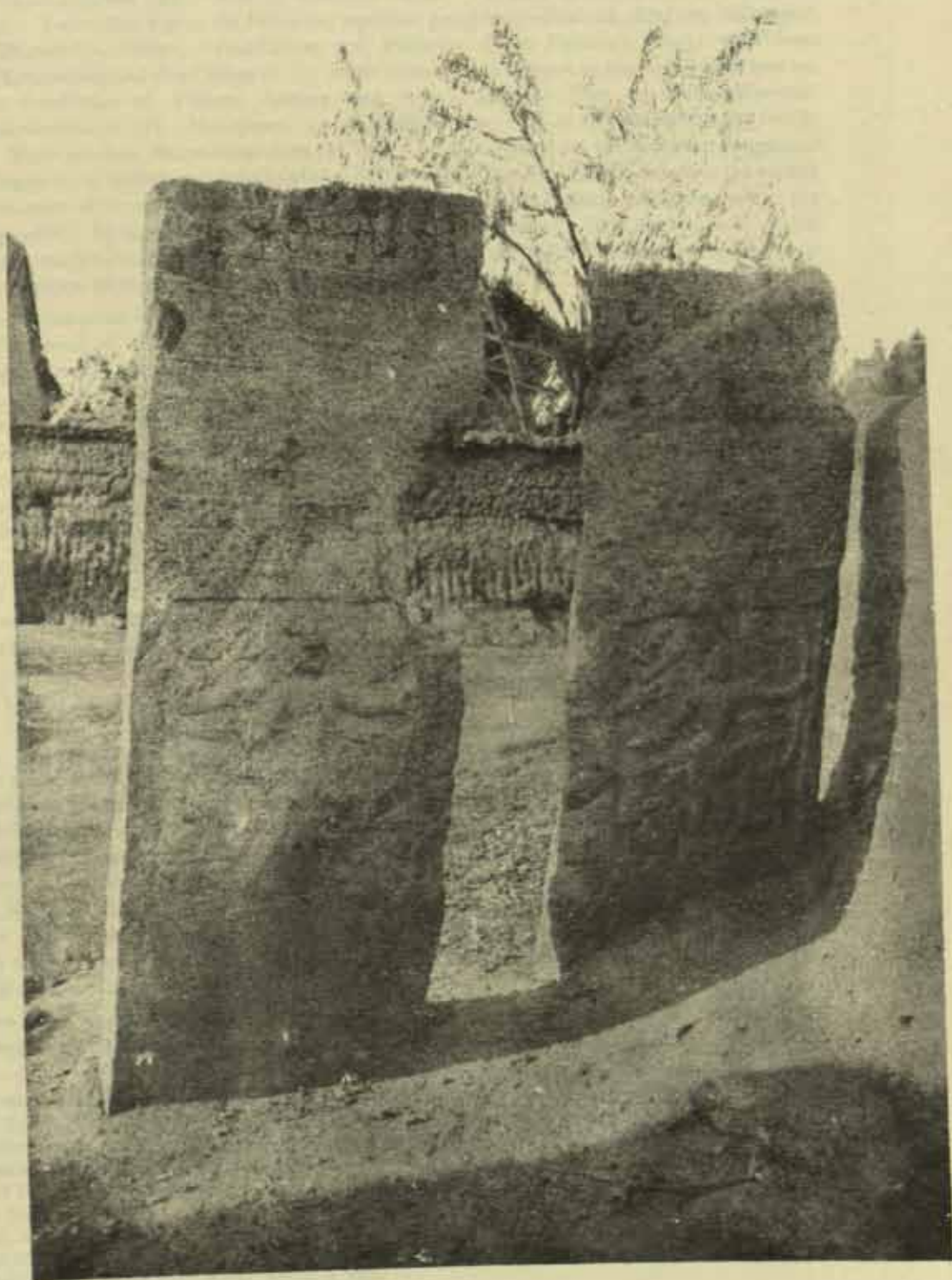
<sup>5</sup> Compare the Kaṣākhḍi plates (*South-Indian Inscriptions*, Vol. II. No. 76), where *tuvardja* in the Tamil portion (text line 106) corresponds to *yuvardja* in the Sanskrit portion (text line 103).

<sup>6</sup> These are perhaps identical with the *Konḍakkûrar*, a caste of fishermen.

<sup>7</sup> *Lists of Antiquities*, Vol. II. p. 30 f.



AMBUR STONES.







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:—Brahmā, Aṅgiras, Brihaspati, Śaṁyu, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born **Vimala, Koṅkanika** 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 **Śaṅkhā**, was born in the **Rāshtrakūṭa** family (v. 13). Their son was **Nripatuṅgadēva** (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of **kō vijaya-Nripatuṅgavarman**, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nripatuṅgavarman, 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 Nripatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi.<sup>1</sup> Besides, the Bāhūr plates mention among Nripatuṅgavarman's remote ancestors Koṅkanika. This name seems to be a reminiscence of Koṅkaṇi, who is believed to have been the ancestor of the Western Gaṅga kings.<sup>2</sup> According to the same plates, Nripatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records.<sup>3</sup> Dantivarman, however, is, like Nripatuṅga, a name peculiar to the Rāshtrakūṭas.<sup>4</sup> In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of **kō vijaya-Nripatuṅga-Vikramavarman** are found in the Tanjore and Trichinopoly districts.<sup>5</sup> As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājarāja, and as the type of Nripatuṅgavarman's stone inscriptions is decidedly more archaic than Rājarāja's, it is necessary to place the reign of Nripatuṅgavarman before Parāntaka I. A century ear' ar, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Dantiga, the ruler of Kāñchi.<sup>6</sup> This Dantiga is perhaps identical with Nripatuṅgavarman's grandfather Dantivarman.<sup>7</sup> Nripatuṅga is known to have been the surname of three Rāshtrakūṭa kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).<sup>8</sup> As the Bāhūr plates state that the Pallava king Nripatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhā, the mother of the Pallava king Nripatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nripatuṅga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nripatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nripatuṅgavarman's father and grandfather, **Nandivarman** and **Dantivarman**. The latter

<sup>1</sup> See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

<sup>2</sup> See *ibid.* p. 380.

<sup>3</sup> See *ibid.* pp. 344 f. and 363 f.

<sup>4</sup> Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

<sup>5</sup> These are: an inscription of the 21st year in the Virattānōvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 17 of 1895), and one of the 2[3]rd year in the Saptarishibhāra temple at Lālgudi in the Trichinopoly tāluka (No. 84 of 1892).

<sup>6</sup> *Ind. Ant.* Vol. XI. p. 127.

<sup>7</sup> 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.

<sup>8</sup> No. 5 on the Table facing p. 54 of Vol. III. above.



has left a record in the Vaikunṭha-Perumā temple at Kāñchi.<sup>1</sup> The former may be identical with *kō viśaiya-Nandi-Vikramavarman*.<sup>2</sup> Two other kings to whose names the two Tamil words *kō viśaiya*<sup>3</sup> are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō viśaiya-Kampa-Vikramavarman* or *Kāmpavarman*<sup>4</sup> and *kō viśaiya-Narasimhavarman*. The Kīl-Muṭṭugūr inscription of the latter<sup>5</sup> bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nripatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of Koṅkaṇi, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchi 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 Rāshṭrakūṭa kings Gōvinda III. and Amōghavarsha I.; and that Nandivarman's son, *Nripatuṅgavarman* or *Nripatuṅga-Vikramavarman*, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.<sup>6</sup>

Finally an identification of *Pirudi-Gaṅgaraiyar*, who is mentioned as a contemporary of *Nripatuṅga-Vikramavarman* in the two subjoined inscriptions, may be attempted. The Udayēndiram plates of Hastimalla state that the Western Gaṅga king Prithivipati I. fought with the Rāshṭrakūṭa king Amōghavarsha I.<sup>7</sup> If I am correct in supposing the latter to have been a contemporary of *Nripatuṅga-Vikramavarman*, the *Pirudi-Gaṅgaraiyar* of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king Prithivipati I.

A.—First Stone.

TEXT.<sup>8</sup>

1	Śrī <sup>9</sup>	[i*]	Kō	viśaiya-[Niru*]-
2	[pa]toṅga-Vikkirama[pa][ru]*-			
3	[ma][r*][k]ku			yāṇḍ-irubattā[rāva*]-
4	du	Paḍuvūr-kkōṭṭattu		[M]ē-
5	ī-Adaiy[ā*]ru-nāṭṭu			Āmaiūr
6	mēl	Nuḷambaṇ		paḍaiy
7	vandu	toṅu-kkoḷḷa		Piru-
8	di-Gaṅgaraiyar	śēvagar		Peruna-
9	[ga]r-Agdra-Kkoṇḍa-kkāvidi			Akalaṅkat-
10	tuvarāyar	[ma]gaṇ	Śaṇaṇ	taḷarā viḷnd[u]
				paṭṭān <sup>10</sup> [l]*

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-Vikramavarman,—when the army of the Nuḷamba attacked Āmaiūr, (a village)

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

<sup>2</sup> *ibid.* Vol. I. Nos. 108, 124 and 125.

<sup>3</sup> Other instances in which the word *viśaiya* is prefixed to the name of a king, are the Pallava princes *viśaya-Skandavarman* and *viśaya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅḷ king *viśaya-Nandivarman* (above, p. 143, note 1).

<sup>4</sup> Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

<sup>5</sup> See above, page 177.

<sup>6</sup> See above, page 180.

<sup>7</sup> *South-Indian Inscriptions*, Vol. II. p. 381.

<sup>8</sup> From inked estampages, prepared in 1896.

<sup>9</sup> The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *ri* and *śaiya* in the first line, and between *to* and *aga* in the second line.

<sup>10</sup> This word is written below the line.



in Mēl-Aḍaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Śaṇaṇ, the son of Akalaṅkattuvarāyar, (who was) the chief<sup>1</sup> of the Koṇḍar of Perunagar-Agaram (and) a servant of Pirudi-Gaṅgaraiyar, not relaxing (in fight), fell and died.

## B.—Second Stone.

## TEXT.

1	Kō		visaiya-Niru-
2	patoṅga-Vikkiramapa-		
3	ruma[r*]kku		yāṇḍ-iruba-
4	ttārāvadu		Paḍuvū-
5	r-kkōṭṭattu		Mēl-A-
6	ḍaiy[ā]ru-nāṭṭu		Āmai[y][ūr*]
7	mēl	Nuḷambaṇ	[pa][ḍaiy*]
8	vandu	toṇu-kkoḷla	[P]i[rudi-Ga*]-
9	ṅgeraiyar	śevṅgar	Akalaṅkattu*]-
10	varāyar	maruṅaṇ	Ma[s]i[lu] . . .
11	[ṇ]i	Vēḍaṇ	Kaliyirāma[ṇ] paṭṭāṇ   *

## TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-Vikramavarman,— when the army of the Nuḷamba attacked Āmaiūr, (a village) in Mēl-Aḍaiyāru-nāḍu, (a subdivision) of Paḍuvūr-kōṭṭam, in order to lift cattle,— Kalirāma, a hunter (Vēḍaṇ) . . . . . (and) a nephew of Akalaṅkattuvarāyar, (who was) a servant of Pirudi-Gaṅgaraiyar, [fell].

## No. 24.—NADAGAM PLATES OF VAJRAHASTA;

## SAKA-SAMVAT 979.

By G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at Nadagām, a village in the Narasannapēta tāluka of the Gañjām 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 Jāṅgama, a sect of Śaivas, 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 Gañjām, to Dr. Hultzsch, 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 ½" thick and about 4½" in diameter. It had not yet been cut when the plates were sent to Dr. Hultzsch. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant, 1½" 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

<sup>1</sup> According to the Tamil dictionaries, *kōṇḍi* 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.<sup>1</sup> Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. 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 . . . . . मी । मञ्जामात्रे द-  
 58 षडनायकस[†\*]मयाय दत्तम् । मयपांगुसामयेनेशपं . . स-  
 59 नमस्तनवत्तनमेव ॥

The alphabet employed belongs to the old Nāgari 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 *Mukhalingam*,<sup>2</sup> 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 *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 49) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *m* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* 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 *ē* symbol, and also the *ē* from the *ī* symbol. (3) *ṛ* is distinguished from *ṝ* by the absence of the top line on the former; but *ṝ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *ṝ*; see *ṝṇa* in line 12 and *ṝ* just above it in line 11. (4) The forms of *ṇa* in line 10; of *ṇha* in line 9, *ghā* in line 38, and *ṇghā* in line 35; of *ākha* in line 7 and *khyām* in line 34; of *m̄bha* in line 42 are to be noted. (5) *ācha*, which occurs five times (ll. 7, 13, 17 and 23), and *āchha* (l. 8) are denoted by the nasal mark *ā* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.<sup>3</sup>

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 *ṝhi* in ll. 21 and 23), and the use of the nasals *ṣ* and *ṣ̄* (the only exceptions being found in ll. 34, 49 and 56, where *kṣ*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *śalīla* (l. 3) and *śśinē* (l. 44); *s* (dental) is used for *ṣ* (palatal) in *Santanu* (l. 24) and *m̄dhēvara* (l. 45); and *ś* for *ṣh* in *ṣ̄paffakṣē-dlimpanti* (l. 42).

<sup>1</sup> Unlike the seal of the Parīākimeḍi plates of Vajrahaṣṭa's time (above, Vol. III. p. 226), this seal bears no legend.

<sup>2</sup> About 20 miles from Parīākimeḍi in the Gañjām district; see the last three paragraphs of this introduction.

<sup>3</sup> Sanskrit Paṇḍits of this part of the country may be heard to pronounce *jā* as *gā*. Compare above, Vol. III. p. 237.



The letter *v* is doubled before *y* in *navyādhayaś-cha* (l. 38), while *j* is used for *jj* before *v* in *samujala* (ll. 8 and 26).

This inscription records a grant of land to one *Pāṅgu-Sāmaya* (i.e. *Sāmaya*?) (l. 56) by *Vajrahasta*, a prince of the *Gāṅga* family, who is styled *Paramamāhēvara*, *Paramabhōttāraka*, *Mahārājādhirāja* and *Trikalīṅgādhipati* (ll. 45-46). The charter was issued from *Kalīṅganagara*<sup>1</sup> (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the *Śāka* year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of *Phālguna*, corresponding to the 4th March A.D. 1058<sup>2</sup> (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-dvādaśī*,<sup>3</sup> an occasion occurring at intervals of not less than sixty years, when it is a custom among the *Hindūs* 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 (*viśaya*) of *Ēraḍa*<sup>4</sup> and constituted into a separate district, which was named the *Vēlpūrā-viśaya* after its chief village, *Vēlpūra*. Nothing is recorded of the donee except the names of his parents, *Śrīkaṇṭha-Nāyaka* and *Vēdavi*, his grandfather *Ayitana*, and the latter's native place, *Chhili* (or *Ḍhili*?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. *Sāmaya* is there spoken of as "my son-in-law, the *Daṇḍanāyaka* *S[ā]maya*." 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 *Kōluvartani*.<sup>5</sup>

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 *Śāka* year 960 (expired), while the sun was in *Vṛishabha*, (the moon) in the *Rōhiṇī-nakshatra*, 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 *Anantavarman-Chōḍagaṅga*,<sup>6</sup> is important as it gives us a certain, reliable landmark in the chronology of the *Gāṅgas*; and it is besides the earliest known date of this dynasty. The *Parākīmeḍi* 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 *Gāṅga* kings, their royal insignia, and their devotion to the god *Śiva*, established, under the name of *Gōkarnasvāmin*, on the top of Mount *Mahendra*.<sup>7</sup> Then follows a genealogy tracing the descent of *Vajrahasta*, who issued the charter, from one *Gupamahārpa* (l. 12), whose son *Vajrahasta I.* is here spoken of as having consolidated the *Kalīṅga* kingdom by uniting the five parts into which it had been

<sup>1</sup> See the last paragraphs of this introduction for my identification of *Kalīṅganagara*.

<sup>2</sup> *Kaṇṇēpalli Chalamayya Śāstri Gārū*, a learned astronomer of *Lukulām* in the *Gaujām* district, kindly calculated for me the English equivalents of the *Śāka* dates mentioned in this inscription.

<sup>3</sup> The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: कालमुने षष्ठ्यादक्षा कुम्भजे च दिवाकरे । नक्षत्रिते स्यसुते जीवे कामुं कसञ्चित् । पुण्ये नवसंयुक्ते श्रीमते मातृवाकरे । जीविन्दसदृशे श्रीजा देवानामपि दुर्लभा ॥

<sup>4</sup> [The *Ēraḍa-viśaya* is mentioned in an inscription at *Śrīkūrmam* (No. 324 of 1896).—E. H.]

<sup>5</sup> [Mr. H. Krishna Sastri suggests that, as *śōla* is a synonym of *vardha*, *Kōluvartani* may be the same as *Vardha-vartani*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at *Mukhalīgum* (Nos. 185, 196 and 220 of 1896).—E. H.]

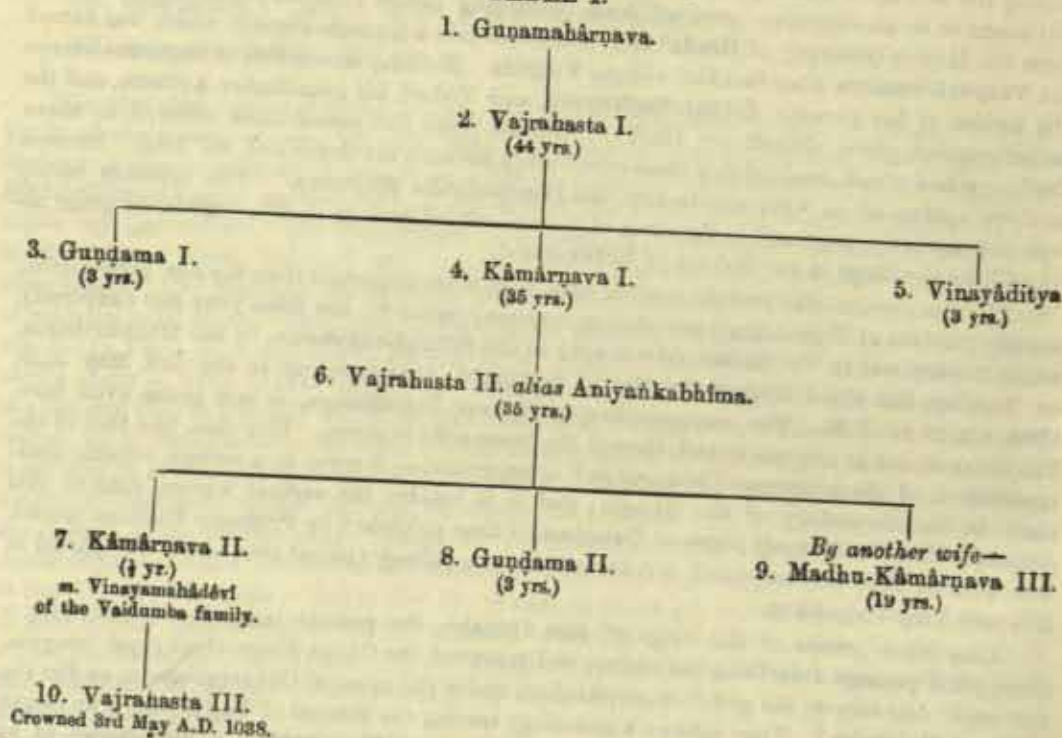
<sup>6</sup> *Jed. Ant.* Vol. XVIII. p. 161 f.

<sup>7</sup> Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of *Anantavarman's* grant of *Śāka-Samvat* 1008; *Jed. Ant.* Vol. XVIII. p. 162 ff.



formerly divided under the rule of five independent kings (verse 1).<sup>1</sup> 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, **Aniyaṅkabhīma** (l. 22). 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-Saṃvat 1040.<sup>2</sup> 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 Nāgaḡam plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



<sup>1</sup> Anantavarman's grant of Śaka-Saṃvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḡi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasavāmin, 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 Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kāliṅga countries . . . . Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḡi-vishaya; to Mārṇaḡmha, the Sōḡā-maḡḡala; and to Vajrahasta (I.), the Kāṇṭaka-vartanī;" see *Ind. Ant.* Vol. XVIII p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḡi, Sōḡā and Kāṇṭaka-vartanī continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambavāḡi and Sōḡā, two villages in the Parāḡikimeḡi Zamindāri, may be identified with the chief towns of two of the provinces named above.

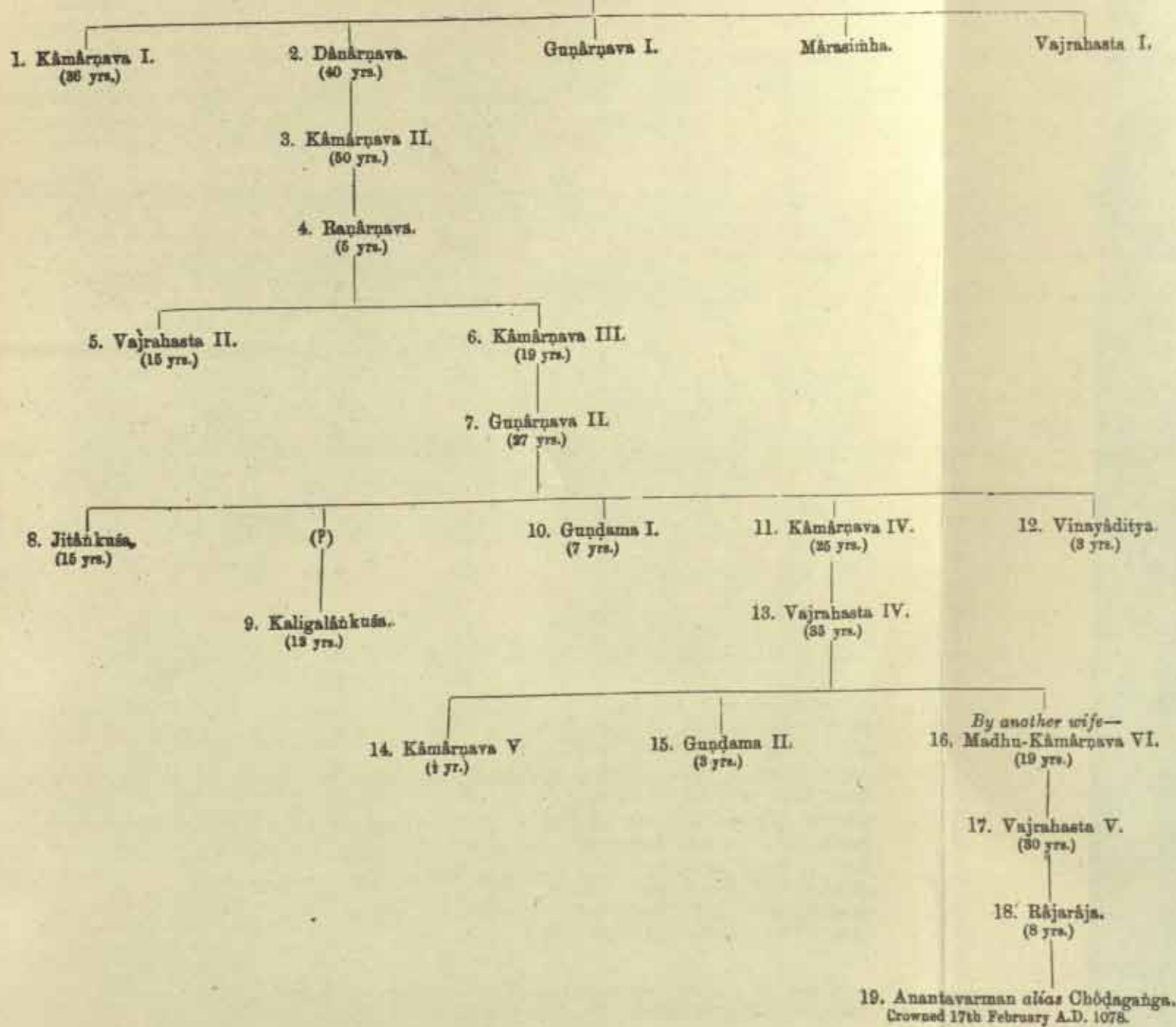
<sup>2</sup> *Ind. Ant.* Vol. XVIII, p. 168.



## THE GANGAS OF KALINGA.

(TABLE II.)

Virasimha.



1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872

1871-1872



In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of Anantavarman, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāṅgas. 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-Saṃvat 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 Kāmārṇava I., who is said to have taken the Kalingas (i.e. the country of Kalinga) from Balāditya, 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-Saṃvat 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 Vajrahasta, 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 Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāṅkuśa and Kaligalāṅkuśa (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) Kāmārṇava 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 Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."<sup>1</sup> 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 Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicacole tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām 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 Gañjām 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 Kalinga 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 Parlākimeḍi Zamindāri of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named Mukhalingam<sup>2</sup> on the left

<sup>1</sup> In Anantavarman's grants of Śaka-Saṃvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

<sup>2</sup> 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 1889-94, p. 68 ff.



bank of the Vamsadhārā. Here are three temples dedicated to Śiva under the names **Madhukēśvara**, **Bhimēśvara** and **Sōmēśvara**.<sup>1</sup> 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 **Nagarakatakam**, which belongs to the Narasannapēṭa 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. Hultsch (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 **Aniyāṅkabhimēśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarman-Chôḍagaṅga-dēva**. 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-dēva-nagarē śrīman-Madhukēśvārāya Sarvāya* and *Kāliṅga-dēva-nagarē śrīman-Madhukēśvārāya dēvāya* in Sanskrit verses; *Nagaramuna Madhukēśvara-dēvaraku* and *Nagarāna viṭi śrī-Madhukēśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called **Nagara** or **Kāliṅga-(dēsa-)nagara**, i.e. "the **Nagara** of the **Kāliṅga** (country)."<sup>2</sup> There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: **Gōvinda-kānana**, **Jayantapura**, **Madhukēśvara** and **Mukhalīṅgam**. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree; hence the name **Madhukēśvara**. 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-Saṃvat 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 (*rājadhānī*) the town named **Jantāvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshētramāhātmya*. (2) **Kāmārṇava II.**, the nephew of **Kāmārṇava I.**, had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god **Īśa** in the *līṅga* form, to which he had given the name of **Madhukēśa**, because it was produced from a *madhūka* tree" (l. 61 f.). As stated above, this temple still exists at **Mukhalīṅgam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyāṅkabhima** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyāṅkabhimēśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhalīṅgam** is a corruption of **Mohalīṅgam**, which is the Oriya (or Prākṛit) form of *Madhū[ka]-līṅgam*. The Telugu Brāhmanas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *līṅga*, i.e. 'a *līṅga* with a face.'<sup>3</sup> From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhalīṅgam** and **Nagarakatakam** (literally, 'a royal residence in **Nagara**') and by the ruins between them represents the ancient capital of **Kāliṅga**.<sup>4</sup>

<sup>1</sup> **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**.

<sup>2</sup> A few weeks ago I found in the **Madhukēśvara** temple a stone inscription of **Anantavarman-dēva**, which records a grant issued 'from **Kāliṅganagara**.' The occurrence of this name at **Mukhalīṅgam** itself confirms my identification.

<sup>3</sup> This is suggested to me by Mr. S. Rāmāya, B.A., of Parlākīmedī.

<sup>4</sup> I do not here enter into a discussion of the question whether **Kāliṅganagara** 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 Gāṅga 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 Kālīnganagara.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> स्वस्ति [॥\*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 क्षिप्रसत्यशौचशौर्यवैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोचानाम्<sup>3</sup> विमलविचाराचारपुण्यशलिलप्रक्षालित-<sup>4</sup>
- 4 कलिकालकल्मसमयीणां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणे-
- 6 कसूचधारस्य शशाङ्कचूडामणेशंभवतो<sup>5</sup> गोकर्णस्वामि-
- 7 नः प्रसादात्समासादितैकशङ्खभेरीपञ्चमहाशब्दधवलच्छ-<sup>6</sup>
- 8 चहेमचामरवरद्वयभलाञ्जनसमुज्ज्वलसमस्तसाम्राज्यम-<sup>7</sup>
- 9 हिन्नामनेकस[म\*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-<sup>8</sup>

## Second Plate; First Side.

- 10 लिङ्गितोतुङ्गभुजदण्डमण्डितानां विकलिङ्गमहीभुजां ग[१\*]-
- 11 ज्ञानामन्वयमलङ्कारिणोविष्णोरिव<sup>10</sup> विक्रमाक्रान्तधराम-
- 12 [ण्ड\*]लस्य गुणमहार्णवमहाराजस्य<sup>11</sup> पुत्रः ॥ पूर्व भूपतभूर्विभु-<sup>12</sup>
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा<sup>13</sup> भु-
- 14 ज्वलातामिक<sup>14</sup> एव स्वयम् [१\*] एकीकृत्य विजित्य<sup>15</sup> सत्कनिव-
- 15 हान्<sup>16</sup> श्रीवज्रहस्तयतुल्यत्वारिंशतमत्युदोरचरित-<sup>17</sup>
- 16 : सर्वामरक्षीसमाः<sup>18</sup> ॥ [१\*] तस्य तनयो गुणमराजा<sup>19</sup> वर्षत्रयमपा-
- 17 लयत महोम् ॥ तदनुजः कामार्णवदेवः पञ्चत्रिंशतमवका-<sup>20</sup>
- 18 न् ॥ तस्यानुजो विनयादित्य[:\*] समास्तिस्र[:\*] ॥ ततः कामार्णवाज्जाते<sup>21</sup>

<sup>1</sup> From the original plates.<sup>2</sup> Denoted by a symbol.<sup>3</sup> Read श्रीवाणा. म् is denoted here by an anusvara with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.<sup>4</sup> Read 'सलिलप्रक्षालित'<sup>5</sup> Read 'भगवतो'.<sup>6</sup> Read 'शब्दधवलच्छ'.<sup>7</sup> Read समुज्ज्वल.<sup>8</sup> Read 'लब्ध'.<sup>9</sup> Read 'लिङ्गितोतुङ्ग'.<sup>10</sup> Read 'विष्णोरिव'.<sup>11</sup> The engraver first wrote रि for रा and then erased the i.<sup>12</sup> Read भूपतिभिर्विमज्य.<sup>13</sup> Read पराक्रमो.<sup>14</sup> Read 'ज्वलातामिक'.<sup>15</sup> Read शत्रु.<sup>16</sup> Read 'हान् श्रीवज्रहस्तयतु'.<sup>17</sup> Read 'दोर'.<sup>18</sup> Read 'रक्षीसमाः'.<sup>19</sup> Read 'गुणमराजो वर्ष'.<sup>20</sup> Read 'मवका'.<sup>21</sup> Read 'ज्जाते'.

## Second Plate ; Second Side.

- 19 जगतीकल्पभूरुहः । योराजद्राजितः)च्छायो वज्रहस्तोवनी-  
 20 पतिः ॥ [२\*] 'प्रश्नोदम्भदगन्धलुब्धमधुपव्यालीढगण्डाङ्गज-'  
 21 वर्यिभ्यः<sup>१</sup> समदासहसमतुलो यस्त्वागिनामगणी[ः\*]<sup>२</sup> [१\*] सः) श्री-  
 22 माननियङ्गभीमनृपति[र्मा\*]<sup>३</sup> ह्रान्वयीतंसकः<sup>४</sup>  
 23 पञ्चतिंशतमन्दकान्गमभुनक्के[ष्ट्यं]<sup>५</sup> स्तुतः पार्थि-  
 24 वेः<sup>६</sup> ॥ [३\*] तदगस्तुः<sup>७</sup> स रराज सन्तनासमसमसासमतारि-<sup>१०</sup>  
 25 मणलः [१\*] मापात<sup>११</sup> कामार्णवभूपतर्भुवं<sup>१२</sup> समहिमानर्हंस-  
 26 मां समुज्ज्वलः<sup>१३</sup> ॥ [४\*] तदतु तदतुज्ज्वलो<sup>१४</sup> चत्तजन्मोपमानो गेण-<sup>१५</sup>  
 27 नधिरन[व]द्या गण्डमण्यो मदा सः [१\*] सकलमदमनचवी-<sup>१६</sup>

## Third Plate ; First Side.

- 28 णि वर्षाणि धात्रीवल्लयमलघुतेजोनिर्जितारतिचक्रः<sup>१७</sup> ॥ [५\*] त-  
 29 तो हैमातुरसस्व<sup>१८</sup> मधुकाम[र्ण\*]<sup>१९</sup>र्णवी नृपः ॥० यवति<sup>१९</sup> स्यावनी-  
 30 मतामन्दामकार्णवीशतैम्<sup>२०</sup> ॥० [६\*] अय वज्रहस्तनुपकर-<sup>२१</sup>  
 31 असुतादखिलगुणिजना[य\*]<sup>२२</sup>गण्डकामार्णवात्कवीन्द्रप्र-  
 32 गयमानावदातशमकीर्तेः<sup>२३</sup> ॥ श्रिय<sup>२४</sup> इव वैदुस्मान्वय-  
 33 पयःपयोनिधिसमद्वयायच<sup>२५</sup> [१\*] यः समजने<sup>२७</sup> विनयमहा-  
 34 दव्याः<sup>२६</sup> श्रीवज्रहस्त इति तनयः ॥ [७\*] वियदृतुनिधिसंख्यां याति  
 35 शाकाब्दसहै दिनकुट्टपभुक्<sup>२८</sup> राहिणीम सलग्ने [१\*] धनुषि च सि-  
 36 तपचे सूर्यवारे तृतीयां<sup>२९</sup> युजि सकलधरिचीं रचितुम्<sup>३०</sup>

<sup>१</sup> Read प्रयतीत°.<sup>२</sup> Read °मयणीः.<sup>३</sup> Read °योगसकः.<sup>४</sup> Read पार्थिवः.<sup>५</sup> Read श्रन्तीश्वरः समन्तान्धनितारिमण्डलः.<sup>६</sup> Read °भूपतिर्भुवं समुद्रि°.<sup>७</sup> Read गुणनिधिरनवयो गुणमाख्यो मदा.<sup>८</sup> Read चक्रः.<sup>९</sup> Read °मितामन्दानेकाप्रविशतिम्.<sup>१०</sup> Read शुभ.<sup>११</sup> Read समुद्र°.<sup>१२</sup> Read शाकाब्द.<sup>१३</sup> Read तृतीयायुजि.<sup>१४</sup> Read लुम्भ.<sup>१५</sup> Here space is left for the insertion of मां.<sup>१६</sup> Read पञ्चतिंशतमन्दकान्गमभुनक्केष्ट्यौ.<sup>१७</sup> Read तदगस्तुः.<sup>१८</sup> Read समुज्ज्वलः.<sup>१९</sup> Read °रसस्व.<sup>२०</sup> Read °भूपवरा°.<sup>२१</sup> Read श्रिय.<sup>२२</sup> Read समजनि.<sup>२३</sup> Read दिनकृति उषमख्ये रीहिणीमे सुलग्ने.<sup>२४</sup> Read रचितुम्.<sup>२५</sup> Read °साजानर्षिभ्यः समदासहसम°.<sup>२६</sup> Read चपाय.<sup>२७</sup> Read °जगता चित्त°.<sup>२८</sup> Read सकलमिदमरवचीषि वर्षाणि.<sup>२९</sup> Read यवति.<sup>३०</sup> Read °गीयमाना°.<sup>३१</sup> Read वैदुस्मा°.<sup>३२</sup> Read दिव्याः.



i.

2 ॐ नमो भगवते वासुदेवाय ॥ सुवर्णं विष्णुं नमस्कृत्य भगवत्पुत्रं ॥  
 ४ कालकलम् ॥ वसुधैव कुटुम्बकम् ॥ मदासौ ह्यसौ नमो भगवते ॥  
 ६ कस्तुरि ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 ८ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

ii a.

10 लिखितं तु मे सुतं दत्तं मल्लिकार्जुनम् ॥ नमो भगवते वासुदेवाय ॥  
 12 लक्ष्मणं मल्लिकार्जुनं सुवर्णं विष्णुं नमस्कृत्य भगवत्पुत्रं ॥  
 14 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 16 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 18 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

ii b.

20 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 22 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 24 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 26 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥







## Third Plate; Second Side.

- 37 यामिपिक्तः<sup>1</sup> ॥ [८\*] न्यायेन<sup>2</sup> यच्च सममाचरितुं तिवर्म्मे<sup>3</sup> मार्म्मे-  
 38 च रक्षाति<sup>4</sup> मदीक्षहितप्रतापे [१\*] नव्याधयय<sup>5</sup> नरघाश मरा-  
 39 पृष्ठश्च शम्भयजा भुवि भवनि<sup>6</sup> विभूभमर्च्यः ॥ [८\*] व्याप्ते ग[१\*] कुकुत्तौ-  
 40 त्तमस्य ययसा<sup>7</sup> दिक्ककवाले शशिप्रद्यातामलिनेन<sup>8</sup> य-  
 41 स्य भुवन(ः)प्रच्छादसम्यादाग<sup>9</sup> [१\*] सि[न्द्र]रैरभिसान्द्रपङ्कप-  
 42 टलौ<sup>10</sup> कुम्भस्थलीपट्टकेष्वालिम्यन्ति<sup>11</sup> पुनः पनाच्च<sup>12</sup> हरि-  
 43 तामाधारणा<sup>13</sup> वारणान<sup>14</sup> ॥ [१०\*] अनुरागेण गुलिनो<sup>15</sup> यस्य वचोमुखा-  
 44 जयोः<sup>16</sup> [१\*] आशीने<sup>17</sup> श्रीसरसत्थावनुकुले वैराजतः ॥ [११\*] कलि-  
 45 क्कनगरात्परममाहेश्वरपरमभट्टारकमहाराजाधिरा<sup>18</sup>

## Fourth Plate; First Side.

- 46 जच्चिकलिङ्गाधिपतिश्रीमद्वज्रहस्तदेव[ः\*] कुशली समसामात्य-<sup>19</sup>  
 47 प्रमखजनपदान्ममाह्वय समान्नापयति [१\*] विदितमस<sup>20</sup> सवत-  
 48 म् । एरदविपये<sup>21</sup> ॥ वेत्पूरगामम<sup>22</sup> । चुम्मुका । वप्पुडाम् । वज्जुरम ।  
 49 चर्त्तगी . . [त्येम्भिम्मा]<sup>23</sup> । कीनूरन । पोदुह वाडाम् मूर्तिगाम्  
 कनम-  
 50 रम्य देवरेमचिकीडम । गुट्टपी [१\*] एतन<sup>24</sup> डादय यमन<sup>25</sup>  
 51 (॥) वेत्पूराविषयेचूम्भिकिक्कत्वा<sup>26</sup> चतुःशोभावच्छिनं<sup>27</sup> सत-  
 52 लस्यलं सर्वपोडाविवर्जितं<sup>28</sup> आचन्द्रार्कचितिसमकालं याव-  
 53 आतापिचोरात्मनः पुण्ययशीष्ठय्ये अजमिरिनिधिशाक-  
 54 ज्जे<sup>29</sup> (॥) फ[१\*] लुनामल्लपणे (॥) हादग्गामादित्थवारे । [हि]लिनिवासिनः

<sup>1</sup> Read योमिपिक्तः.<sup>2</sup> Read रक्षाति मदी.<sup>3</sup> Read भवनि विभूतिमयः.<sup>4</sup> Read प्रदीता.<sup>5</sup> Read पटलैः.<sup>6</sup> Read माधोरणा.<sup>7</sup> Read मुखाजयोः.<sup>8</sup> Read माहेश्वर.<sup>9</sup> Read मन्तु भवताम्.<sup>10</sup> Read वप्पु.<sup>11</sup> Read वामान्.<sup>12</sup> Read वर्जित.<sup>13</sup> Read न्यायेन.<sup>14</sup> Read नव्याधयय निरघाश मलापघाश.<sup>15</sup> Read कुली.<sup>16</sup> Read संपादिना.<sup>17</sup> Read केषा.<sup>18</sup> Read शान्.<sup>19</sup> Read आशीने श्रीसरसत्थावनुकुले विराजतः.<sup>20</sup> Read समसामात्य.<sup>21</sup> Read विषये.<sup>22</sup> Read म्मा.<sup>23</sup> Read विषयेतिनामचौक्कत्वा ?<sup>24</sup> Read माहेश्वर.<sup>25</sup> Read तिवर्म्मे.<sup>26</sup> Read दिक्कपङ्क.<sup>27</sup> Read संन्द्रैरति.<sup>28</sup> Read पुनश्च.<sup>29</sup> Read कुशली.<sup>30</sup> Read प्रमख.<sup>31</sup> Read वामान्.<sup>32</sup> Read एतान्.<sup>33</sup> Read शोभावच्छिनः सजलस्यलः.

## Fourth Plate; Second Side.

- 55 अश्वितनाख्यस्य पुत्रः (i) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-  
 56 : संज्ञात[१\*]य पांगुसामयाय 'ताम्बशासनं कृत्वा (i) वेद्युराविषयं'  
 57 प्रदत्तम्<sup>१</sup> । कोलुवत्त[नि]विषये<sup>२</sup> [तुगिल]प[१\*]म[:\*] प्रदत्त[:\*]<sup>३</sup> ॥

## TRANSLATION.

(Line 1.) Om. Hail! The son<sup>3</sup> of the *Mahārāja Gupamahārjaya*, who took possession of the circle of the earth by (*his*) valour, as *Vishnu* by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṇgas*, who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the *Ātrēya gōtra*; 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 *mahāśabdas*, the white parasol, the golden *chauri* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarṇasvāmin*, who is established on the top of the high mountain *Mahendra*, 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 *Vajrahasta*, 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 *Gup[d]ama*, ruled the earth for three years; his younger brother, king *Kāmārjaya*, for thirty-five years; (*and*) his younger brother, *Vinayāditya*, for three years.

(V. 2f.) Then, king *Vajrahasta*, born of *Kāmārjaya*, 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 rut flowing (*from them*),—this glorious king *Aniyāṅkabhima*, the crest-jewel of the *[Gā]ṅga* race, enjoyed the earth for thirty-five years, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārjaya*, who equalled *Śaṁtana* (*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 *G[u]ṇḍama*, 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 *Madhu-Kāmārjaya*, ruled this earth for nineteen years.

<sup>१</sup> Read ताम्.<sup>२</sup> Read 'वसनीविषये'.<sup>३</sup> Read वेद्युराविषयः.<sup>४</sup> This word refers to *Vajrahasta* in verse 1 below.<sup>५</sup> Read प्रदत्तः.



(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (and) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba 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 Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (i.e. 980),—the sun being in Vṛishabha, (the moon) in the constellation of Rōhiṇī, in the auspicious lagna of Dhanu, 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 G[ā]ṅga 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 danding again and again the foreheads of the elephants in the (eight) points of the compass with thick layers of red-lead paste.<sup>1</sup>

(V. 11.) Through love of this virtuous (king), Śrī and Sarasvatī thrive without rivalry, residing in (his) bosom and mouth (respectively).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramabhadrāka, the Mahārājādhirāja, the lord of the Three Kaliṅgas, the glorious Vajrahastadēva, 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 Ēraḍa, (viz.) the village of Vēlpūra, Trummukā, Vappudām, Vallurama, Arnagō- . . . [tpemmimbā], Kōnūrana, Poduru, Vādām, Mūriṅgām, Kanamarampa, Dēvaremachikiḍama (and) Gudrapī, having been (clubbed together and) named the district (vishaya) of Vēlpūrā,—(this) district of Vēlpūrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (this) copper-plate charter (tāmra-śāsana), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),—(i.e. 979),—in the bright fortnight of Phālguna, on the twelfth tithi, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (my) mother and father (and) of myself,—to Pāṅgu-Sāmaya, born by his wife Vēḍavi to Śrīkaṇṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(Also) the village of [Nugila] in the district (vishaya) of Kōluvarta[ni] was granted.”

## No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

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

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,<sup>2</sup> some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda tāluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agraḥāra of the Tuni division of the Gōḍāvari

<sup>1</sup> The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

<sup>2</sup> I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hulitzsch 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  $7\frac{1}{2}$ " broad by  $2\frac{1}{2}$ " 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  $\frac{1}{2}$ " 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  $1\frac{3}{4}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises 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  $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvari plates of the Rājā Prithivimūla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols<sup>1</sup> for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākṛit words, as in line 23 where we have *gārava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *samvatsarambu* for *samvatsarāḥ* in line 26.<sup>2</sup> Of Sanskrit words not found in the dictionaries our text offers *bahusucarna*,<sup>3</sup> l. 4, *yūdhya* (?), l. 5, and *prādhīrājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled<sup>4</sup> before a vowel in *Vishnukundinam-ekādāt*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* 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 Vikramēndravarman* [II.], who was the eldest son of the *Mahārāja Indrabhaṭṭārakavarman*, grandson of *Vikramēndravarman* [I.], and great-grandson of the *Mahārāja Mādhavarman*, of the family of the *Vishnukundins*. From his residence at *Lendulūra*, *Vikramēndravarman*, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rēgonram*, which was south-east of the village of *Rāvirēva* on the bank of the *Kṛishṇabennā*, i.e. the river *Kṛishṇā*, in the *Nat[ri]paṭi* district, to (the) *Sōmagirīśvaranātha* (temple) of *Tryambaka* (Śiva). Nothing further is said about the donor himself; of his ancestors, *Mādhavarman* is stated to have celebrated many sacrifices;<sup>5</sup> *Vikramēndravarman* [I.] (through his mother) was connected with the *Vākāṭas*; and *Indrabhaṭṭārakavarman* 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

<sup>1</sup> 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 *Chauvāk plates* of the *Vākāṭaka Mahārāja Pravarsēna* II.; *Gupta Inscr.* Plate xxiv.

<sup>2</sup> See p. 197, note 2.

<sup>3</sup> This word is often met with in inscriptions.

<sup>4</sup> Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 182, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

<sup>5</sup> See the description of the *Vākāṭaka Mahārāja Pravarsēna* I., above, Vol. III. p. 260, which is very tame compared with what we have here. *Mādhavarman* is stated to have celebrated even *purushamāṭas* or human sacrifices.



writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīsāila in the Karṇūl district, I believe that the word survives in Vinukonda, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīsāila and 50 miles south of the river Kṛishnā, and that this Vinukonda, which is reported to be a place of great antiquity, was really the capital of the Viśhṇukundins.<sup>1</sup> I also would identify the donor's father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to uproot whom, as we learn from lines 17-20 of the Gōdāvari plates of the Rājā Prithivīmūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratka.<sup>2</sup>

The place Lenduḷūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūru,<sup>3</sup> the Dendaloor of the map, a village on the ruins of the city of Vēṅḡl, about 5 miles north-east of Elūru (Ellore) in the Ellore tāluka of the Gōdāvari 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<sup>4</sup> 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 Vākāṭa (or Vākātaka) 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.<sup>5</sup>

## First Plate.

1 Om<sup>6</sup> svasti [||\*] Vijaya-Lenduḷūra-vāsakād=bhagavataḥ Śrīparvata-  
2 svāmi-pādānuddhyātō<sup>7</sup> Viśhṇukundināmm-ekādāś-āśvamēdh-āvabhrit-ā-<sup>8</sup>

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Viśhṇukonda*, 'the sky-hill,' is a corruption of *Viśhṇukūṇḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Viśhṇukonda* as 'the hill of bearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

<sup>2</sup> *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Prithivīmūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasimha I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratka* 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 *caturdanta* elephants, and that *caturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

<sup>4</sup> Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirahadagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dāvūgere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halai plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākātaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākātaka Pravarasēna II., 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 Nausāri plates of the Gujarāt Chalukya Pulakēśārāja of [Chēdi-]Sāmvat 490=A.D. 738, *Vienna Oriental Congress, Asian Section*, p. 230; the Āntrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāmvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alluā plates of Śīlāditya [VII.] Dharmabhata of [Valabhi-]Sāmvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vināyaka-pāla of [Harsha-]Sāmvat 188=A.D. 794 (F), *Ind. Ant.* Vol. XV. p. 140.

<sup>5</sup> From impressions supplied by Dr. Hultsch.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read "kundindm-".

<sup>8</sup> Read -dvabhrit-ā-; the word *avabhritā* is frequently written *avabhrita* 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.



- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yājina[h\*] sarvvamēdh-āvāpta-  
4 sarvvabhūta-svārājyasya bahusuvārṇa-paundarika-purushamēdha-

*Second Plate; First Side.*

- 5 vājapēya-yūdhyā(?) - shōdasi-rājasūya-prādhirājya-pr[ā\*]jāpāty-ā-  
6 dy-anēka-vividha-prithu-guru-vara<sup>3</sup>-śata-sahasra-yājina[h\*] kratuvar-ānushthā-  
7 tādhishtā-pratishthita-paramēshthitvasya mahārājasya sakala-jaga-  
8 nmaṇḍala-vimala-guru-pri(pri)thū-kshītipati<sup>4</sup>-makuta-māpi-ga[va]-

*Second Plate; Second Side.*

- 9 [n]ikar-āvanata-pādayugāśasya Mādhavavarmma[h\*] pranaptā  
10 Vishnukunḍi-Vākāta-vamśa-dvay-ālamkṛita-janmanab śri-Vikramēndravarmma-  
11 na[h\*] priya-naptā spu(sphu)ran-nisita-nistimśa-prabh-āvabhāvi(si)t-āsēsha-  
jaganmaṇḍa-  
12 l-ādhishtī(shthi)taasya bhr[ā]bhāṅgakara-vinirdhōta-samagra-dāyādasya<sup>5</sup> anēka-cha-

*Third Plate; First Side.*

- 13 turddanta-samara-samghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathāvidhi-  
14 viniryāpita-ghaṭik-āvāpta-puṇya-samachayasya satata-bh[ā]mi-gō-  
15 kanyā-hiranya-pradāna-pratilabdha-puṇya-jīvit-ōpabbhōgasya pa-  
16 rama[mā\*]hēśvarasya mahār[ā\*]jasya śri-Indrabhaṭṭārakavarmma[h\*] priya-

*Third Plate; Second Side.*

- 17 [jyē]shthā-putrō garishthā(ghthā) śaisava ēva sakala-nripagun-ālamkṛita-  
18 sya<sup>7</sup> samyag-adhy[ā\*]rōpita-sakala-rājyabhāra[h\*] paramamāhēśvarō  
19 mahārāja[h\*] śri(śri)mān-Vikramēndravarmma<sup>8</sup> ēvam-ājñāpayati [i\*] Nat[ri\*]patyām  
Kri-  
20 shnabe[nnā]<sup>9</sup>-tatē Rāvireva-gr[ā\*]masya dakṣiṇa-pūrvvasyām diśi Rēgo

*Fourth Plate; First Side.*

- 21 nran=nāma grāma[h\*] sakala-jaga[t\*]traya-nāthasya śisūśadi-kar-āvadā-  
22 ta-subhrikṛita-jaṭāmakuṭasya<sup>10</sup> bhagavata=Triyambha(mba)kasya bhavatō  
23 Sōmagirēśvarānāthāya<sup>11</sup> dattam(ttah) [i\*] Rājñā<sup>12</sup> vachanād-gāravēṇ=ājñā[m] k[ā]-  
24 rayiti [i\*] Kāśchid=ēnam=pālāyati sō Rudra-lōkē dēva-gaṇā(ṇa)<sup>13</sup>.

<sup>1</sup> Yūdhyā is no word, and yūthya or yūpya would yield no satisfactory meaning.

<sup>2</sup> Before vara one misses a word like gajūa or kratu.

<sup>3</sup> Read n-ddhishtā-pratishthita, or only na-pratishthita.

<sup>4</sup> Originally kshītipiti and māpi was engraved.

<sup>5</sup> Read dasy-ādika.

<sup>6</sup> Read śri-Indra.

<sup>7</sup> This akṣara may have been struck out in the original; read kṛitah samyag.

<sup>8</sup> Read carmm=icam.

<sup>9</sup> This is what seems to have been originally engraved; but the akṣara in brackets looks as if it had been altered. In Ind. Ant. Vol. IX, p. 103, l. 7, the name of the river is spelt Kṛishṇabēṇḍ, and this probably is intended here. See also above, Vol. III, p. 95.

<sup>10</sup> Originally dasya was engraved.

<sup>11</sup> Read Sōmagirēśvarānāthāya.

<sup>12</sup> The Sanskrit words which the writer is thinking of, apparently are rājñā vachanasya gauravēṇ=ājñā kṛayita (for kuryita or kurita); compare above, Vol. III, p. 262, l. 23, kṛayita for kṛayit. The commencement of the next sentence would properly be yāh kāśchid=ēnam pālāyati sa.

<sup>13</sup> This correction may have been made in the original already.



i.  
 2  
 4  
 2  
 4

சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சூழிபாதிருகவிசுரநிசுரநாகநிபதாதிரு  
 கலாகநிபதாதிருசுரநிபதாதிருசுரநிபதாதிரு  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த

ii a.  
 6  
 8  
 6  
 8

சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த

ii b.  
 10  
 12  
 10  
 12

சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த

iii a.  
 14  
 16  
 14  
 16

சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த  
 சுருதவயமுத்யுதாசுரநாக: நிபத்த



18

18

20

20

22

22

24

24

26

26

28

28

30

30

32

32



## Fourth Plate; Second Side.

25	kōṭi-sa(sa)ta-sahasrēpa	svarggina <sup>1</sup>	sukha[m]	mōdati	[  *]	Vi[sa]-
26	yarājya-samvassarambu <sup>2</sup>	10	māsa-pakkaṁ	8	gihmā	5 [  *]
27	<sup>3</sup> Bahubhir=vvasudhā	datt[ā]	bahubhiś=ch=ānupālita		[*]	yaśya
28	yaśya yadā	bhūmin(mis=)	tasya tasya	tadā	phalam	[  *]

## Fifth Plate.

29	Sva-datt[ā*]m	para-datt[ā*]m	vā	yō	harēti(ta)	vasundharām	[*]
30	shashṭim	varsha-sahasrāpi.	narakē	pachyatē	dhravam		[  *]
31	Gāvō <sup>4</sup>	bhūmi	tathā	bhāryā	akramya	hara	mā naya [*]
32	srāvayanti	rājānām	brahmahatyā	cha	hipyati		

## TRANSLATION.

(Line 1.) Ōm ! Hail ! From his residence, the victorious *Lenduṭūra*, he who meditates on the feet of the holy lord of Śrīparvata<sup>5</sup> (and belongs to the family) of the *Vishpukunḍins*,<sup>6</sup>— the great-grandson of the *Mahārāja Mādhavavarman* who washed off the stains of the world by his ablutions after eleven *asvamedha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamedha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusucarna*, *paundarika*, *purushamedha*, *rājapēya*, *yādhyā* (?), *śhōḍaśā*, *rājasyā*, *prādhirājya*, *prājāpatya* 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 *Vikramēndravarmān* whose birth was embellished by the two families of the *Vishpukunḍins* and *Vākātas*,— the dear eldest son of the devout worshipper of *Mahēśvara* (Śiva), the *Mahārāja*, the glorious *Indrabhaṭṭarakavarmān*, 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 troupes of elephants encountered in battle numerous four-tusked elephants,<sup>7</sup> who acquired a store of merit

<sup>1</sup> The sense intended is that of *svargiṇām sukham-anuśhasati*.

<sup>2</sup> 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. *varakamula*, 'the years,' in line 6 of the Anantkoṭṭ inscription of the *Mahāmēndravarmān* Rudradēva of the Kākatīya dynasty of Śaka-Samvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *samvatsaramula* in line 27 of the Telugu inscription of Sōmēśvara of Śaka-Samvat 1130 (for 1131), above, Vol. III. p. 316; *varakamula* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Samvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varakamula* in another copper-plate inscription of Śaka-Samvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *māsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-samvatsarē 10 grīshma-pakṣe 8 [dicard\*] 5*; compare above, Vol. III. p. 262, l. 28.

<sup>3</sup> Metre: *Śloka* (Anuṣṭubh); and of the following verses.

<sup>4</sup> I have not found this verse elsewhere, and am unable to give the correct text of it.

<sup>5</sup> Compare with this the commencement of the copper-plate inscription of the *Mahārāja Vijayanandivarman*, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vāgīpurāḍ-āhaganach-Chitrarathastami-pāḍānuddhyātā*.

<sup>6</sup> The Genitive case *Vishpukunḍinām* cannot well depend on the word *mahārājaś* in line 10, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the *Vishpukunḍins*,—a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kodambēndām* in line 4 of the *Dēvagere* plates of the *Mahārāja Mṛigēśavarman*, and in line 5 of the *Halsi* plates of the king *Ravivarman*, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the *Valabhi* plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakēṇām* of those plates.

<sup>7</sup> The compound, so translated here, cannot be properly dissolved.



by emptying<sup>1</sup> water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,<sup>2</sup>—the devout worshipper of Mahēśvara (Śiva), the *Mahārāja*, the glorious Vikramēndravarma, 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 Rēgonram, in Nat[ri?]paṭi on the bank of the Kṛishnabeṇṇā, in a south-eastern direction of the village of Rāvireva, has been given to the Sōmagiriśvara-nātha (*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<sup>3</sup> is on three copper-plates, which were received by Dr. Hultzsch from Mr. C. J. Weir, I.C.S., Collector of the Gañjām district. It is not known when and where they were originally found. The size of the plates is about  $7\frac{1}{2}$ " broad by  $3\frac{1}{2}$ " 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  $\frac{3}{16}$ " and  $\frac{1}{2}$ ". The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.<sup>4</sup> They include a final form of *t*, which is five times employed in lines 16 and 17.<sup>5</sup> 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 probably is due to the influence of the Māgadhi Prākṛit.<sup>6</sup> Thus, *ś* is six times employed instead of *s* (as in *śamādiśati* for *samādīśati*, l. 11) and twice instead of *śh* (in *viśaś* for *viśayaś*, l. 8, and *puruśaś* for *puruśaiś*, l. 33); *śh* twice for *ś* (as in *śhatki* for *śakti*, l. 3) and three times for *s* (as in *śhutaś* for *sutaś*, l. 8); and *s* three times for *ś* (as in *śasāṅka* for *śasāṅka*, l. 1) and once for *śh* (in *manuśya* for *manuśhya*, 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.

<sup>1</sup> I find no authority for thus translating *visiryaḍpita*, but cannot suggest any other meaning for the original passage.

<sup>2</sup> Compare, e.g., the Nāik inscription of Ushavādāta, who gave wives to eight Brāhmaṇas at the holy *śrīśā* of Prabhāsa; *Archaeol. Survey of Western India*, Vol. IV. p. 99.

<sup>3</sup> It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

<sup>4</sup> This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

<sup>5</sup> The sign of *virdma* is not used in the text.

<sup>6</sup> Compare my remarks on the India Office plate of Vijayarājadēva, above, Vol. III. p. 312.



The inscription is one of **Mahindravarmadeva's** son, the devout worshipper of **Mahêsvara** (Śiva), the *Mahārājādhirāja Paramêśvara Paramabhaṭṭāraka*, the ornament of the spotless family of the **Gaṅgas**, the lord of the excellent city of **Kôlâhala**,<sup>1</sup> . . . the *Mahārāja Prithivivarmadeva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord **Gôkarṇêśvara**, dwelling on the summit of mount **Mahêndra**,<sup>2</sup> 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 **Śvétka** (?) 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[nô]ra viśaya** to the *bhaṭṭaputra*<sup>3</sup> **Śubhaṅkara**, (a *Brâhmaṇa*) of the *Vatsa gôtra*, who was a student of the *Vâjasaneyâ Vêda*, belonged to the *Kânva śâkhâ*, and had the fivefold *pravara* **Bhârgava**, **Chyâvana**, **Âpuvâna**, **Aurva** and **Jâmadagna**,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.<sup>4</sup>—The inscription was written by the *saṁdhisivirâhin*, or minister of peace and war, **Sâmantha**, engraved by the brazier **Sâmantha-Svayambhu**, and furnished with a seal (*lâṅchhita*)<sup>5</sup> by the chief queen.

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of **Kôlâhala**<sup>6</sup> has been identified by Mr. Rice with the modern **Kôlâr**, in the east of **Mysore**.

TEXT.<sup>7</sup>

## First Plate.

- 1 Om<sup>8</sup> svasti [||\*] Śvétka<sup>9</sup>-âdhishṭhânâd-bhagavataḥ sacharâcha[ra\*]-gurô<sup>10</sup> | sakalaśasâ(śâ)ṅka-[śêkhara?]-sya<sup>11</sup> | [sth]i-
- 2 ty-utpati(tti)-pralaya-kâraṇa-bêdôhr=<sup>12</sup>Mahêndrâścha(cha)la-śikhara-nivâśi(ai)naḥ | śrîmad-Gôkanê(rṇê)-<sup>13</sup>
- 3 śvara-bhaṭṭârakasya | charaṇakamal-ârâdhan-â- | vâtpa(pta)-punya(ṇya)nichayaḥ |<sup>14</sup>śatkitraya-prakarṣh-ânuraṇḍi(ṇji)-
- 4 t-â- | śvê(śê)sha-sâmantha-chakra[ḥ\*] śva(sva)bhuja-va(ba)la-<sup>15</sup>parâkram-âkrânta- | sakala-Kaliṅg-âdhirâjê(jyah) pa-

<sup>1</sup> This is a hereditary title; see p. 200, note 1.

<sup>2</sup> 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.

<sup>3</sup> Literally 'the son of a learned *Brâhmaṇa*,' formed on the analogy of *rija-putra*, and used here and in other inscriptions from Orissa as a title of respect.

<sup>4</sup> Some of the more uncommon terms in the formal part of the grant occur in the **Katak** plates of **Mahâbhavagupta** and **Mahâvivagupta**, and in the **Bugaḍa** (**Gañjâm** district) plates of **Mâdhavavarman**; see the notes on p. 200 f.

<sup>5</sup> See the same term above, Vol. III. p. 42, note 3.

<sup>6</sup> For a fanciful explanation of the name see the **Parî** (**Jagannâth**) plates of the **Gaṅgavardha** king **Nṛsiṁha-dêva** IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

<sup>7</sup> From impressions supplied by Dr. Hultzsch.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> These two *akṣaras* are clear in the impressions and cannot be read differently.

<sup>10</sup> Read -gerâh; all the signs of punctuation up to the middle of line 11 are superfluous.

<sup>11</sup> In the place of the *akṣaras* in brackets four *akṣaras* seem to have been originally engraved, the first three of which perhaps were *śraṅkara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śaitaka-chôḍmanya* of cognate inscriptions.

<sup>12</sup> Read -bêdôhr; of the two words *bêdôhr* and *bêdôhr* one is superfluous.

<sup>13</sup> The *akṣara* *d-gô* 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 *Gôkarṇêśvara-bhaṭṭâraka* is usually called *Gôkarṇasâman*.

<sup>14</sup> Read -śakîr. Compare *ardipa* for *ardipa* in the immediately preceding compound. In an unpublished copper-plate inscription from the **Gañjâm** district I find similarly *śâḍkaryam* for *śâḍkaryam*, and *rdtearya* for *rdtearya*.

<sup>15</sup> Originally *pârâ* was engraved.



- 5 ramamāhēśvarō mātāpitri-pādānudhyātō mā(ma)ha(hā)rājādhirāja-  
paramēśva(śva)raḥ(ra-)paramabha-  
6 tt[ā]raka- | Gaṅgāmalakulatilaka- | śrīKōlāulapurapaṭṭanakaśyaḥ-kavalya-<sup>2</sup>  
7 varayaghōsha- | mahārājaḥ(ja-)śrī-Prithivivarmmadēva[h\*] kuśali | śrī-  
Mahindrava-  
8 rmmadēva-shutaḥ<sup>3</sup> | Ja[nō?]ra-viśaḥ<sup>4</sup> || yathākāl-ādhyāsiḥ<sup>5</sup> māmāsāmanta- |  
śrīsha-<sup>6</sup>  
9 manta- | rājanaka-rājaputraḥ(tra-)kumārāmāty-utpari<sup>7</sup>-daṇḍanāyaka- | viśhayapati-  
10 grāmapati<sup>8</sup> | anyās=cha chāṭa-bhaṭa-vallabhajātiyā<sup>9</sup> | janapadānā rāṭrakuṭa-  
kuṭu-  
11 mvinā | sāmavājikaḥ | yathārhi(rham) mānayati vō(bō)dhayati śa(sa)mādiśa(śa)ti |  
Vidita-

*Second Plate; First Side.*

- 12 m=astu bhavatā<sup>10</sup> ētad-vishaya-samandha-grāmō yaḥ grāma-dvayaṁdōl=[l]ti nāma |<sup>11</sup>  
13 sajalasthalāranya<sup>12</sup> chatuḥśimōpalakṣitaḥ | bhaṭṭaputra-Śa-  
14 bha[m]karāya | <sup>13</sup>Vājasēna-charaṇāya | <sup>14</sup>Kauva-sākhāya <sup>15</sup>Vachha-gōtrāya  
15 <sup>16</sup>tēshām=tēshām=adhivās=tēshām | pañchārishaya-pravarō bhavati | Bhārgavaḥ  
Chya-  
16 van-Āpnōvā- | n-Aurva-Jāmadagn-ēti | Jamadagnivat d-Urvava-  
17 t | d=Apnuvānavat | Chyavanavat Bhṛiguvat | ta-pravarāya | ih=ēva  
18 viśhuka(va)-saṅkrānyā<sup>17</sup> mātāpitrōr-ātmanas=cha | pany-Āpivirdhayō<sup>18</sup>  
19 yathā saliladhārā-purasarēpā<sup>19</sup> | chandrārka-sthiti- ||

<sup>1</sup> For the two next epithets I am unable to suggest any satisfactory 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 s and for ḥa 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 '*Kōlāhala* (or *Kṣaḍhala* or *Kṣaḍhala*) puravarīśvara' e.g. *ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gōkarṇavāmin the Gaṅgas owed the kettledrum (*bhṛt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

<sup>2</sup> Originally *kāṁalya* was engraved.

<sup>3</sup> Read *-śutō*; the compound so ending should properly have been placed before *mahārājādhirāja* in line 5.

<sup>4</sup> Read *-viśaḥ*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

<sup>5</sup> Read *-ādhyāsiḥ*.

<sup>6</sup> Read *māmāsāmanta-samanta*.

<sup>7</sup> Read *kumārāmāty-utpari*.

<sup>8</sup> Read *-pattānyānā-cha*.

<sup>9</sup> Read *jātyā-janapadānā-rāṭrakuṭa-kuṭumbīnā* *sāmardhika*.—*Sāmardhika* occurs in line 27 of the Katak plates of Mahāśivagupta (Yayāti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *rāṭrakuṭa* for the *kuṭumbīnā* of the present inscription.

<sup>10</sup> Read *bhavatām* | *ētad-vishaya-sambaddhā* (f); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grāma* up to *Vājasēna-cha* in line 14 is engraved over another passage that has been effaced.

<sup>11</sup> The signs of punctuation up to the end of line 19 are superfluous.

<sup>12</sup> Read *-ranyāś-chaṭuḥśimōpalakṣitō*.

<sup>13</sup> Read *Vājasēna* or *Vājasana*.—The reading *Vājasēna* we have also in the Katak plates of Mahābhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

<sup>14</sup> Read *Kauva*.

<sup>15</sup> Read *Vachha*.

<sup>16</sup> The following passage I take to be intended for: *īha tēshām* (for *tasya*) *adhivās* (for *īha nirvās*) | *tēshām* (for *tasya*) *pañchārshya-pravarō bhavati Bhārgava-Chyavan-Āpnōvā-Aurva-Jāmadagn-ēti* | *Jamadagnivat-Urvavat-Apnuvānavat-Chyavanavat-Bhṛiguvat* | *ta-pravarāy-dh-ā-cha*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6.—*Pañchārshya-pravarā* is evidently intended also by the *pañchārshya-pravarā*, "the Yaivārīśaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

<sup>17</sup> Read *-saṅkrānyā*.

<sup>18</sup> Read *pany-dhivirdhayō*, and omit the following *yathā*.

<sup>19</sup> Read *-purasarām*.



*Second Plate; Second Side.*

- 20 samākalam<sup>1</sup> sakarikṛitya prativaraha[m] ru(rū)pya-palāni chatvāri  
 21 dēyam<sup>2</sup> | ēvam pratipādītō=ahmā(smā)bbir-yatam(taḥ)<sup>3</sup> | śāsana-darśa-  
 22 nād=dharmma-gaurav[ā\*]d=asmā(sma)d-gaurav[ā\*]ch=cha na kēnachit=paripanthinā  
 bha-  
 23 vitavya[m\*] || Tathā cha dharmma-śā[stṛē\*]śhu paṭhyatē || Vahubhi<sup>4</sup> vasu-  
 24 dhā datā | rājāna Sagar-ādibhi [i\*] yasya yasya yadā bhumi bhu-  
 25 mi | tasya tasya tadā phalam (ll) Shadāsiti-sahasrāṇā[m]  
 26 yōjanānā vasu[m]dharā | ahō punyāya kātyaya svarg[ō]

*Third Plate.*

- 27 gāma-pradāinō (ll) Mā bhud=vaḥ phala-saṁkā vā | para-da[t=ē]-  
 28 ti pāarthivā | sva-dānāt-phalam=ānanyā | para-dat-ātip[ā]-  
 29 lanē (ll) Bhumin yaḥ pratigṛhṇāti | ya cha bhumi prayachhati |  
 ubhau ttō  
 30 punya-karmamāṇau | niyatō svarga-gāminau (ll) Sva-datā para-datām=vā yō  
 31 harēti vasundharā [i\*] sa viśṭhāyā kṛimi bhutvā pīṭribhi saha pachyatē (ll)  
 Iti<sup>5</sup>  
 32 kamaladal-āmuvindu-lōlā[m] śrīyam=anuchintya mauṣya-jivitañ=cha [i\*] sakala-  
 33 m=idam=udāhṛitaṁ vudhvā na hi puruṣai para-kirtayō vilōpyā (ll)  
 Likhitaṁ=cha<sup>6</sup>  
 34 sandhivigrahi-śrī-Sāmantēna | Utkirnañ=cha<sup>7</sup> śrī-Sāmanṭa-Svayambhu-kānsarē-  
 35 na<sup>8</sup> | Lamūchhitaṁ=cha<sup>9</sup> śrī-mā(ma)hādēvyā | <sup>10</sup>Uṇyāksh[i]ram-adhikāksharam=  
 vā tat=ta-  
 36 ch=chharva pramāṇam=iti ||

## No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

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

## A.—Trivandrum inscription of the time of Gōḍa-Mārtāṇḍa.

This inscription<sup>11</sup> is on the north wall of the Kṛishṇasvāmin 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

<sup>1</sup> Read *samākalam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.

<sup>2</sup> Read *dēyam=ēvam*.

<sup>3</sup> The sentence should end with *=smābbiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

<sup>4</sup> Metre: Ślōka (Anuṣṭubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

<sup>5</sup> Metre: Pushpitāgrā.

<sup>6</sup> Read *Likhitañ=cha*.

<sup>7</sup> Read *Utkirnañ=cha*.

<sup>8</sup> Read *-kānsarēna* for *-kānsyakdrēna*.

<sup>9</sup> Read *Lūchhitañ=cha*.

<sup>10</sup> Read *Ngūn-āksharam=adhik-āksharam* *ed yat-tat=arcam*. The copper-plate referred to above, p. 200, at the end of note 16, has *uyyāksharam*.

<sup>11</sup> 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 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōḍāḷā 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, Gōda-Mārtāṇḍa, gave a silver drum to the god of the temple of the station of cowherds at Syānandūra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭeḷuttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:<sup>1</sup>

6 . . . . . Karkāṭaka Vvi-  
7 yāḷattil-Ttaṇu-ūāyirru Tiruvāṇḍapurattu  
8 sabhaiyūñ- . . . . .

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkāṭaka,—the assembly of Tiruvāṇḍapuram and . . . . . having been pleased to meet together,—Ādiechearamaṇ (*i.e.* Ādityarāma) gave to (*the god*) Tiruvāyambāḍi-piḷḷai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."<sup>2</sup> The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkāṭaka,' 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.<sup>3</sup> On palaeographical 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,<sup>4</sup> and Syānandūra apparently is Trivandrum or a part of it.<sup>5</sup>

#### TEXT.<sup>6</sup>

1 Svasti śrīḥ [||\*] 7 Syānandūr-aika-gōshthāla-  
2 ya-kamaladriṣṭō Gōda-Mārtāṇḍa-Gōlam-  
3 bādhiṣa-chichha[t\*]travāhi Dhanushi cha<sup>8</sup> kṛita-naivēdya-  
4 m=uttuṅga-Jivē [||\*] śrīmān=Ādityarāmas=sa hi rajata-kṛita-  
5 ṇ=ḍiṇḍimam=Mandar-ābhaṇ=ḍiṇḍir-ākhaṇḍa-shaṇḍa-dyuti-sa-  
6 bham=adīṣan=mānya ātmā kshamāyāḥ ||

#### TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Ādityarāma, the soul of endurance,<sup>9</sup> worthy of respect, the umbrella-bearer of the lord of Gōlamba, Gōda-Mārtāṇḍa,

<sup>1</sup> 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. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkāṭaka.'

<sup>2</sup> The remainder of the inscription records gifts of money and paddy to the same temple.

<sup>3</sup> Mr. Sundaram has taken the word *Mārtāṇḍa* 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. 1189-90, while Jupiter's mean place was in the sign Karkāṭaka from the 3rd January to the 29th December A.D. 1184.

<sup>4</sup> The spellings *Gōlamba* and *Gōda* for *Kōlamba* and *Kōda* (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 *gōshthā*.

<sup>5</sup> [The form Tiruvāṇḍa-puram, 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 Syānandūra is a corruption of Śrī-anand-ūr. The two words *tiru* and *śrī* or *ś* are interchangeable in Tamil local names; compare, e.g., Tiruvārūr and Śrīyārūr or Ślyārūr, *South-Ind. Asier.* Vol. II. p. 257, note 6.—E.H.]

<sup>6</sup> From an impression supplied by Dr. Hultzsch.

<sup>7</sup> Metre: *Śrīgḍharā*.

<sup>8</sup> This *cha* is superfluous; for the following *kṛita-naivēdya* one would have expected *kṛita-naivēdya*.

<sup>9</sup> The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.



after making offerings of eatables, 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 *Sarvāṅganātha*; [Śaka]-Samvat 1296.**

This inscription<sup>1</sup> also is on the north wall of the *Kṛishṇasvāmin* 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' 4" broad by 7½" high, and contains a single *Sanskṛit* 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 *Kṛishṇa*, by a prince (*nṛipa*) *Sarvāṅganātha*, 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.<sup>2</sup>**

- |   |                        |                |           |                     |            |           |
|---|------------------------|----------------|-----------|---------------------|------------|-----------|
| 1 | Svasti                 | śrī[ḥ]         | [  *]     | *Simha-sthē         | cha        | Bṛihaspa- |
| 2 | tau                    | samakarōd=abde |           | cha                 | Chōlapriyē |           |
| 3 | gōśālān=cha            |                |           | sudīpikā-gṛīham=ahō |            |           |
| 4 | Kṛishṇ-ālayam=maṇḍapam |                | bhaktiā   | ch=aiva             | ya-        |           |
| 5 | śōrttham=              | apy=           | atitarān= | dharmārttham=       | apy=       | ādarāt    |
| 6 | Syānandūra-purē        |                |           | sukirti-sahitas=    | Sarvvām-   |           |
| 7 | ganāthō                | nṛipaḥ         |           |                     |            |           |

**TRANSLATION.**

Hail! Fortune!

When Jupiter stood in (*the sign*) *Simha*, in the year (*denoted by the chronogram*) *Chōlapriya* (*i.e.* 1296), the prince *Sarvāṅganātha*, 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 *Kṛishṇa*, an open hall.

**C.—Varkkalai inscription of *Mārtāṇḍa*; the Kollam year 655.**

This inscription<sup>4</sup> is on the base of the *maṇḍapa* in front of the *Janārdanasvāmin* shrine at *Varkkalai*, a place of pilgrimage about 24 miles north of *Trivandrum*.<sup>5</sup> It contains a *Sanskṛit* 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

<sup>1</sup> No. 270 of the Government Epigraphist's collection for 1895.

<sup>2</sup> From an impression supplied by Dr. Hultsch.

<sup>3</sup> Metre: Śārdūla-vikṛīḍita.

<sup>4</sup> No. 267 of the Government Epigraphist's collection for the year 1895.

<sup>5</sup> See Mr. Soudaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).



were there, they are quite effaced. The inscription records that, in the Kōlamba year 655, in the middle of the month of Vṛisha, on Brahman's (i.e. a second) *tīthi*, a Thursday, when the *nakṣatra* was Mṛigaśīrsha, during the *Simha lagna*, the king Mārtāṇḍa had the god Hari (Viṣṇu), who resides at the glorious Vayka, bathed by Brāhmaṇas.

The date, being of the month of Vṛisha or Vṛishabha, would be expected to fall,<sup>1</sup> and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛishabha 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 Vṛishabha, the second *tīthi* of the bright half ended 22 h. 26 m., and the moon was in the *nakṣatra* Mṛigaśīrsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha 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.<sup>2</sup>

Svasti śrīḥ [||\*]

- 1 Kōlambē<sup>3</sup> mamat-ēti vatsara itē māsē Vṛish-ārdhā Gurōr-vvārē bhē  
Mṛigaśīrshakē Vīdhi-tithau Simhē cha lagnē subhē [||\*]
- 2 snānam samyag-akārayad-dvija-varais-śrī-Vayka-dhāmnō Harēś-śrī-sauryy-ādī-guṇ-  
ānvitas-sa matimān Mārttāṇḍa-dhātṛipatīḥ [||\*]

### TRANSLATION.

Hail! Fortune!

In the Kōlamba year denoted by (the *chronogram*) mamatā (i.e. 655), when the month had advanced to the middle of (the *sign*) Vṛisha,<sup>4</sup> on a Thursday, when the *nakṣatra* was Mṛigaśīrsha, on Brahman's *tīthi*, and during the auspicious *Simha 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.

## No. 28.—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 *kiāga*, with the sun and moon above,

<sup>1</sup> See *Ind. Ant.* Vol. XXV. p. 53.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Metre: Śārdūlavikṛīḍita.

<sup>4</sup> Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26. *simh-ārdhāgāś chandramāḥ*. In our inscription, what had advanced to the middle of the sign Vṛisha, 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  $\frac{1}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhāntya* in *bhāvinaḥ-pārtthiv-*, l. 28. Excepting the Kanarese *biruda* *neramodegunda* in line 16, the name *Erevisṣu* in line 23, and the Kanarese Genitive *Kaṇṇōjana* 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* . . . *dattavān* instead of *tēna* . . . *dattam*, 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 *āriṣṭhritam*, l. 1, *svikritā*, l. 9, *-kritam*, l. 29, and *griham*, l. 24, and to the doubling of the first part of the conjunct *vy* in *kartavyam*, l. 7, and *iti vyākūḍā-*, 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 Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīmuḥka = Śaka-Saṃvat 895 expired.<sup>1</sup> After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogaḷi and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanaśara, who is mentioned in a Gadag inscription<sup>2</sup> of Śaka-Saṃvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Bejvola Three-hundred and the Puligere Three-hundred which, with some other districts, are assigned to Śōbhanaśara in that other inscription.<sup>3</sup> Kogaḷi, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for *Keṅgaḷi* 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-Saṃvat 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Viṣṇubhaṭṭa of the Viśvāmitra *gōtra* a field, measuring 30 *niśartanas* and situated in the village of Nirguṇḍa, 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 Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchila (or Chiñchali), for the purpose of providing food for twelve Brāhmanas. Lines 29-30 express the wish that the alms-house founded by Erevisṣu, i.e. Viṣṇubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirguṇḍa is the village of Nilgund where the inscription still is, and Chiñchila or Chiñchali is the village Chinchoolee of the maps, about a mile and a half south-west of Nilgund.

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 167.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 42; *Ind. 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.

<sup>3</sup> Compare also *Ind. Ant.* Vol. XII. p. 271, where Perumāṇḍi-Māraśiṅghadēva is stated to have governed 'the two (Three-hundreds, viz. the Puligere Three-hundred and the Bejvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.



TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> svasti | <sup>3</sup>Jayaty=āvishkri(shkri)taṁ Vishpōr=vvārāhaṁ kashōbhita-  
 ārpava[m] [I\*]  
 2 dakṣiṇ-ōnnata-damshṭr-āgra-viśrānta-bhuvana[m] vapuḥ I(II) Svasti [I\*]  
 Samastabhuvan[ā]-  
 3 śraya-śripithivīvalabha-mahārājādhirāja-paramēśvara-  
 4 paramabhaṭṭārakaḥ<sup>4</sup> Satyāśrayakuṭatilakaḥ<sup>5</sup> Chālukyaśbhara[pa]-  
 5 śrīmād-Āhavamalladēvaḥ | <sup>6</sup>Yō=sau śrī-vīramārttaṇḍa-Rāshṭrakū-  
 6 ṭa-nṛipa-śriyaṁ [I\*] prāpya pālitaṇḍa=samnā(mrā)ḍ=ākachchha[t\*]trēpa mēdi-  
 7 nīm I(II) Vṛittam | Yasya<sup>7</sup> śrutv=ābhidhānaṁ sakala-ripunrip-ānika-  
 nirmūlan-ōttham kim [ka]rttavyaṁ kva yā-  
 8 ma[h] kva cha vasatir=iti vvyākulās=chintayanti [I\*] Chōḍ-Āndhr-ādhiśa-  
 Pāṇḍy-Ōtpa(tka)la-mahipatayō<sup>8</sup> yō-  
 9 na ch=āmbhōdhi-simā kshamā rāmā svīkri(kri)tā yō hasati nṛipa-guṇair=  
 ādirājān=Nal-ādīa ||  
 10 Ślōkan<sup>9</sup> [I\*] Tasya<sup>10</sup> Tailapadēvasya prasādāch=chakravartinō<sup>11</sup> Banavāsyā  
 dvi-tr[i]śatam Kogaly-ādī-mahī-  
 11 m=mahān I(II) Mahā-mahā[h\*] śa[s]ās=āsāv=asamas=samar-ōddhataḥ [I\*]  
 K[a]nnapaḥ<sup>12</sup> kōpadāvāgni-  
 12 dagdha-dvigrūpakānanaḥ I(II) Tad-atyayō tad-anujās=Śō[bha]nas=tat-kramē  
 a[th]itaḥ [I\*] saṅgrāma-sam-  
 13 gat-āpūrvavijayaśrīvadhū-dhavaḥ<sup>13</sup> I(II) Tat-samaḥ kō=[pi] bhūpālō na bhū-  
 14 tō na bhaviṣyati | mahā-guṇēṣhu kōn=āpi<sup>14</sup> guṇēṣhu bhuvana-trayē ||  
 15 Gadyam | Tēna samara-sāhasa-pradarśana-prasanna-Tailapadēva-  
 16 prasād-[ā\*]sādita-neramodegaṇḍa<sup>15</sup>-gīridurggamalla-sāmāntachū-  
 17 ḍāmaṇi-katakaprākār-ādy-anvartitha-nāmaṇā<sup>16</sup> svasti Sa(sa)kanṛipa-sam-  
 18 vatsarēṣhu chaturadhika-navasatēṣhu gatēṣhu Chitrabhānu-sam-  
 19 vatsarē Bhādrapada-māsē sūryya-grahaṇē sati<sup>16</sup> Viśvāmi-  
 20 tra-gōtrīṇē Vishṇubhaṭṭāya sa[t\*]tra-pravarttan-ārttham Nirguṇḍ-[ām]ta-  
 21 [r]-ggrāmē rāja-mānēna dandēna<sup>17</sup> trīm[śa]m-nivarttana-kshōtram da-  
 22 ttavān<sup>18</sup> || Tad=anu Vādajabbāyāyapi<sup>19</sup> Vīṣṇubhaṭṭāyasya  
 23 pādau prakshālya Śōbhanēna dattam=ēkadā puna-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Metre: Ślōka (Anuṣṭubh).<sup>4</sup> Read *offdraka*.<sup>5</sup> Expressed by a symbol.<sup>6</sup> Metre: Ślōka (Anuṣṭubh).<sup>7</sup> Metre: Sragdhara.<sup>8</sup> Read *tilaka*.<sup>9</sup> Read *ślōk*; this correction may have been made already in the original.<sup>10</sup> Originally *pāṇḍy* was engraved.<sup>11</sup> Metre: Ślōka (Anuṣṭubh); and of the three following verses.<sup>12</sup> Read *varṇiśa*.<sup>13</sup> I am not quite sure whether the original has *Kannapaḥ* or *Kennapaḥ*.<sup>14</sup> Originally *vijaya* was engraved.<sup>15</sup> The words *kōn=āpi* *guṇēṣhu* 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.'<sup>16</sup> This word occurs above, p. 65, l. 7; here the reading of the third *śkṣhara* (mo) is quite certain.<sup>17</sup> These signs of punctuation are superfluous.<sup>18</sup> Read *trīmśa*.<sup>19</sup> Read *ttam*.<sup>20</sup> This (or possibly *Vāṭa*) is what seems to be actually engraved. Considering the construction of the preceding sentence, *tāsa* . . . *dattavān* for *tāsa* . . . *dattam*, and the fact that in this sentence we have *dattavatt*, I am almost certain that *Vādajabbāyāyapi* contains the instrumental case of the name of a woman, perhaps the wife of Śōbhanā, followed by *āpi*. That name may have been *Vādajabbā*, and, if this was the case, the proper reading would be *Vādajabbāy=āpi*, and *dattam* for *dattavatt*.



24	r=mmayā	dattam=iti	dattavati <sup>1</sup>	gri(gri)ham	cha	Chimchila- <sup>2</sup>
25	grāmasya <sup>3</sup>		uttara-kshētrasimā-lagnaṁ			dvādaśa-brāhma-
26	ṇa-bhōjan-ārttham					
27	<sup>4</sup> Sāmānyō=yan=dharma-sētum <sup>5</sup>	nripāṇām	kālē	kālē	pālanīyō	bhavadbhiḥ [!] <sup>*</sup>
28	sarvvān=ētāmnētā <sup>6</sup>	bhāvinaḥ=partthiv-ēndrā[n=] <sup>*</sup>	bhūyō	bhūyō	yāchatē	
	Rāmabhadraḥ [  ] <sup>*</sup>					
29	<sup>7</sup> Chimcha-kshētrē	dviḥ	śrīmān	pādapadm-ōpajivinā [!] <sup>*</sup>	Erevishṇu-[kri(kṛi)]-	
30	taṁ sa[t <sup>*</sup> ]trām	tishṭhaty=ā-chandra-tārakā <sup>8</sup>		Kaṇṇōjana	likhita[m] [  ] <sup>*</sup>	
	Maṅgaḷa[m]    <sup>9</sup>					
31	.	.	.	.	.	.
32	.	.	.	.	.	.

## TRANSLATION.

Om. Hail !

(Line 1.) Victorious is the boar-incarnation of Vishṇu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.<sup>10</sup>

Hail ! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahārājādhirāja* *Paramēśvara* *Peramabhaṭṭāraka*, the frontal ornament of the family of *Satyāśraya*, the ornament of the *Chālukyās*, the glorious *Āhavamalladēva* ;—

Who, after obtaining the Fortune of the glorious *Rāshṭrakūṭa* kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival ;<sup>11</sup>—

Verse : On hearing that name of whom,<sup>12</sup> which he acquired by the extirpation of all the armies of hostile kings, the *Chōḍa* 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 *Naḷa* and the other primeval kings ;—

(L. 10.) *Ślōkas* : By the favour of that emperor *Tailapadēva*, the famous *Kannapa*<sup>13</sup>—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 *Kogaḷi* and other (districts) of (the) *Banavāsi* (province).<sup>14</sup>

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.<sup>15</sup>

<sup>1</sup> The meaning which I believe to be intended would be properly expressed by the words *punar=mmayā dīyata iti dattam*.

<sup>2</sup> The name intended perhaps is *Chimchali*.

<sup>3</sup> Read *grāmasya=ōttara*.

<sup>4</sup> Metre : *Śālini*.

<sup>5</sup> Read *-sētum*.

<sup>6</sup> Read *-sētum*.

<sup>7</sup> Metre : *Ślōka* (Anushtubh).—The construction is quite ungrammatical ; one would have expected *dviḥ śrīmān . . . Erevishṇuḥ kṛitām*. One also misses, before *pādapadm-ōpajivinā* and compounded with it, the name of the person whose dependant *Erevishṇu* was.

<sup>8</sup> Read *tishṭhaty=* and *-tārakam*.

<sup>9</sup> 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.

<sup>10</sup> See the same verse above, Vol. III. p. 310.

<sup>11</sup> The literal meaning of course is, that, as there were no other kings, *Āhavamalla*'s royal umbrella of state was the only one in existence.

<sup>12</sup> Viz. the name *Āhavamalla*, 'the wrestler in battle.'

<sup>13</sup> Or, perhaps, *Kannapa*.

<sup>14</sup> See above, p. 205.

<sup>15</sup> See p. 205, note 14.



(L. 15.) Prose: He, who by the favour of Tailapādēva, pleased with the prowess shown by him in war, received the titles of 'neramodegaṇḍa, the wrestler of mountain strongholds, the crest-jewel of feudatories, 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 Vishpubhaṭṭa of the Viśvāmītra gōtra, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nicartanas*, within the village of Nirgūḍa.<sup>1</sup> Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by Śōbhana, after washing the feet of Vishpubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chīchīla,<sup>2</sup> for the purpose of feeding twelve Brāhmanas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you! Thus Rāmabhadra again and again entreats all the great princes who will rule here in the future.

May<sup>3</sup> the alms-house, which by the holy twice-born Egeviṣṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chīchīa, endure as long as the moon and the stars!

The writing of Kappōja. Bliss!

#### No. 29.—BANSKHERA 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 Thāṇēsar 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,<sup>4</sup> about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. 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,<sup>5</sup> 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*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrapāṭan *prasthā*.<sup>6</sup> The *upadhānīya* and the *jihvāmāliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in *guptādayaḥ-kṛitvā* (l. 6). The *jihvāmāliya* has the simplified cursive form which occurs in the Jhālrapāṭan

<sup>1</sup> I am unable to suggest a different translation of the words *Nirgūḍa-antargṛāma*, which properly would mean 'in the inner village of Nirgūḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

<sup>2</sup> Or, it may be, *Chīchīlī*.

<sup>3</sup> See p. 207, note 7.

<sup>4</sup> See the *Indian Atlas*, sheet No. 68, where Banskhera is found in N. L. 27° 47' 30" and E. L. 79° 38'.

<sup>5</sup> *Ep. Ind.* Vol. I. p. 67 ff.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 180.



*prastasti* and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhānti* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate<sup>1</sup> of [Śrī-Harsha-] Samvat 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 Aṃṣaḍ *prastasti*.<sup>2</sup> But Professor Kielhorn has found it also in the Kuṇḍā-kōṭi *prastasti*,<sup>3</sup> 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 Nāgarī 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 *a*, *i*, *ī*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇāḍrama*<sup>4</sup> (l. 3 of the Banskhera plate) it is represented by a full *ra*, attached to the right of the lower *ra*. Strictly speaking, the group is equivalent to *ṇra*, 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 Gīrnār and Śiddhāpura versions of the Aśoka edicts.<sup>4</sup> With Vināyakapāla's above-mentioned plate agrees also one of the Banskhera forms of *na*, e.g. in °*grahārātēna* (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 °*gau* (l. 1 of the Vināyakapāla plate), rendering it in his transcript by °*gō*. The *vīrāma* in *Samvat* (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 *vīrāma*, 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."<sup>5</sup> The vowel *i* in the *dhi* of *mahā-rājādhirāja* 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 Dēvanāgarī figure of the decimal system. The Dēvanāgarī 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 *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words °*Harshaḥ Ahichchhatra* (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhera 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 Prākṛitic form *pramāṭra* for *pramātrī* (ll. 8 and 14) and the bad compound *sarvaparīhṛitaparīhārō* (l. 9). The orthography is regulated by the pedantic system of the

<sup>1</sup> *Ind. Ant.* Vol. XV. p. 140.

<sup>2</sup> *Gupta Inscriptions*, p. 202.

<sup>3</sup> *Ep. Ind.* Vol. I. p. 180.

<sup>4</sup> See my *Indian Studies*, No. III. p. 77 f.

<sup>5</sup> Compare *Ind. Ant.* Vol. XV. p. 364.



Paṇḍits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūliya* and *upadhmanīya*, 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 'samvaddha' (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 donees are two Brāhmaṇas of the Bhāradvāja *gōtra*, Bālaachandra, a Rīgvēdin, and Bhadravāmin, a Sāmavēdin. The village granted, Markaṭasāgara, lay in the *bhukti* of Ahichchhatrā (Rāmnagar) and in the western *pathaka* of the Āṅgadiya *śiṣya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahākṣhapatalādīhikaraṇādīhikṛita*), Bhāna or Bhānu, is new. The *dātaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Īśvara instead of Gurjara. The date, *Samvat* (i.e. Śrī-Harsha-Samvat) 22, Kārttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

#### TEXT.<sup>1</sup>

- 1 श्री स्वस्ति महानौहस्वभजयस्कन्धवाराच्छीवर्धमानकीत्या महाराजश्रीनर-  
वर्धनस्तस्य पुत्रस्तत्पादानुध्यातश्रीवविणीदेव्यामुत्पन्नपरमादित्यभक्तो  
महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्रीमदम्बरोदेव्यामुत्पन्नपरमादित्यभक्तो महाराजश्रीमदादित्यवर्धनस्तस्य  
पुत्रस्तत्पादानुध्यातश्रीमहासे[न]गुप्तादेव्यामुत्पन्नचतुस्समुद्रातिक्कान्तकीर्त्तिपर-  
तापानुरागोप-
- 3 नतान्वराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्रय इव प्रजानामातिहर-  
परमादित्यभक्तपरमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य  
पुत्रस्तत्पादानु-
- 4 नुध्यातस्त्रितयप्रतानविष्कुरितसकलभुवनमण्डलपरिगृहीतधनदवर्णेन्द्रप्रभृति  
लोकपालतेजास्त्रय्योपाज्जितानेकद्रविणभूमिप्रदानसंप्रीणितार्थिहृदयो-<sup>2</sup>
- 5 तिग्रयितपूर्वराजचरितो देव्याममलयशोमत्या<sup>3</sup> श्रीयशोमत्यामुत्पन्नपरमसौगत-  
सुगत इव परहितैकरतपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनः ।  
राजानो युधि दु-
- 6 एवाजिन इव श्रीदेवगुप्तादयङ्गत्वा येन कथाप्रहारविमुखास्त्रवे समं संयताः ।  
उत्खाय हियतो विजित्य वसुधाङ्गत्वा प्रजानां प्रियं प्राणानुष्मितवा-  
नरातिभवने सत्त्वानुरोधेन यः । तस्या-

<sup>1</sup> From an inked estampage and two ink-impressions, supplied by Dr. Führer.

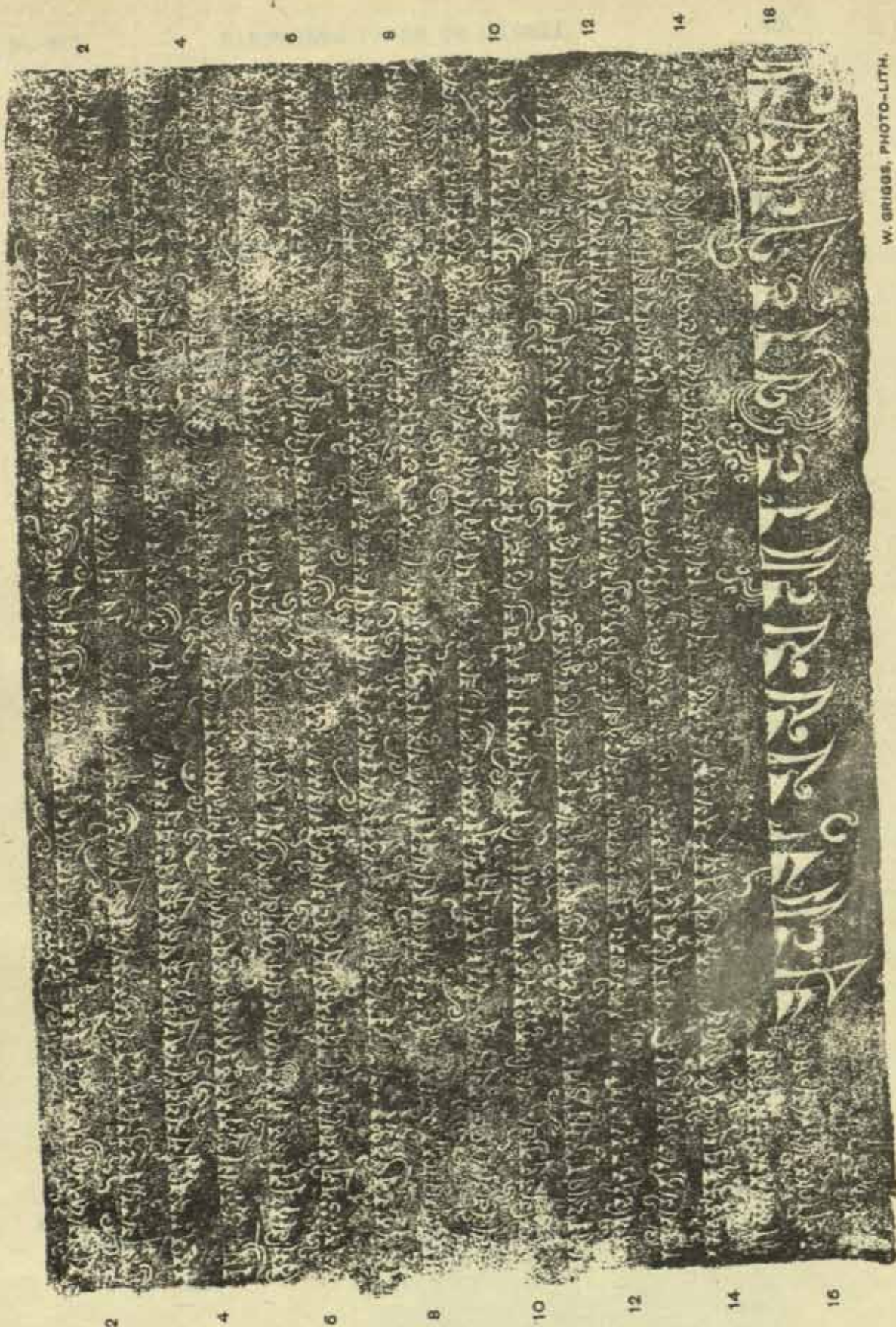
<sup>2</sup> Possibly श्री, expressed by the usual symbol.

<sup>3</sup> Looks like दास्य.

<sup>4</sup> द्रविण, not पविण, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

<sup>5</sup> Read नत्या.





W. GRIGGS, PHOTO-LITH.

SCALE .45.

E. HULTZSCH.

FROM AN IMPRESSION BY DR. A. FÜHRER.





- 7 [तुजस्त] त्पादानुध्यात) परममाहेश्वरी महेश्वर इव सर्वसत्त्वानुकम्पी परम-  
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नाभुक्तावहदीयवैषयिकपश्चिमपथक-  
स[स्वह]मकंठसा-<sup>1</sup>
- 8 शरे [स]मुपगतामहासामन्तमहाराजदौष्साधसाधनिकप्रमातारराजस्थानीयकुमारा-  
मात्योपरिकविषयपतिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश्च समान्नापय[ति  
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्त्वसीमाप्रयन्तस्रोद्रङ्गस्त्वर्वाणकुलाभाव्यप्रत्यायसमेत-  
स्त्वर्षपरिहृतपरिहारो विषया[दु]वृत्तपिण्ड) पुत्रपौत्रानुगच्छन्दाकंचितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितु) परमभट्टारकमहाराजाधिराजश्रीप्रभा-  
करवर्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-  
मभट्टारक-
- 11 महाराजाधिराजश्रीराज्यवर्धनदेवपादानाञ्च पुण्ययशोभिहृदये भरद्वाजसंगोत्तवहृ-  
चच्छन्दीगसत्रज्जचारिभट्टवालचन्द्र-भद्रस्वामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन  
प्रतिपा-
- 12 दितो विदित्वा भवद्विष्णुमनुमन्तव्य) प्रतिवासिजानपदैरप्याग्रायवणविधेयैर्भूत्वा  
यथासमुचिततुल्यमेयभागभीगकरहिरण्यादिप्रत्याया एतयोरेवोपनेयास्वेवोप-  
स्थान[श्च] क-
- 13 रणीयमित्यपि च । अश्वत्कुलकमसुदारसुदाहरद्विरन्येच दानमिदमभ्यनुमीद-  
नीयं । लज्जगस्तडिकलितवुदचञ्चलाया<sup>2</sup> दानं फलं परयश) परि-  
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं<sup>3</sup> । हर्षेणैतत्समाख्यातन्वर्माज्जनमनुत्तमं  
[I\*] दूतकोत्त महप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाचपटलाधिक-  
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण<sup>4</sup>
- 16 ईश्वरेणेदमिति सम्बत् २० २
- 17 कार्त्तिं वदि १ [II\*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [II\*]

<sup>1</sup> The m and d of "सम्बट" are not certain, likewise the second & of "मकंठ".

<sup>2</sup> The word "वुद" is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

<sup>3</sup> Read प्राणिभिर्हितं.

<sup>4</sup> Perhaps "भानुसमादेश".



## No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

The Jatinga-Rāmēśvara hill is near Siddāpura, in the Molakālmuru tāluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultsch.

## A.—Inscription of Vishnuvardhana-Vijayāditya; A.D. 1064.

This record is on a slab near the Sūryanārayana 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 *ç* is very clearly distinguished from the dental *d*, 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 *neleviçinoḥu*, line 11.—The language is Kanarese.<sup>1</sup> And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kā*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailōkhya*, line 5.

The inscription is a record of Vishnuvardhana-Vijayāditya, who was styled *Āhavamallana-aṅkakāra*, i.e. the warrior or champion<sup>2</sup> of Āhavamalla,—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Sōmēśvara I.<sup>3</sup> It is a Śaiva inscription. And it records that, while, at Kampili,—which is evidently the modern Kampli, on the Tūṅgabhadra, in the Hospēṭ tāluka of the Bellāry district,—he was reigning over (or, more

<sup>1</sup> I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kanarā-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *para-keraga* (ll. 17, 18), *majima* (ll. 18, 19), and *para-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadam* etc. in lines 27-29, where the text is rather doubtful.

<sup>2</sup> As used in this and similar *śirudās*, *aṅka* seems,—as the Kanarese affix *kāra* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakāra* may also represent the Sanskrit *aṅgakāra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chālukya king Guṇaka-Vijayāditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakāraḥ śikṣāt*)."

<sup>3</sup> The terms used to denote the relationship of Vishnuvardhana-Vijayāditya to Sōmēśvara I. are, *maga* here, and *mandana* in his Dāvāngere inscription (*Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvāngere 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 Bilhaṇa does not refer to him in the *Vikramāditya-vaṇśa*); that the title *Veṅḡṭ-maṇḍal-tivara* or "lord of the province of Veṅḡ" (applied to him in the Dāvāngere record), and the epithets *śarṇalōk-tivara* and *śaṁśalōk-tivara*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chālukya descent; that no such expression as "born to" Sōmēśvara 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 shew 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 *maga* and *mandana* should be accepted literally. The title *Veṅḡṭ-maṇḍal-tivara*, however, which can hardly have any connection with the Nōḷaṁbavāḍi province, may mean that Vishnuvardhana-Vijayāditya's mother was an Eastern Chālukya princess.



2

4

6

8

10

12

14

16

18

20

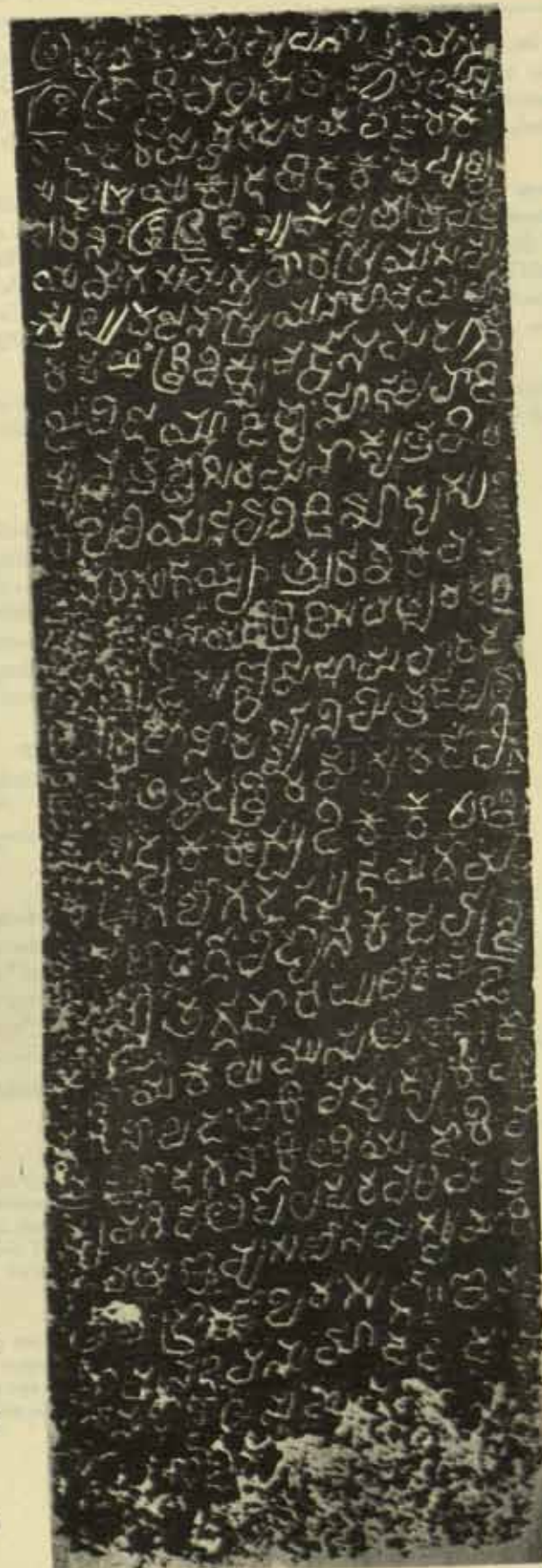
22

24

26

28

30







properly, was governing) the Nalambavāḍi thirty-two-thousand province, he granted some land at a village named Kiriya-Pākivaḍuvaṅgi, of the Pākivaḍuṅke seventy in the Kapiyakal three-hundred, for the benefit of the god Siva under the name of Rāmēśvara of the Balgōṭi *tīrtha*, which must be the ancient name of the site on which the shrine of Jatinga-Rāmēśvara 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 Vaiśākha (April-May) of the Krōdhi *saṃvatsara*, Śaka-Saṃvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1064. On this day, the full-moon *tithi* ended, by Prof. Kera Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay) And von Oppolzer's *Canon der Finsternisse* shews (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.<sup>1</sup> And Viṣṇuvardhana-Vijayāditya was, therefore, administering the Nalambavāḍi province as one of his father's viceroys.

TEXT.<sup>2</sup>

1	Om <sup>3</sup>	Svasti	Śa(sa)mastabhuvanāśrayam
2	dr̥iprithvi <sup>4</sup>	vallabham	mahār[ā*]jādhi-
3	rājām	paramēśvaram	paramabhāṭṭ[ā*]rakam
4	Satyasraya <sup>5</sup>	kuja-tīlakam	Chalukhya-
5	bharagam <sup>6</sup>	śrī(śrī), Trailōkhya(kya)	malla-chakravartti-
6	ya	magam	samastalōksaraya <sup>7</sup> sama-
7	sta-budha-jan-āśrayam <sup>8</sup>	Ā h a v a m a l l a n - a [ m ] -	
8	kak[ā*]ram	śrī(śrī)-Viṣṇuvardhana-mahār[ā]-	
9	jam	Vijayādityam <sup>9</sup>	Nalambavāḍi-
10	ma(mū)vattir-chchh[ā*]	sira man - ā   uttam - ire	
11	Ka[m]piliya <sup>10</sup>	neleviḍinoḷu	sukha-
12	din=arasu-geyyutt-u(i)re	[i*]	Śaka-varsham
13	[e]ṣeṇaya	Krōdhi <sup>11</sup> -saṃvatsarada	Vai-
14	[śā]khada	punṇame	Sōmavārada
15	[cha]n[dr]a-grahaṇa-parbba(rvva)-nimittade	Balgō-	
16	[ti]ya-ti[r*]tthada	śrī-Ramēśvara <sup>12</sup> -dēvargg[e]	
17	[nai]vēdyak[k*]am	kaṇḍa-spatīkakam <sup>13</sup>	paṇu-
18	keṇaga-bō(bhō)ḷgāda	su(sū)ḷeyarggam	maḷi-
19	ma-tapōdhana[r*]gge <sup>14</sup>	vidyādānak[k*]am <sup>15</sup>	Dēvēndra-

<sup>1</sup> See the Table of the Western Chālukya dynasty, above, Vol. III. p. 230.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Read *Satyāśraya*.

<sup>4</sup> Read *dīrayam*.

<sup>5</sup> Represented by a plain symbol.

<sup>6</sup> Read *Chālukya-ābharaṇam*.

<sup>7</sup> Read *mahārāja-Vijayādityam*.

<sup>8</sup> Read *śrīprithvī*.

<sup>9</sup> Read *lōkātīrayam*.

<sup>10</sup> In the first syllable of this word, there are two or three marks of damage above the *ka*, which might, consequently, be read either with or without the *anusvara*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvara* is to be accepted.

<sup>11</sup> The *krō* was commenced without leaving 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 *akāṣa* between the *ga* and the *krō*.

<sup>12</sup> Read *Rāmēśvara*.

<sup>13</sup> Read *kaṇḍa-spatīlakam*.

<sup>14</sup> The *na* was omitted, and then was inserted below the *pōdha*, between the lines. There are cross-marks above the *dha* and beside the *na*, to mark the omission and the supply of it.

<sup>15</sup> The *dā* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyāna* and beside the *dā*, to mark the omission and the supply of it.



20	[pa]ṛḍita[r*]ggo	dāra-purvaka-maḍi <sup>1</sup>
21	Kaṇiyakala-munura <sup>2</sup> -o.	
22	laḡaṇa b[ā*]ḍaṇ	Ḍākivaḍuṇke eppa-
23	ttar-oḷaḡaṇa	Kiriya-Ḍākiva-
24	ḍuvaṇgi	peṇa-pola paravari matta-
25	[r=ai]vattu	ivu sarvva-namasyam-āgi
26	ā-chaṇḍr-ārkkam	baram salge    I(1) dha-
27	mmaman <sup>3</sup> =alivanum	modabadum vā.
28	nu koḍa	ānumu(?)va . . . laṇa . . .
29	. . . . .	laḡōṭika . . . . .
30	. . . . .	. . . . .

## ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Āhavamalla- (Sōmēśvara I.), the glorious Vishṇuvardhana-mahārāja-Vijayāditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhadraka*, the forehead-ornament (or glory) of the family of Satyāśraya, the ornament of the Chālukyas, the glorious emperor Trailōkyamalla-(Sōmēśvara I.) (l. 5),—governing the Nōlambavāḍi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kampili:—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśākha of the Krōḍhin samvatsara, which was the Śaka year 986 (ll. 12-15), (he gave) fifty *mattara*, which shall continue as a *sarvanamasya*-grant as long as the moon and sun may endure, of the fields of (the village of) Kiriya-Ḍākivaḍuvaṇgi (ll. 23, 24) in the Ḍākivaḍuṇke seventy (ll. 22, 23), a town which is in the Kaṇiyakal three-hundred (l. 21), with libations of water, to Dēvēndrapaḍita (ll. 19, 20), for the god Rāmēśvara of the Balḡōṭi *tīrtha*, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . , and for the imparting of education to the . . . . . ascetics.

## B.—Inscription of Jayasimha III.; A.D. 1072.

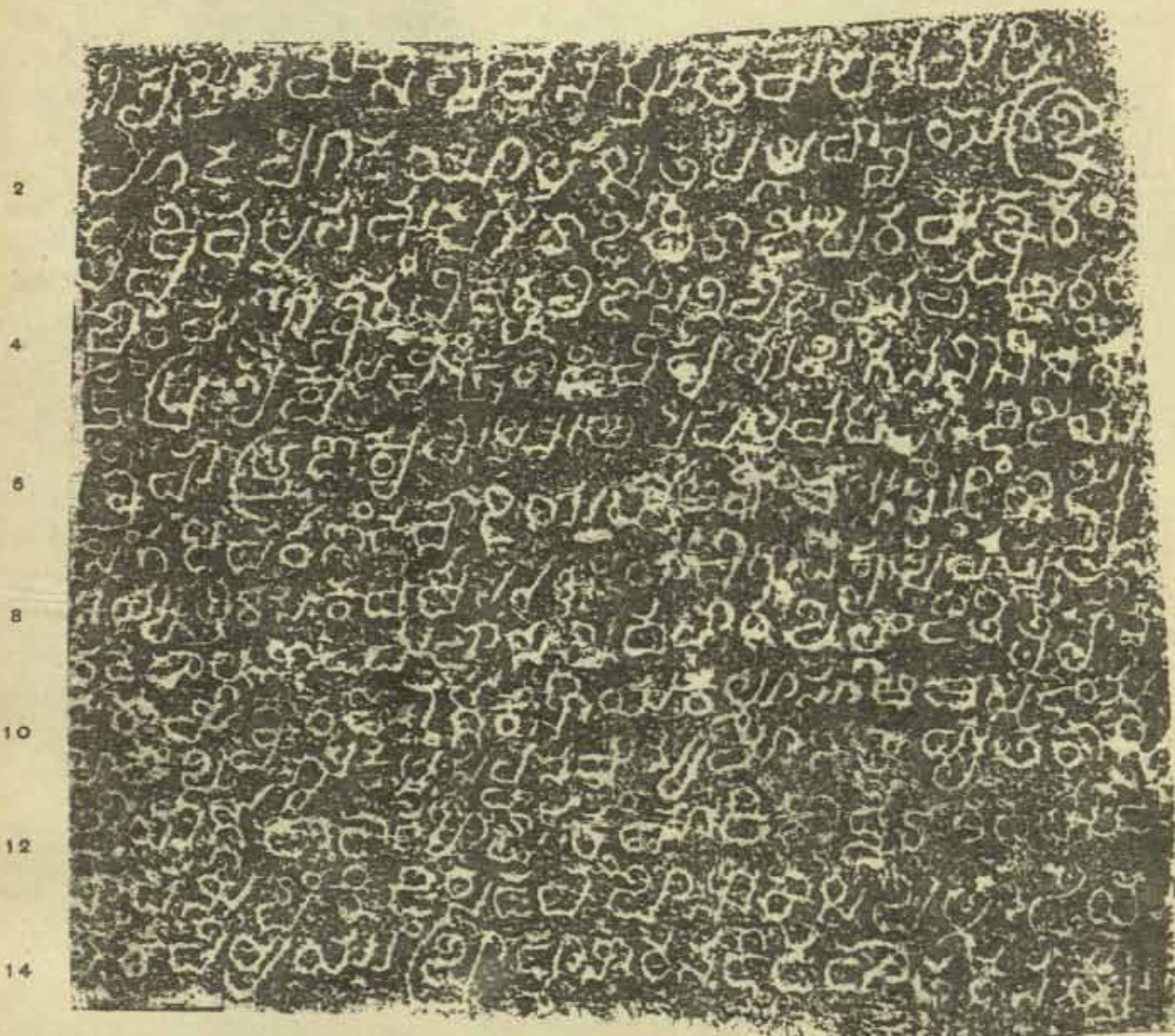
This record is on a boulder behind the shrine of Jatiṅga-Rāmēśvara.—The writing covers a space of about 2' 6½" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, 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 *ḡ* and the dental *ḍ*. The *virāma* is denoted by its own proper sign,—in *dēvar*, line 7, *koffar*, line 12, and *Balḡōṭiyal*, lines 13, 14. The size of the letters ranges from about ½" to 1¼".—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 Trailōkyamalla-Nōlamba-Pallava-Permāḍi-Jayasimhadēva, and styled *Annana-siṅga* or 'the lion of his elder brother,' and described as a *paramamāhēśvara* or most devout worshipper of the god Mahēśvara (Śiva),—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Sōmēśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavāḍi, he was reigning over, or, more properly, was governing (probably the Nōlambavāḍi

<sup>1</sup> Read *dhārā-pūrvakam-maḍi*.<sup>2</sup> Read *mūnura*.<sup>3</sup> The *ṇama* 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.



Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A.D. 1072.



J. F. FLEET, I. C. S.

SCALE · 21

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.





thirty-two-thousand), he granted a village named Banṇekal, in the Kaṇiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi 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 Virōdhikṛit saṁvatsara, Śaka-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tīthi began at about 28 ghāṭa, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tīthi.

The date falls within the period of the reign of Sōmēśvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,—Mahārājādhirāja and Paramēśvara,—as well as the paramount epithet śrīprūṭhivīśallabha; but the same is done in another record, of his father's time, at Dēūr in the Bijāpur District;<sup>1</sup> 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;<sup>2</sup> and this rather suggests that his mother, Bāchaladēvi,—the mother of also Sōmēśvara II. and Vikramāditya VI.,—was a Pallava princess.

TEXT.<sup>3</sup>

1	Om <sup>4</sup>	Svasti	Samasta-bhuvana-stuta-mahā-mahi-
2	m-ōdamōday <sup>5</sup> -ōllasita-Pallav-ānvaṣa[m*]		śrī-
3	prīthvivallabha[m*]	mahārājādhirāja[m*]	paramēśvaram
4	parama[mā*]hēśvaram	vidagdha-vilāsini-vilōchana-chakōra-cha[m]-	
5	draṁ pratyakṣa-Dēvēndram	rāja-vidyā-bhujāṅgaṇa-Aṇ[n*]ana-siṅgaṁ	
6	śrīmat-Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jaya-		
7	siṅgadēvar	Gomdavadīya	poṇaviḍinal=sukhadin rāja[m]-
8	geyyutt-ire [I*]	Sa(śa)ka-varsha	993noya Virōdhikṛit-saṁvatsa-
9	rada Pālguna <sup>6</sup> -amavāse	Budhavāram	Balgōṭi-tīrtha-sthāna-
10	da Rāmēśvara-dēvargge	Kaṇiyakal-mūnūraṣa	baḷiya
11	bāḍaṁ Banṇekallaṁ	sarvva-namasyam-āgi	Amṇitarāsi(śi)-
12	jiyargge dhārā-pūrvvakam-māḍi	koṭṭar [II*]	I dbarmama-
13	n-āvan-orvvaṁ	kiḍisidavaṁ	Bāṇarāsi-Balgōṭiya-
14	1 kavileyuṁ	brāhmaṇaraṇa-aḷida	pātakan=akku

## 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 Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 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 Gondavāḍi (l. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikṛit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave (the village of) Banṇekal (l. 11), a town which was included in the Kaṇiyakal three-hundred (l. 10), as a sarvvanamasya-grant, with libations of water, to Amṇitarāsi (ll. 11, 12), for the god Rāmēśvara of the Balgōṭi tīrtha (l. 9).

<sup>1</sup> Sir Walter Elliot's *Corndāta-Dēsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

<sup>2</sup> So, also, the Dēūr record,—mahā-Pallav-ānvaṣa.

<sup>3</sup> From the ink-impression.

<sup>4</sup> Read mahim-ōday; or, perhaps, mahim-ōdyam-ōday.

<sup>5</sup> Represented by a plain symbol.

<sup>6</sup> Read Pālgunaḍ.



## No. 31.— DATES OF CHOLA KINGS.

By F. KIELHÖRN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhirâja; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttuṅga-Chôla III.

## A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômêśvara temple at Miṇḍigal in the Kôlâr district.<sup>1</sup>

1 Svasti śrī [||\*] Śaka-varisha 97[0]nēya Sabbajitu-saṁva-  
2 tsaradal śrīmat-Vira-Pāṇḍiyana taleym Sērama-  
3 na sāleyu[m\*] koṇḍa kōv-Irâjakêsaripadmar-āna nḍeyâr śrī-Râjâdhi-  
4 râjadêvargge yāṇḍu muvattanēya.

"In the year Sarvajit (*which corresponded to*) the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vira-Pāṇḍya and the palace of the Chêra 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 Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Saṁvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṁvat 965 expired; the 27th year in the date No. 13 to Śaka-Saṁvat 966 expired; the 29th year in the date No. 14 to Śaka-Saṁvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṁvat 971 expired.

12.— Inscription in the Vaidyanâtha temple at Tirumalavâḍi in the Trichinopoly district.<sup>2</sup>

1 || Svasti śrī [||\*] Tiṅga[=êr . . . . .  
8 Jayaṅkoṇḍa-Śôlan-ennum madi-ke[u kōv-Irâjakêsaripanmar-āna nḍaiyâr  
śrī-Râjâdhirâjadêva-  
9 rkku yāṇḍu [2]6âvadu . . . . .  
10 . . . . . imyâṭṭai<sup>4</sup> Mina-nâmaru Budan-kiḷanai perṇa U-  
11 ttiratti-nāngu irâ.

"In the [3]8th year (*of the reign*) of the wise king Râjakêsarivarman surnamed Jayaṅkoṇḍa-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva,— at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year."

<sup>1</sup> No. 279 of the Government Epigraphist's collection for the year 1895.<sup>2</sup> Read *śrīmad-Vira*.<sup>3</sup> No. 75 of the Government Epigraphist's collection for the year 1895.<sup>4</sup> Read *icu-ṭṭai Mina-nāgaru*.



By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 965 expired the month of Mīna lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakṣatra* Uttara-Phalguni 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 Nīlvanēśvara temple at Tiruppaṅgili in the Trichinopoly district.<sup>1</sup>

1 || Svasti śrī || Tiṅga]=ēr . . . . . Jayañkoṇ[ḍa]-  
17 . . . . . uyarnda-perum-puga]=kkōv=Irājakēsaripanmar-āṇa u[ḍai]-  
18 Ś[ḍ]lan . . . . . yāṇḍu [2]7vadu . . . . .  
19 [yār śrī]-Rājādhirājadēvarkku . . . . . Kumba-nāyaṅ[ru a]para-pakshattu  
21 . . . . .  
22 navamiyū Budan-kiḷamaiyū peṇṇa M[ūlati]=pāḷ.

"In the [2]7th year (of the reign) of Jayañkoṇḍa-Chōla, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Mūla, which corresponded to a Wednesday and to the ninth *tīthi* of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhirāja'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 *tīthi* of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakṣatra* Mūla (by the equal-space system) for 13h. 5m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.<sup>2</sup>

1 || Svasti śrī || Tiṅga]=ēr . . . . .  
7 . . . . . Jayañkoṇḍa-Śōḷa[ṇ=]uyarnda-perum-pugaḷ <sup>3</sup>kōv=Arājakēsarivanmar-  
āṇa uḍaiyār śrī-Rājādhirājadēvarkku yāṇḍu 29[ā]vadu . . . . .  
[Dha]nu-nāyaṅṇa pūrvva-pakshattu dvitigaiyū Budan-kiḷamaiyū peṇṇa  
Tiru-  
8 vōṇatti=nāḷ.

"In the 29th year (of the reign) of Jayañkoṇḍa-Chōla, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tīthi* of the first fortnight of the month of Dhanu."

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Saṃvat 968 expired. In Śaka-Saṃvat 968 expired the month of Dhanu lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakṣatra* Śravaṇa on a Wednesday, viz. on Wednesday, the 3rd December A.D.

<sup>1</sup> No. 90 of the Government Epigraphist's collection for the year 1892.

<sup>2</sup> No. 8 of the Government Epigraphist's collection for the year 1892.

<sup>3</sup> Read "Irāja".







## B.—KULOTTUNGA-CHOLA III.

16.—Inscription in the Raṅganāyaka temple at Nellore.<sup>1</sup>

2 . . . . . Śa[ka]r yāṇḍu āyiratt-oruṇūṟṟ-orubatt-onḍadā[ī] P[ī]ṅgala-  
 saṁvatsarattu Maduraiyum Ūlamuṇ-koṇḍu Pā[ṇ]ḍiyanai muḍi-tta[ī]lai  
 koṇḍ-araiṇa śri-Kulōttu[n]ga-Śōḷadē[va]rkku yāṇḍu pa[tt]-onḍadā[ī]vadu  
 Vṛiśch[i]ka-nāyarru=ppad[ī]nai . . . . . yadiy-āṇa<sup>2</sup> Ve[ī]li-kki[ī]amaiyum  
 Rē[vad]iyum . . . . .

"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 Kulōttuṅga-Chōḷadēva who took Madurai and Ūlam and was pleased to cut off the crowned head of the Pāṇḍya,— [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiśchika."

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 the Vṛiśchika-saṁkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika 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 Vṛiśchika corresponds—certainly by the Sūrya-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 21st November A.D. 1197 which was a Friday, and on which the moon was in the *nakṣatra* Rēvatī for 13h. 47m. after mean sunrise.—According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulōttuṅga-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.—Inscription in the Raṅganātha temple at Śrīraṅgam.<sup>3</sup>

1 || Hari || Svasti śri [ī]\* Payal vāyttu . . . . .  
 7 . . . . . kō=Pparakēsaripaṇmar-āṇa Tribhuvanaśchakkaravarttiḡa Ma[ḍu]rai  
 koṇ-  
 8 ḍu Pāṇḍiyan muḍi-ttalai koṇḍ-arai[ī]ya śri-Kulōttu[n]ga-Śōḷadēvaṅku yāṇḍu  
 19āvadu Vṛiśchika-nāyarru apara-pakṣattu pañchamiyū=Sevāy-kki[ī]amaiyum  
 perṛa Pūṣattu [nā].

"In the 19th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithī* of the second fortnight of the month of Vṛiśchika."

This date, like No. 16, falls in the month of Vṛiśchika, 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 Vṛiśchika 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 *tithī* of the dark half ended shortly

<sup>1</sup> No. 197 of the Government Epigraphist's collection for the year 1894.

<sup>2</sup> Read =ppadī-aṭṭadē-tiyadiy-āṇa.

<sup>3</sup> 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-Samvat 1118 expired. In that year the month of *Vṛ̥ṣ̥ohika* lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tīthi* of the dark half ended 14h. 19m. 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.<sup>1</sup>

- 1 Svasti śrī [||\*] Puyal vā[y\*]ttu . . . . .  
 7 . . . . . kō=Pparakēsaripaṇmar=āṇa Ti[ri]buvanachchakkara[va]ttigaḷ  
 Maduraiyum [I]ḷamum Ka-  
 8 ruvūrum Pāṇḍiyaṇ muḍi-ttalaṇṇu=koṇḍu vīrar abishēkamum <sup>2</sup>vijaiyā-  
 [a]bishēkamum paṇṇ[i]y-a[r]uḷiṇa śrī-Tiribuvanaviradē-  
 9 varku yāṇḍu 3āvadu Kaṇṇi-nāyaru pūrvva-pakṣattu daśamiyum  
 Tiṅgaḷ-ki[ḷamaiy]um perṇa Tiravōpattu nāḷ.

"In the 34th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Tribhuvanaviradēva, who took Madurai, Iḷam, 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 Śravaṇa, which corresponded to a Monday and to the tenth *tīthi* 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-Samvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Samvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Samvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tīthi* 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* Śravaṇa, by the equal-space system and according to Garga for 12h. 29m., and by the *Brahma-siddhānta* for 13h. 47m. after mean sunrise.

19.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.<sup>3</sup>

- 1 Svasti śrī [||\*] Tiribuvanachchakkaravattiga[I] Maduraiyum Iḷamum  
 Pāṇḍiyaṇai muḍi-ttalaṇṇu=koṇḍ-aruḷiya śrī[Kulōttuṅga-Śō[ḷa]dēvarku yā-  
 2 ṇḍu 12āvadu Dhanu-nāyaru apara-pakṣattu navamiyum Tiṅgaḷ-  
 kiḷamaiyum perṇa Śittirai-nāḷ.

"In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Iḷam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a Monday and to the ninth *tīthi* of the second fortnight of the month of Dhanu."

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-Samvat 1111 expired. In that year the month of Dhanu 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

<sup>1</sup> No. 74 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read *vijay-dēvi*.

<sup>3</sup> No. 5 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 *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes<sup>1</sup> 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 Kulōttunga-Chōla III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).

### No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTSCH, Ph.D.

Sholinghur<sup>2</sup> 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 Bāpavaram.<sup>3</sup> The present Tamil name of the town, *Śōlāṅṅipuram*, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparam-parāprabhāva*<sup>4</sup> uses the Sanskrit form *Chōlasimhapura*. A modern temple of Śiva in the town bears the name *Chōlapuriśvara*, which yields another Sanskrit designation of the place, viz. *Chōlapura*. A neighbouring hill bears a temple of Āṇjanēya, which contains a Telugu inscription of Rāmadēva of Penngonḍa, dated Śaka-Saṁvat 1542, the Raudra *saṁvatsara*. 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 *Nāḍayiraprabandha*, the *Guruparamparāprabhāva*, and the *Viṅṅunādarśa* (verses 289 to 297). The names by which these works designate the hill, are *Kaḍigai* in Tamil and *Ghaṭikāchala* in Sanskrit.<sup>5</sup> The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of *Narasimha* in the town itself contains a number of inscriptions of the later kings of Vijayanagara,<sup>6</sup> from which it appears that the term *Ghaṭikāchala* 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 *Sūdukāṭṭumalai* on account of its proximity to the burning-ground (*śuḍu-kāḍu*) of Sholinghur. 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

<sup>1</sup> 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 Ārya-siddhānta 288° 37' 25", by the Sūrya-siddhānta 288° 5' 6", and by the Brahma-siddhānta 288° 47' 58".

<sup>2</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

<sup>3</sup> This name is perhaps a survival from the time of the Bāpa dynasty.

<sup>4</sup> See my *First Report on Sanskrit Manuscripts*, p. vi. f.

<sup>5</sup> Wilson's *MacKenzie Collection*, p. 134, mentions the *Ghaṭikāchalamāhātmya*, a legendary account of this hill in the Sanskrit language. Vādhōla Veṅkaṭāchārya invokes "Nṛsiṃha, the husband of Amṛitaphalavālī, who resides on Ghaṭikādri," at the beginning of his commentary on the *Tarkasaṁgraha*, and Doddāyāchārya invokes "Ghaṭikādharaḍharēndra" as the beginning of his *Cāṇḍamrta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

<sup>6</sup> A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contained 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.<sup>1</sup> 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 Parakēsarivarman,<sup>2</sup> a surname of the Chōla king Parāntaka I. who ruled from about A.D. 900 to 940.<sup>3</sup>

The Sanskrit portion opens with an invocation of Vishṇu (v. 1). The next verse celebrates Āditya (I.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Vira-nārāyaṇa. He granted the revenue from (a field called) Vaimśavāri in favour of a tank named Chōlavāridhi (v. 4). This Parāntaka (I.) had conferred the title 'lord of the Bāpas' (Bāpādhirāja) 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 Vallāja. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chōla. The last verse (10) states that these verses were composed by the Vaikhānasa Kumāra of the Kāśyapa gōtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chōla, the king of Parivai and vassal of the Chōla king, executed the royal grant by assigning the paddy-field named Mūṅgilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prastāvi*).<sup>4</sup>

The Gaṅga-Bāpa king Prithivipati II. surnamed Hastimalla is already known from one of the Udayēndiram grants.<sup>5</sup> 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 *rājahamśa*, while the Udayēndiram plates read *rājasīmha*, instead of which I had conjectured *rājahamśa* before I knew of the existence of the Sholinghur inscription.<sup>6</sup> A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayālaya, the grandfather of Parāntaka I., while his father Āditya I. is referred to in both. As in the Udayēndiram plates, the Gaṅga-Bāpa king Prithivipati II. appears here as vassal and executive officer (*ājñapti*, v. 8) of Parāntaka I. His surname 'king of the people of Parivai' (*Parivaiyar kōṇ*, l. 20) corresponds to the 'lord of Parivipuri' in the Udayēndiram plates (v. 24). I am

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. No. 76.

<sup>2</sup> As the earliest known instance in which Parakēsarivarman receives the epithet *Madurai kōṇḍa*, i.e. 'the conqueror of Madurai,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

<sup>3</sup> See above, p. 178, note 12.

<sup>4</sup> Compare *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>5</sup> *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaḍaikkōṭṭūr (p. 389) we find in the east a channel which feeds the *Viṅṇamaṅgalattēr-ēri*, i.e. 'the tank of the inhabitants of Viṅṇamaṅgalam.' This village still exists and has given its name to a Railway station between Vāṅiyambādi and Āmbūr.

<sup>6</sup> See *ibid.* p. 384, note 16.



unable to identify Paṅgipuri<sup>1</sup> or Paṅgai, which appears to have been the residence of Prithivīpati II., and Vallāla, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nriparāt-kila Vira-Chōḷaḥ*, while the Udayēndiram plates (v. 25) have *sa Parāntaka śhāviraḥ*. Hence one might be tempted to conclude that Vira-Chōḷa was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vira-Chōḷa is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III. No. 14), of which only the second and the fifth plates are preserved. The *nripēśvara Vira-Chōḷa* and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nriparāj Vira-Chōḷa* (i.e. Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vira-Chōḷa who is mentioned in the Vēlūr inscription of Kapparaḍēva (above, No. 9), is also identical with Prithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛṣṇa III. From later inscriptions we know of two other chiefs who bore the name Vira-Chōḷa. The first of them was a vassal of the great Chōḷa king Rājārāja,<sup>2</sup> and the second was the father of a certain Vira-Champa.<sup>3</sup>

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named *Mūṅgilvari*. This Tamil term is Sanskritised in verse 4 as *Vamśavāri*, in which *vaṁśa* corresponds to the Tamil word *mūṅgil*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named *Chōḷavāridhi* (v. 4), i.e. 'the Chōḷa ocean.'<sup>4</sup> As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimalla 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.<sup>5</sup>

- 1 . . . . . [r]ku<sup>6</sup> y[ā]n[du o]pbadā[va]du [ṁ] Ānandam  
para-  
2 . . . . . [jam paś]yan[t]i [yad-dhy]āyi[n]ō yasy-āmi [t]rishu  
[v]ikramō-  
3 . . . . . kā<sup>7</sup> vasan[t]i tra[yah] [i\*] ta[t\*]tvaṁ ya[sya pa]rāmṛśa[n]=  
vivṛiṇutē vō hō-  
4 . . . . . nām [pa]ramaś=chirā[ya bha]gavān=V[ī]śhṇur-mmudō [śō]=  
s[t]u vaḥ || [i\*] Ādityānvaya-śō-  
5 . . . . . kulē<sup>8</sup> bharttu[n=dharā]-gōlakam kamp-[ā]pāya-nirāku[la]m prabhur=  
abhūd=Āditya-nāmā nripaḥ [i\*]

<sup>1</sup> In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Vijayapuram taluka of the South Arcot district.

<sup>2</sup> See above, page 138.

<sup>3</sup> Above, Vol. III. p. 71.

<sup>4</sup> The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gopapēśvaram inscription of Gopapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhimasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhi and Kempāmbudhi, i.e. 'the ocean of Kempe (Gauḍa),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Bice's *Mysore 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 *āri*, the Kanarese *kere*, and the Telugu *chēru* became the ending of many village names in Southern India.

<sup>5</sup> From four inked stampages, prepared by Mr. T. P. Krishnaasvami Sastri, M.A.

<sup>6</sup> Read *kō=Pparakēsarivarmanka*.

<sup>7</sup> Read *lōkō*.

<sup>8</sup> Read perhaps *śākhāḥ nripa-kulē*.



- 6 . . . ḥ phaṇ[i]-maṇḍalam(lām) kshiti-bhṛi[ta]s=sarvā cha digvāraṇā n=  
ākampan=dadhat=iti Paṇi-  
7 ka[ja]bhuvā yatu[ē]na yō nirmmitaḥ || [2\*] Tasmāch=chakradhara-śriyam  
prakaṭayan=pratyaksham=ātmany=alan=dēvaś=śatru-dēvānala-  
8 s=samajani śrī-Vīraṇārāyaṇaḥ || bāhādaṇḍa-gaṭam bibhartti suchiram(rah)  
viśvambharā-maṇḍalam(lām) sapta-  
9 [d]vipa-samudra-sailam=adhunā kēyūra-buddhy=siva ya[h\*] || [3\*] Va[mśa]vāri-  
janitan=uripa-dēyañ=Chōlavāridhi-tatāka-sampiddhyai [i\*]  
10 dattavān=nikhilam=ā yuga-bhaṅgād=ādareṇa sa Parāntakadēva[h\*] || [4\*]  
Tasmān=nṛpō=labhata paṭṭa-mayam prasādam Bāpādhi-  
11 rāja-pada-lambhana-sādhanam yaḥ [i\*] ākrāmatō yudhi Parāntakatō  
narēndrān Gaṅgānavāya-salilāsaya-rājahamśa[h\*] || [5\*] Bhūmy-ā-  
12 dishu sphuṭa-[la]ghushv=api satsu vṛiddhā yad=vṛitti-bōdhi [pṛi]thivi-padam=  
ādriyantō [i\*] tat-prāpti-pūrvaka-chatuṣṭaya-siddhi-yōgād=yasmi-  
13 n babhūva Prithivipati-śabda-vṛittiḥ || [6\*] Śauryy-andāryya-kṛitajñatā-  
madhuratā-dākshīya-mēdhā-kshamā-prajñā-śaucha-sam-ānu-  
14 bhāva-karuṇā-kānti-pradhānō naya [i\*] ākrāntaḥ Prithivipatiḥ sa Kalinā śōk-  
āvasādan vinā sthātun=dr[ā\*]g-Balivamśa-jō=[ya]-  
15 m=iti [yam] bhējō guṇānām gaṇaḥ || [7\*] Saurīm kalām(lām) vivṛi[ta]vān=  
alam=ātma-līnām(nām) Vallāja-nāmni yudhi santama[s]āyamānō [i\*]  
vijñāpa[ya]-  
16 n=vinayavān=atha dharmma-karmmay=ājñaptir=apy=abhavad=atra sa Hastimallaḥ  
|| [8\*] [Pa]ṇya[m\*] samam kri[ta\*]vatām parirakshatān=cha tad=rakshat=  
ēti nṛi[pa]rāt=kila Vi-  
17 ra-Chōlaḥ [i\*] āgāmināḥ kshitiṇa[t]i[n\*] prapamaty=ajasram=mūrdhna Purāri-  
[cha]raṇā[m\*]buja-śōkharēṇa || [9\*] Brahm-āparākhyā-Vikhana[ś-āra]ma-  
18 ṇa-kriyāyām(yām) Vaikhānaś-ākhyā[y]am=a[mṛitatva]di<sup>1</sup> yasya sūtram [i\*] ślōkān=  
imān-rachitavān sa munīḥ Kumārō yad-gōtra-kṛin=mu-  
19 [ni]r=abhūd=api Kāśyap-ākhyā[h\*] || [10\*] Aṅu-[kū]ṛiṇā puravum āyadīyum  
po[n\*]ṇu[m] pēṇu=āṅu Śōla-  
20 k[kō]n=a[di]-malarga [ma]ṅgala-Vīra-Śō[la][n\*] Parivaiyar kōṅ Atitima[1]-<sup>2</sup>  
21 lap-rāṇ kuṭuttāṇ M[ū]ṅgilvari eṇṇu[m\*] va[ya]l [11] Sta(stha)patikula-  
maṇi-<sup>3</sup>prabha-  
22 vaḥ<sup>4</sup> śrīmā[n=Pra]puri-nivāsaḥ<sup>5</sup> Śrīkaṇṭh-ātmaja-S[ū]n[d]as[ā]dhana<sup>6</sup> likhinā(tā)  
piśatti[h\*] ||

## TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakēsarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(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.

<sup>1</sup> Read perhaps *amṛita-kshari*.

<sup>2</sup> Cancel *maṇi*, which is synonymous with the following *prabhava*.

<sup>3</sup> Read *prabhava-śrīmān*.

<sup>4</sup> Read perhaps *Skandadāhūn*.

<sup>5</sup> Read *Atitima*.

<sup>6</sup> Read *śrīmān*.

<sup>7</sup> Read *prāśasti*.



(V. 3.) From him was born the glorious king Viranārāyaṇa, a jungle-fire to enemies, who, visibly (and) amply manifesting the glory of Chakradhara,<sup>1</sup> (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 Parāntakadēva eagerly granted, until to the end of the age, for the enrichment of the Chōlavāridhi tank, the whole royal revenue derived from Vamśavāri.

(V. 5.) That prince, a flamingo in the tank of the Gaṅga race, who<sup>2</sup> received from this Parāntaka, 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 Bāṇas (Bāṇādhirāja);—

(V. 6.) He who bore the name Prithivipati (i.e. the lord or husband of the Earth), because he practised the four (pursuits of human life) after he had taken (to wife) the Earth (Prithivī),—a word which the ancients prefer, as it characterizes the nature (of the earth),<sup>3</sup> though there are (other) plain and short (synonyms) like bhūmi;—

(V. 7.) That Prithivipati whom, oppressed by the Kali (age), the political crowd of virtues, viz. 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 Bali;<sup>4</sup>—

(V. 8.) This Hastimalla,—who amply showed that a particle of the Sun was inherent in him, in the battle called (after) Vallāḷa, which resembled deep darkness,<sup>5</sup>—became, at his humble request, the royal messenger (dīnapti) 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 Vira-Chōḷa incessantly bows (his) head, whose diadem are the lotus-feet of Purāri (Śiva),<sup>6</sup> to future kings.

(V. 10.) These verses were composed by the sage Kumāra, the founder of whose gōtra was the sage named Kāśyapa, (and) whose sūtra, named Vaikhāṇasa, grants salvation (?) during (the performance of) the rites (prescribed by) the ascetic (śramaṇa) Vikhaṇas, whose other name was Brahman.

(Line 19.) (The servant of) the lotus-feet of the Chōḷa king; the auspicious Vira-Chōḷa; the king of the people of Paṇḍi; Attimallaṇ (Hastimalla) himself gave the paddy-field named Mūṅgilvari, so that (the tank)<sup>7</sup> might enjoy gifts (?),<sup>8</sup> revenue (?) and gold (connected) with (its) six shares.

(L. 21.) (This) prasasti was written by Skandasādhū, the son of Śrīkaṇṭha, a descendant of a family of architects (sthapati) and an inhabitant of the prosperous [Pra]purī.<sup>9</sup>

<sup>1</sup> See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

<sup>2</sup> The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun as in verse 8.

<sup>3</sup> The etymological meaning of *prithivī* is ‘the broad or spacious one.’

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

<sup>5</sup> i.e. he conquered his enemies in the battle of Vallāḷa, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to Hastimalla's title Vira-Chōḷa, by which he is connected with the Chōḷas, who claimed the Sun as their ancestor.

<sup>6</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 7; and above, p. 178, note 7.

<sup>7</sup> See verse 4 of the Sanskrit portion.

<sup>8</sup> Compare the expression *dyava-puṣṭiṇī* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

<sup>9</sup> This doubtful name is perhaps a corruption of Paṇḍipurī, which is mentioned as the residence of Hastimalla in verse 24 of the Udayadīram plates.



No. 33.—PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;  
SAKA-SAMVAT 1124.

By E. HULTZSCH, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the Kuntī-Mādhava temple at Pithāpuram. 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 l. 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 *Yemunā* for *Yamunā* (l. 26); *tēn=ēyem* for *tēn=ēyam* (l. 47); *-yēśā* for *-yaśāḥ* (l. 64); *jāyētē* for *jāyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *naṁḍanā* for *nandanā* (l. 4); *ēkōna* for *ekōna* (l. 20); and *bhānūr* for *bhānōr* (l. 79). *I* and *ē* are interchanged in *chakrī* for *chakrē* (l. 17) and *kalāvat=ēti* for *kalāvat=iti* (l. 70). Consonants are prefixed in *Yīśaḥ* for *Īśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mṛipa*, *mṛipa* or *mṛipa* for *nṛipa* (ll. 69, 51 and 55, and twice in l. 66) and *ṛipu* for *ripu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haiḥaya* (l. 69) and in *-saijñāḥ* for *-saijñāḥ*<sup>1</sup> (l. 64). Finally, instead of *Jyāishṣha* we find *Śrēshṣha* (l. 79), as in the Ekāmranātha inscription of Gaṇapati.<sup>2</sup>

About two thirds of the inscription are taken up with the genealogy of the Eastern Chālukya kings, which agrees on the whole with the account given in the Korumelli plates of Rājārāja I., the Chellūr plates of Vira-Chōḍa, and the second Pithāpuram inscription.<sup>3</sup> There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhaṭṭāraka or Indrarāja, is here called Indurāja (l. 34); he is stated to have ruled for seven days, as in the second Pithāpuram inscription and in three copper-plate grants.<sup>4</sup> The eleventh king, Narēndra, 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).<sup>5</sup>

The thirteenth king, Gupa[ga]-Vijayāditya, bore the surname Tribhuvanānkuṣa.<sup>6</sup> He is reported to have played the game of ball on the battle-field with the head of Maṅgirāja; to have burnt Chakrakūṭa; to have frightened Saṅkila, residing in Kirānapura and joined by Kṛishṇa; 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 Raṭṭas, having conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle," and that, "having frightened Kṛishṇa (and) Saṅkila, he completely burnt their city."<sup>7</sup> A second inscription says that Vijayāditya III. was "renowned through killing Maṅgi and burning Kirānapura."<sup>8</sup> Kṛishṇa, the enemy of Vijayāditya III., used to be identified with the

<sup>1</sup> Compare above, Vol. III. p. 22.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at Śrīkūrmam (No. 308 of 1896) both *Śrēshṣha* and *Jyāishṣha* occur instead of *Jyāishṣha*, as in lines 79 and 86 of the third Pithāpuram inscription.

<sup>3</sup> See above, p. 84, and notes 5 and 6.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

<sup>5</sup> Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

<sup>6</sup> Compare *ibid.* p. 100.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that Saṅkila is a proper name, and that, i.e. p. 39, note 11, we must read *śaṅkila-dētan*.

<sup>8</sup> *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kirānapura* into *Kṛishṇapura*.



Rāshtrakūṭa king Kṛishṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭēsa*) and *Vallabhēndra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūṭa contemporaries of Vijayāditya III.,— either Amōghavarsha I. or Kṛishṇa II. The former of these two kings claims to have been "worshipped by the lords of Mālava and Vēngi."<sup>1</sup> If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amōghavarsha I. The Mālava king who was dependent on Amōghavarsha I, I suspect to be identical with the Kṛishṇa who was 'frightened' by Vijayāditya III., and with the Paramāra king Kṛishṇarāja or Upēndra, whom Professor Bühler places after 800 A.D.<sup>2</sup> 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 Chakrakūṭa. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhārā,<sup>3</sup> the capital of Mālava. Kirānapura, where Saṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhima (I.), is stated to have been victorious in 360 battles,<sup>4</sup> and to have founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name (v. 11). This temple still exists at Bhimavaram near Cocanada in the Gōdāvari district. In three of its inscriptions,<sup>5</sup> it bears the name Chālukya-Bhimēśvara or Chālukya-Bhimēśvara. The name of Bhimavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhimēśvarapura, in another (No. 463 of 1893) Chālukya-Bhimanagari, and in five others<sup>6</sup> Chālukya-Bhimāpura. As stated by Dr. Fleet,<sup>7</sup> the opponent of Chālukya-Bhima I. was the Rāshtrakūṭa king Kṛishṇa II.<sup>8</sup>

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called Kaṇṭhikā-Bēta (l. 48), because he wore a necklace (*kaṇṭhikā*)<sup>9</sup> as a symbol of his anointment as heir-apparent.<sup>10</sup> Verse 15 states that the twenty-second king, Rājabhīma, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārṇava) and Śaktivarman, during which the Telugu country (*Aśvha-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōḷas.<sup>11</sup> As the accession of the great Chōḷa king Rājārāja is now proved to have taken place in A.D. 984-85,<sup>12</sup> it follows that the conquest of Vēngi, which was effected in the 13th or 14th year of his reign,<sup>13</sup> fell in A.D. 997-98, i.e. within the break of 27 or 30 years<sup>14</sup> in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[r]yadevī, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājārāja (I.) and Rājendra-Chōḍa (or Kulōttuṅga-Chōḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 219.

<sup>2</sup> *Ep. Ind.* Vol. I. p. 225.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

<sup>4</sup> This seems to mean that he was engaged in war for a whole year successively.

<sup>5</sup> Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhimavaram itself is called Skandārāma or Kumārārāma, i.e. 'the garden of the War-god.'

<sup>6</sup> Nos. 473, 480, 486, 487 and 488 of 1893.

<sup>7</sup> *Ind. Ant.* Vol. XX. p. 103.

<sup>8</sup> In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 231) in translating *Raṭṭa-dēyāda-bāḍa-māhākirāṇa Vēngi-maṇḍalam* by "the country of Vēngi, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēngi, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Raṭṭa (viz. Amōghavarsha I.)."

<sup>9</sup> *Kaṇṭhikā-dyutimat-kaṇṭhikā*, v. 25.

<sup>10</sup> See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.

<sup>11</sup> *Ibid.* p. 272.

<sup>12</sup> *Ibid.* Vol. XXIII. p. 297, and above, p. 68.

<sup>13</sup> See *South-Indian Inscriptions*, Vol. III. p. 5.

<sup>14</sup> *Ibid.* Vol. I. p. 32, note 10.



inscriptions allot to these two kings a reign of 41 and 49 years, respectively.<sup>1</sup> Rājendra-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Draviḍas.<sup>2</sup> Here we have a fresh version of the fact that Kulōttuṅga-Chōḍa I. did not only rule over Vēṅgi, but succeeded to the throne of the Chōḍa kingdom.<sup>3</sup>

Rājendra-Chōḍa's immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chōḍa II.<sup>4</sup> From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōḍa country; and that, after his departure, the country of Vēṅgi became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḍa king Parakēsarivarman *alias* Vikrama-Chōḍadēva,<sup>5</sup> whose accession probably took place on the 18th July A.D. 1108.<sup>6</sup>

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 Satyāśraya was Gaurī of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chōḍagaṅga of Kalinga, who was crowned in A.D. 1078.<sup>7</sup> The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḍa princess. The queen of Mallapa II., Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōna-maṇḍala.<sup>8</sup> The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davaḍa (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kuntī-Mādhava at Pithapurī or Śrīpithāpuram in Śaka-Saṁvat 1124 (in numerical words and figures), on Sunday, the 10th *tīthī* of the dark fortnight of Jyāishṭha, in the Simha *lagna* and the Aśvini *nakṣatra* (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—"For Śaka-Saṁvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th *tīthī* of the dark half of Jyāishṭha ended 22h. 10m., and the *nakṣatra* was Aśvini 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."<sup>9</sup>

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word 'ocean' (*jaladhī*) may represent either 4 or 7,<sup>10</sup> 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 *tīthī* of the bright fortnight of Māgha, in the Rōhiṇī *nakṣatra* and the Mīna *lagna* (v. 36):—"For Śaka-Saṁvat 1049 expired, the date would

<sup>1</sup> The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

<sup>3</sup> *Ibid.* Vol. II. p. 230 f.

<sup>4</sup> *South-Indian Inscriptions*, Vol. II. p. 308 f.

<sup>5</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>6</sup> The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

<sup>7</sup> *Ind. Ant.* Vol. XIV. p. 55.

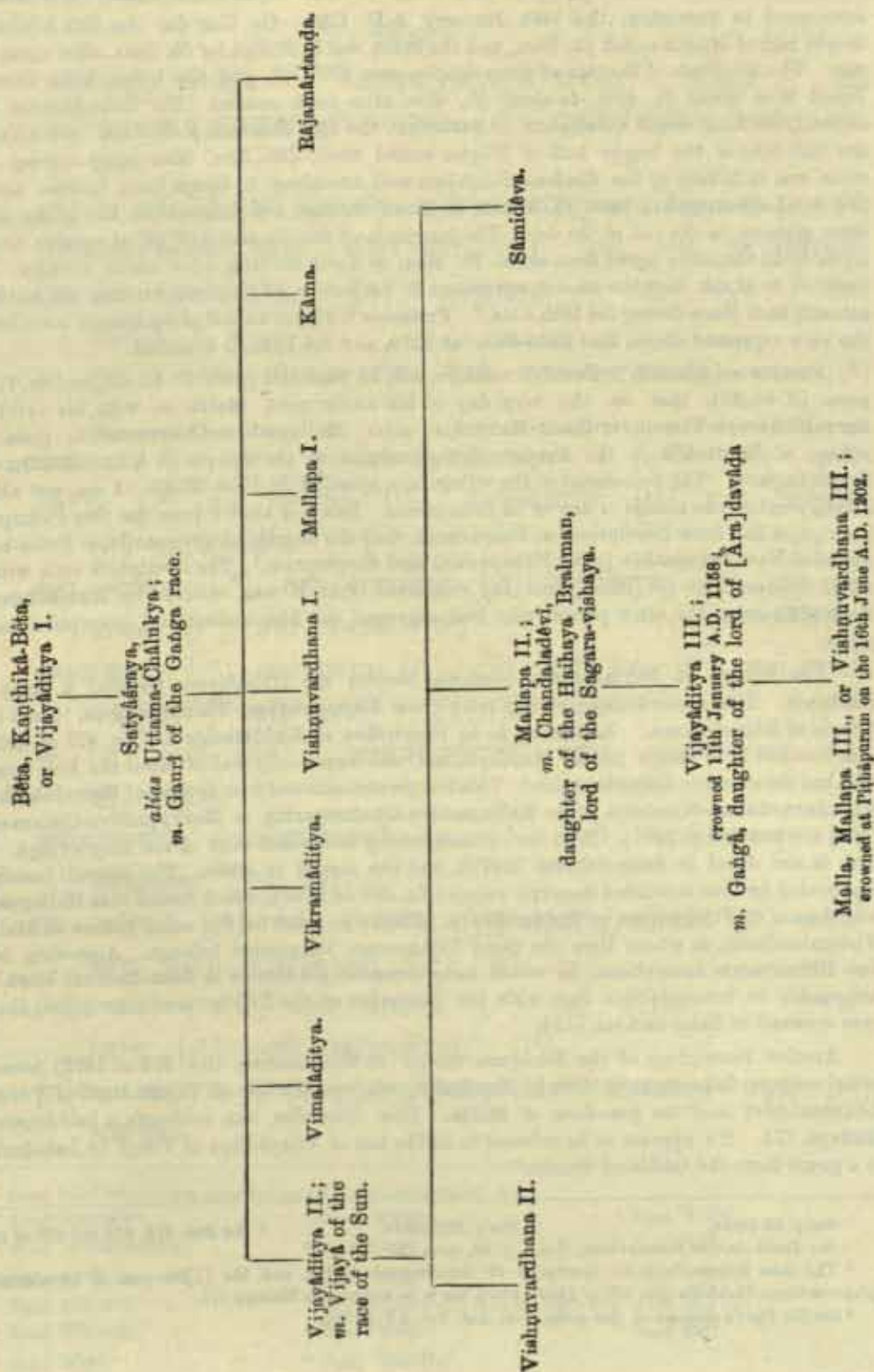
<sup>8</sup> Above, p. 73.

<sup>9</sup> Above, p. 84 ff.

<sup>10</sup> Thus, in one of the Śikāraman inscriptions (No. 251 of 1896) the word *śindhu* corresponds to the figure '4' (*Śikādhā nidhi-śindhu-rāma-śaśābhīṭ-samkhyā-samīdā* and *Śakavarṣambulu* 1342); and in three others (Nos. 275, 336 and 355 of 1896) the words *śindhu* and *śigara* mean '7' (*Śikādhā rāvi-śindhu-sannidhī-guṭī* and *Śakavarṣambulu* 1279; *Śikādhā śara-śindhu-uttra-dharaṇī-samkhyā-davīdā* and *Śakavarṣambulu* 1275; *Śikādhā rāvi-śigara-śikhi-śahīdā* and *Śakavarṣambulu* 1272). For two other cases in which *śigara* 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.



correspond to Saturday, the 14th January A.D. 1128. On this day the 10th *tithi* of the bright half of Māgha ended 1h. 34m., and the moon was in Rōhiṇī for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was  $290^{\circ} 12'$ , and the *lagna* Mīna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṃvat 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 Māgha ended about 16h. 30m. after mean sunrise. The moon was in Rōhiṇī 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 Rōhiṇī, by all the three systems, to the end of the day. The longitude of the sun was  $288^{\circ} 24'$  at sunrise, and the *lagna* Mīna 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 *abhiśhēka* actually took place during the 10th *tithi*.<sup>1</sup> Professor Kielhorn's concluding remark corroborates the view expressed above, that Śaka-Saṃvat 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, Sarvalōkāśraya-Vishṇuvardhana-Mahārāja *alias* Mallapadēva-Chakravartin, gave the village of Guḍivāḍa in the district of Prōl-nāṇḍu to the temple of Kuntī-Mādhava at Śrīpīṭhāpura. 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 Prōlu-nāṇḍu included Navakhaṇḍavāḍa (near Pīṭhāpura) and Sarpavaram.<sup>2</sup> The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by Kaṇṭāchārya of Śrīpīṭhāpura, the same person who had engraved the first and second inscriptions on the pillar.

The village of Bhimavaram contains, besides the Bhīmēśvara temple,<sup>3</sup> a temple of Nārāyaṇa. The ancient name of this temple was Rājanārāyaṇa-Vinnagara,<sup>4</sup> i.e. 'the Vishṇu temple of Rājanārāyaṇa.' According to an inscription of Kulōttuṅga I. (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname Rājanārāyaṇa.<sup>5</sup> This temple contains two inscriptions of Sarvalōkāśraya-Vishṇuvardhana-Mahārāja *alias* Mallapadēva-Chakravartin or Mallappadēva-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-Saṃvat 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallappadēva was the son of Vijayāditya by Gaṇḍādēvi]. 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-Saṃvat 1098.<sup>6</sup> I am unable to reconcile this fact with the statement of the Pīṭhāpura inscription, that he was crowned in Śaka-Saṃvat 1124.

Another inscription of the Nārāyaṇa temple at Bhimavaram (No. 474 of 1893) records a grant made in Śaka-Saṃvat 1098 by Narēndra, who was the son of Vijayāditya of Vēṅgi 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 Vijayāditya of Vēṅgi by Lakshmidēvi in a grant from the Gōḍāvari district.<sup>7</sup>

<sup>1</sup> See p. 33 above.

<sup>2</sup> See p. 227 above.

<sup>3</sup> See Nos. 472, 475 and 478 of 1893.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 59, verse 12.

<sup>5</sup> The same follows from an inscription of Śaka-Saṃvat 110[5] and the [1]0th year of Sarvalōkāśraya-Vishṇuvardhana-Mahārāja (No. 479 of 1893), which has to be assigned to Mallapa III.

<sup>6</sup> See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX. p. 268.



TEXT.<sup>1</sup>

- 1 श्रीमत्तुर्भुव[ने]श्वरस्य विकसन्न[र]भीस[री]जादभूत्<sup>2</sup> ब्रह्म[र] वेद-  
 2 [नि]धिः पुराणपुरुषस्तस्मात्कुतो मानसः [१\*] आसीदचिसुनिस्ततोऽजनि जग-  
 वेचो-  
 3 ल्य[वो] वारि[धे]स्मि<sup>3</sup> वं<sup>4</sup> वं<sup>5</sup>करो म[हे]श्वरशिरोभूषण[लि]खंद्रमास<sup>6</sup> [॥ १\*]  
 4 [त]स्मादिहोर्जंगवेतोनहन्<sup>7</sup> मंदिरंभियः [१\*] बुधो जज्ञे बुधादासीच्च-  
 5 [व]र्त्तिः<sup>8</sup> पुरुर[व][१\*] । [२\*] तस्मादायुः । ततो नहुषः । ततो  
 ययातिः । त-  
 6 तः पूरुः । भक्त्या निज[त]रुख्यं गुरवे दत्वा तदंगसक्त[१] जरसं [१\*]  
 भू-  
 7 षण्मिव यो भेजे<sup>9</sup> पूरुर्भूभारभरणघोतयभुजः<sup>10</sup> । [३\*] ततो जनमे-  
 8 [ज\*]यः [१\*] ततः प्राचीशः [१\*] ततस्तेन्ययातिः [१\*] ततो ह्ययपतिः  
 [१\*] ततस्त्वावर्भौमः [१\*]  
 9 ततो जयसेनः [१\*] ततो भट्टाभौमः [१\*] तस्मादैशानः [१\*] ततः क्री-  
 धाननः [१\*] ततो देवकिः [१\*]  
 10 तस्मादृचुकः<sup>11</sup> [१\*] तस्मादृचकः [१\*] ततो म[ति]वरः [१\*] ततः कार्या-  
 यनः<sup>12</sup> [१\*] ततो नीलः [१\*] [त]तो दु[ख्यं]-<sup>13</sup>  
 11 त्तः [१\*] ततो भरतः । जाडवीयमुनातीरे कृत्वा यूपाबिरंत्तरान् [१\*]  
 यो [महा]-  
 12 कर्मभरताम्ना<sup>14</sup> ख्यातीश्वमधकृत्<sup>15</sup> [॥ ४\*] ततो भरत[र]द्रुमन्युः [१\*]  
 ततस्सुहोचः [१\*] [त]-  
 13 तो हस्तिः<sup>16</sup> [१\*] ततो विरोचनः [१\*] तस्मा[द]जमीडः<sup>17</sup> [१\*] ततस्सं-  
 वरणः [१\*] तत[र]स्सुधन्वा [१\*] [त]-  
 14 [त]ः परिचित् [१\*] ततो भीमसेनः [१\*] ततः प्रदीपनः [१\*] ततस्सं-  
 [त]नुः [१\*] ततो विचित्रवी[र्यः] [१\*]  
 15 [त]तः पांडुराजः [१\*] कुंतीमाद्रीदेव्योयुधिष्ठिर<sup>18</sup> भीममज्जुनं नकुलं [१\*]  
 सह[देव]-

<sup>1</sup> From inked stampages, prepared by Mr. H. Krishna Sastri, B.A.<sup>2</sup> Read श्रीमत्तुर्भुव<sup>2</sup>.<sup>3</sup> Read भूषणलिखंद्रमाः.<sup>4</sup> Read पूरुः.<sup>5</sup> Read कार्यायनः.<sup>6</sup> Read भरतनाम्ना.<sup>7</sup> Read नीडः.<sup>8</sup> Read सुहोच.<sup>9</sup> Read नन्दनी.<sup>10</sup> Read धीरेय.<sup>11</sup> The assuredra stands at the beginning of the next line.<sup>12</sup> Read वमिध.<sup>13</sup> Read देव्योयुधि.<sup>14</sup> Read धर्मिच.<sup>15</sup> Read वती.<sup>16</sup> Read दृमुकः.<sup>17</sup> Read हस्तौ.

- 16 [मि]ति स लेभे पञ्च मणीनिव सुतेजसस्तयान्<sup>1</sup> । [५\*] विष्णुर्व्यस्य वय-  
स्व[त]र[सु]-
- 17 [प\*]गती मर्त्यत्वलज्जां जहात्<sup>2</sup> यीशः पाशुपतप्रदानसमये चक्री<sup>3</sup> यदा[स्त्रे]-  
पणं ।
- 18 [ये]न हीं[द्र]मभूत्वद्वादिव<sup>4</sup> सता सिंहासनं वक्षिणस्योयं विम्वजनीनचा-  
19 [श्च]रितो लीकैकवीरोर्जुनः । [६\*] ततोर्जुना[द]भिमन्सुः<sup>5</sup> । ततः परि-  
क्षित् । ततो जनमेजयः । ततः[ः\*] चेमकः । [त\*]-
- 20 [तो] नरवाहनः । ततश्चतानीकः । तस्मादुदयनः । 'ततस्तद्वंशेष्वयोध्या-  
सिंह[र\*]सनासी[नि]वे'कूनपट्टिभूपालेषु<sup>6</sup> ग[ति]-
- 21 [पु] (i) तदन्वये [वि]जयादिस्त्री नाम राजा विजिगीष(त)या दक्षिणाप-  
डंगत्वा<sup>7</sup> त्रिलोचनपद्मवम[धि]क्षिप्त<sup>8</sup> कीर्त्तिशे[ष]-
- 22 [त]मगमत<sup>9</sup> । 'तस्म[र]न्मकुलि [ष]ष्मासगम्भाणी<sup>10</sup> तदग्रमहिषी मुडिवेमु-  
नाम[र\*]ग्रह[र]मुपगम्य तन्निवासिना वि-
- 23 [ष्णु]भट्टसोमयाजिना दुहितृनिर्विशेषमभिरन्विता<sup>11</sup> सती विष्णुवर्द्धनब्रह्मदनमस्त  
[i\*] तस्य कुमा[र]स्य
- 24 'मानव्यसगीचहारितपुत्रद्विपक्षगोचक्रमाभितानि<sup>12</sup> कर्माणि कारयित्वा त[म]-  
वहयत्<sup>13</sup> [i\*] स च [मा]त्रा विदित[त्रि]-<sup>14</sup>
- 25 [त्त]िन्तस्त्रिगुणं च लुक्कगिरी नंहा[भ]गवतीमाराध्य(र) कुमारनाराय[ण]मातु-  
गणां[च] संतर्प्य(र) [स्त्रे]तातपचैक[शं][ख\*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(र)रा[ह]लाच्छनपिच्छकुंतसिंहासनमकरतोरण-  
कनकदंडगंगायिमुन[र\*]दी-<sup>15</sup>
- 27 [नि] स्त्रकुलक्रमागतानि निक्षिप्तानीव सांब्राज्यचिह्नानि<sup>16</sup> समाद[र\*]य कडं-  
ज्वगंग(र)भूमिपान्निर्जित्य सेतुन[र्भं]-
- 28 दामध्वं<sup>17</sup> 'मार्वांसप्तलक्षं दक्षिणापडंगत्वा<sup>18</sup> पालयामास । 'श्रीविष्णुवर्द्धनात्त-  
स्मार्वादिज्यादित्यभूपतिः [i प]-

<sup>1</sup> Read सुतेजसस्तयान्.<sup>2</sup> Read चक्रे.<sup>3</sup> *Syl* looks like *śet*.<sup>4</sup> Read 'धिप्य.<sup>5</sup> Read रभिंषी.<sup>6</sup> Read लमोषितानि.<sup>7</sup> Read 'डक्का, लाच्छन, and यमुना.<sup>8</sup> Read दक्षिणापडंग and omit गला.<sup>9</sup> Read जहदीशः or, to suit the metre, मज्जदीशः.<sup>10</sup> Read 'भूत्वाद्वादिव.<sup>11</sup> Read 'लेकीन.<sup>12</sup> Read 'गमत्.<sup>13</sup> Read 'रक्षिता.<sup>14</sup> Read 'वर्धयत्.<sup>15</sup> Read सांब्राज्यचिह्नानि.<sup>16</sup> Read 'वर्धमा.<sup>17</sup> Read 'सन्तु.<sup>18</sup> Read 'पडंगं गत्वा.<sup>19</sup> Read तस्मि.<sup>20</sup> Read चारितौपुत्र.<sup>21</sup> Read इ.<sup>22</sup> Read सार्धसह.



- 29 [क्षव]ान्वयजातायां देव्यामासीक्षुतोत्तमः । [७\*] [त]त्पुत्रः<sup>१</sup> पुलकेशिवक्षभ  
[१\*] (तः)क्षुतः कीर्तिवर्मा [१\*] तस्य तनयः  
30 [श्रीम]तां स[क]लभुवनसंस्तुयमानमानव्यसर्गो[च]रणं<sup>२</sup> हारितपुत्राणः<sup>३</sup> कौशिकी-  
वरप्रसादल[क्ष]र[१\*]ज्यानां मादग-  
31 [ण]परिपालितानां स्व[१\*]मिमहासेनपादानुध्यातानां भगवन्मारायणप्रसादितव-  
रवराह[१]लांछनचणव-  
32 [श्री]कृता[र]ातिमण्डलानामश्वमधावष्टतस्त्रानपवित्रितवपुषां<sup>४</sup> चालुक्यानांकुलमलं-  
क[१]र[१]-  
33 [श्री]सत्वाचयव[क्ष]मिन्द्रस्य<sup>५</sup> भ्राता कु[क्ष]विष्णु[व]र्धनोष्टादश वर्षाणि वेंगमी-  
देशमपालयत् [१\*] त[१]दात्मजो जय[सिं]-  
34 हवक्ष[भस्त्रय]स्त्रिंशतं [१\*] तदनुज इंदुराजस्त्रस दिनानि [१\*] त[क्षु]ती  
विष्णुवर्धनो नव वर्षाणि [१\*] तत्सूनुः<sup>६</sup> मंगिरा[यु]-  
35 [वरा]ज[ः] पञ्चविंशतिं [१\*] तत्पुत्री जयसिंह[ः]स्त्रय[१]दश<sup>७</sup> [१\*] तववरा-  
दः<sup>८</sup> कोकिलिष्यन्मांसान्<sup>९</sup> [१\*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्धन]<sup>१०</sup>-  
36 [न]त[सु]चाय सप्तविंशतमब्दान् [१\*] तत्पुत्री विजयादित्यभट्ट[१\*]रकोष्टा-  
दश [१\*] तत्पुतो विष्णुवर्धनप्यदचिं-  
37 [श]तं [१\*] [त]त्तनयः<sup>११</sup> नरेंद्रो युवाय<sup>१२</sup> समरशतमष्टोत्तरंशति<sup>१३</sup>  
रणस्थाने तावत्परिगणनया देवनिलयान् [१\*] तटाका[ना\*][रा]-  
38 [मै]ः<sup>१४</sup> किव<sup>१५</sup> सह निधाय चितिमपात्<sup>१६</sup> धरांश्चत्वारिंशच्छरद उरु-  
धीरष्टसहिताः । [८\*] तत्पुत्रः कलिविष्णुवर्धनो[क्ष]-  
39 [व]र्षा[न]<sup>१७</sup> [१\*] तत्पुतो<sup>१८</sup> [१\*] मंगिराजोत्तमांगिन यो वी[र]स्त्रमरांगणे  
[१\*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-  
40 [न]ांकुशः [॥ ८\*] योधा[चो]क्षककूटं किरणपुरगतं संकिलं क्षणयुक्तं यो-  
भैषीहक्षभे[द्रं] निज[म]-  
41 [हि]मयुतं यो व्यधादग्रहीभ्य<sup>१९</sup> [१] काळिंग[प्र]ाभूतेभान्स गुण[ग\*]विजयादि-  
त्यदे[वो] महेंद्रश्चत्वारिंश<sup>२०</sup>

<sup>१</sup> Between त and पु is an erased letter.

<sup>२</sup> Read हारितपुत्राणां.

<sup>३</sup> Read 'मिन्द्रस्य.

<sup>४</sup> Read 'सुमंदि'.

<sup>५</sup> Read 'पञ्चासान्.

<sup>६</sup> Read 'युवायं.

<sup>७</sup> Read 'पादरा (२)

<sup>८</sup> Read 'बहीष.

<sup>९</sup> Read 'भगवन्म'.

<sup>१०</sup> The final t is corrected from ti.

<sup>११</sup> Read 'स्योदश.

<sup>१२</sup> Read 'नसाम्.

<sup>१३</sup> Read 'मष्टोत्तरमपि.

<sup>१४</sup> Read 'वर्षम्.

<sup>१५</sup> Read 'महेंद्रश्चत्वारिंश.

<sup>१</sup> Read संस्तुय.

<sup>२</sup> Read 'मिधावधय.

<sup>३</sup> Read 'तद्वराज.

<sup>४</sup> Read 'तस्य.

<sup>५</sup> Read 'क्षिप्त.

<sup>६</sup> Read 'तत्पुत्रः.

- 42 शलमा भूवलय[मध]<sup>1</sup> चतुस्र्युता रक्षति स्म [1] [१०\*] तद्वातुर्विक्रमा-  
दित्यस्य तनयद्याकु[क्व]-  
43 [भी]मः [1\*] <sup>2</sup>यस्त्रिंशतं<sup>3</sup> रण[1]नां [जि]त्वा स्वनाम्न[1\*] प्रधितं<sup>4</sup>  
विधाय [1\*] चाकुक्वभीमिस्वरदेवह[स्व]<sup>5</sup>  
44 [चि]शत्वमा<sup>6</sup> भूतलमन्वरचत् । [११\*] तत्सुतः कोल्लभिगंडापरनामा [1\*]  
विदितो विजयादित्यः 'स्व[वंधु]-  
45 [गत]ला<sup>7</sup> धरामपात्समादी वीर जयस्तं[भं] निधाय यः । [१२\*] तत्सु-  
तावम्भराजभीमौ [1\*] तयोरम्भरजे-  
46 [ज]:<sup>8</sup> सप्त वर्षाणि<sup>9</sup> [1\*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलापि-  
तस्त्रांगः<sup>10</sup> कामुकवत्प्रवाहजल[वत्]<sup>11</sup>  
47 भंगैरनेकैर्युतः [1\*] निस्सारः <sup>12</sup>क[द]कीप्रकाडव[द]रस्था[व]ासभागमिवत्तेनेयं<sup>13</sup>  
जयिनाम्भभूमिपति[ना]  
48 [र]ाजान्वतो<sup>14</sup> भूरभूत् । [१३\*] तत्सुतं <sup>15</sup>कंटिकावेता[प]रनामानं विजया-  
दित्यबालमुच[1\*]य ताडयो मा[स\*]-  
49 [मेकं] [1\*] तं जित्वा चाकुक्व[भी]मतनयो (i) विक्रमादित्य [ए]कादश  
मासान् । त[1\*]डपरा[1\*]जसुतो <sup>16</sup>युवकुलसप्त [व]-  
50 [र्षा]णि [1\*] विद्राव्येनं <sup>17</sup>युवमत्तं <sup>18</sup>स्व[द]शादीरो धीम[1\*]नम्भरा[वा\*]नुव-  
[क्व]ा [1\*] रा[ज]तेजा र[1\*]जभी[म]ा<sup>19</sup> जितारि[व्वं]मीदेशं<sup>20</sup>  
51 [द्वा]दशादानरचत् । [१४\*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-  
मभीमीशस्य [1\*] दानान्नावाभ्यंदृप<sup>21</sup> का[मो] विभवापह[1\*]सि-  
52 [दि]वेंद्राः<sup>22</sup> [॥ १५\*] तेषु मानुषम[ह]िस्वरो यशःपारदप्रसर[दि]क्षु[स्त्र]:<sup>23</sup> [1\*]  
अम्भभूमिपतिरन्वपालयत्पंच[विंश]तिस[मा]:<sup>24</sup>  
53 <sup>25</sup>स्मातलं [॥ १६\*] तंतः<sup>26</sup> [1\*] <sup>27</sup>दानार्चवम्भभूपालभ्राता संवत्सर[त्र]यं  
[1\*] अपाहरांचतुष्षष्टिकलागुररिति [त्र्यु]तः । [१७\*] [धीनिधे]-

<sup>1</sup> Read 'मध'.<sup>2</sup> Read यस्त्रिंशतं.<sup>3</sup> यस्त्रिंशतं is corrected from यस्त्रिंशतं.<sup>4</sup> Read चिंशत्समा.<sup>5</sup> Read स्वर्ष.<sup>6</sup> Read प्रधितं.<sup>7</sup> Read 'तुली धराम् । अपादर्शसमा वीरो.<sup>8</sup> Read तयोरम्भराजः.<sup>9</sup> Read वर्षाणि.<sup>10</sup> Read 'तस्त्राङ्गः'.<sup>11</sup> Read 'वहङ्ग'.<sup>12</sup> The *da* of *kada* is entered below the line; read प्रकाश.<sup>13</sup> Read 'नेयं'.<sup>14</sup> Read राजान्वतो.<sup>15</sup> Read कटिका.<sup>16</sup> Read युवमत्तः.<sup>17</sup> The *akshara* ह is entered below the line.<sup>18</sup> Read स्वदेशं.<sup>19</sup> Read 'भीमो.<sup>20</sup> Read 'रिवेङ्गो.<sup>21</sup> Read दानार्चवोभ्रमपतिः.<sup>22</sup> The metro of the first half of this verse is Āryāgiti, while that of the second half is Giti.<sup>23</sup> In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरदप्रसरदिक्षुसुषः.<sup>24</sup> Read 'समा'.<sup>25</sup> Read तंतः.<sup>26</sup> Read दानार्चवोभ्रम.



- 54 [वि]रूपमानेदानिनो<sup>1</sup> दानभूतऋपतेरनन्तरं [i\*] सप्तविंशतिसमा [वि]धेर्वशा-  
दंभ्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८\*]
- 55 [द]ानार्चवस्यंदृतेराय्यदेव्याय<sup>2</sup> नंदनः [i\*] निर्मलः<sup>3</sup> श[र]ति[व]र्मासौ  
सादशाब्दानप[र\*][डु]वं [॥ १९\*] त[स्व]ावर[जो] विमलादि-
- 56 त्व<sup>4</sup> मानांनुनिधिं<sup>5</sup> महिमंदारः [i\*] द्रोही दृपुनो[पि]<sup>6</sup> न [वा]हासिः  
पा[ति] अ धरामध<sup>7</sup> सप्ताब्दान् [॥ २०\*] पुत्रस्तस्य [हि]म[ंशु]-
- 57 वंशतिलकः<sup>8</sup> श्रीराजराज[स्व]माश्रित्य<sup>9</sup> रिशतमंभ्रमंडलमपा[डु]लो[क]कल्पभ्र-  
मः<sup>10</sup> [i\*] यन्नि[र्वी]मन[व]न्धनव्य[ति]-
- 58 करं वैरोचनबाव्वाणं<sup>11</sup> वसय[र]सर[सं] युधिष्ठिरवयंमने<sup>12</sup> धरिचीजनः  
[॥ २१\*] त[स्यु]ची जयवान[पू]र्वपुरुषा<sup>13</sup> राजे-<sup>14</sup>
- 59 द्रुचीड स्थितः<sup>15</sup> श्रीपंचद्र[वि]तस्महांध्रवि[ष]य<sup>16</sup> पंचाशदब्दानपात् [i\*]  
[य]स्य<sup>17</sup> स्वरतरप्रतापदहनज्वालासमालि-<sup>18</sup>
- 60 [गित]तोमे<sup>19</sup> मानुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२\*]  
तस्याभ[व]जृगभगीरध[दु]म्भु[म]ार[र]ामांवरीष[च]रि-<sup>20</sup>
- 61 तप्रतिमस्य पुत्रः [i\*] शक्रक्रमः<sup>21</sup> प्र[धित]वि[क्र]म[चोड]नामा चाकु[क्ष\*]-  
[वंश]जलधेः परिपूर्वचंद्रः<sup>22</sup> । [२३\*] तस्मिंस्वागस[सु]-
- 62 द्रापर[ना]मनि [चो]डमंडलं चातुं [i\*] गतवति वंशीभूमिन्न[रि]य[क]र-  
हिता तदन्तरे जाता [॥ २४\*] तत्समय<sup>23</sup> [i\*] ताडपीच[र]-
- 63 टितो<sup>24</sup> याभूदस्यभुपाल[नं]दनः [i\*] कण्टिकाद्युतिमुत्कण्ठो<sup>25</sup> वेतचितिपतिः  
कृती । [२५\*] तस्मात्<sup>26</sup> वेदनरेंद्र[दि]-<sup>27</sup>
- 64 द्रगर्जद्रापह[र\*]सिविशदयेशः<sup>28</sup> [i\*] उत्तमचालुक्य[र\*]परसैन्नाः<sup>29</sup> [स]त्यायय-  
स्यसुयुतः<sup>30</sup> [॥ २६\*] तस्यासीदस्यमहिषी गंगा[व]-
- 65 यमेपणं<sup>31</sup> [i\*] गौरी गौरीव[र] लावल्याजातासप्तसुतास्त्रयो<sup>32</sup> [॥ २७\*]  
वीरो विजयादित्या<sup>33</sup> विम[र]लादित्योष<sup>34</sup> विक्रमादित्य[ः] [i\*]

<sup>1</sup> Read °मानदानिनी.<sup>2</sup> Read सादशा.<sup>3</sup> Read रिपुचीपि.<sup>4</sup> Read निर्मलमासायास.<sup>5</sup> The *anusvara* stands at the beginning of the next line.<sup>6</sup> Read द्रुचिड.<sup>7</sup> The *anusvara* stands at the beginning of the next line.<sup>8</sup> Read भगीरथपुत्र.<sup>9</sup> Read तत्समय.<sup>10</sup> Read तस्मादेत.<sup>11</sup> Read °गंगा.<sup>12</sup> Read सप्तसुतः.<sup>13</sup> Read दिव्यो.<sup>14</sup> Read दानार्चवस्य ऋपतेराय्यदेव्याय.<sup>15</sup> Read °वी.<sup>16</sup> Read °मय.<sup>17</sup> Read युधिष्ठिरमयं मेने.<sup>18</sup> Read स्वर.<sup>19</sup> Read प्रथित.<sup>20</sup> Read योम्.<sup>21</sup> The *anusvara* stands at the beginning of the next line.<sup>22</sup> Read °संज्ञा.<sup>23</sup> Read °संज्ञा.<sup>24</sup> Read °सप्तसुतः.<sup>25</sup> Read °वीध.<sup>26</sup> Read °निधिमहि.<sup>27</sup> Read °द्रुमः.<sup>28</sup> Read °पुरुषी.<sup>29</sup> Read °स्मिरः.<sup>30</sup> Read °विद्विती लेमे.<sup>31</sup> Read °पुत्र.<sup>32</sup> Read कण्टिकाद्युतिमुत्कण्ठो.<sup>33</sup> Read °संज्ञा.<sup>34</sup> Read °स्वाध्याताः सप्त सुतास्त्रयो.

- 66 श्रीविष्णुवर्धनद्रिपो<sup>1</sup> मङ्गपद्रिपकामराजमार्तड[र\*]: [॥ २८\*] [ए\*][ते]षु वि-  
जयादित्यसूर्यान्वयसमुद्भवां [र\*] सु[प]-<sup>2</sup>
- 67 येमेध<sup>3</sup> विजयामहादेवीं म[ही]समां [॥ २९\*] तस्यांत्तम्भ[र\*][द]भूष्णि[ष्ण-  
र्वि]ष्णुवर्धनभूपतिः [र\*] वीरो मङ्गपदेवोध<sup>4</sup> सामि[दे]-
- 68 वोमितद्युतिः [॥ ३०\*] तेषामशेषविदुषां परितोषपायी<sup>5</sup> स्व[र\*]नं धृतः<sup>6</sup>  
कुलगृहं मनु[र्जि]द्रलक्ष्याः [र\*] भूषा भवः<sup>7</sup> सनिर-
- 69 नूनपराक्षमस्य<sup>8</sup> मङ्गो द्वि[ष]ां जगति [म]ङ्गपदेव आसीत् । [३१\*]  
<sup>9</sup>सगरवि[ष]येयैहैयतिलकब्रह्माभिधानंरूप[वर]-<sup>10</sup>
- 70 तनया[सु]पयेमेसौ<sup>11</sup> मङ्गपदे[वो] देवोपमोध<sup>12</sup> च[द]लदेवीं [॥ ३२\*] लीला-  
वतीति चतुरेति कलावतेति<sup>13</sup> कल्याणि[नो]-
- 71 ति कुलजेति पतिव्रतेति [र\*] धीरेत्युदारचरितेति सलक्षणेति <sup>14</sup>व्याव[र्त्य]-  
तेनवरतं जगतीजनेन । [३३\*] तस्यां [च]-
- 72 दल[दे]व्यां [म]ङ्गपदेवी महेस्तराजस्ववरः [र\*] तनयमजनयदेवं विजयादित्यं  
दिलीप इव [र]-
- 73 शुभनघं [॥ ३४\*] यं <sup>15</sup>चीमसाहससविं विजयाभिवंघं धर्मप्रसूतिमविभक्त-  
कुलानुरागं [र\*] श्रीवं[श]-
- 74 <sup>16</sup>[व]हानमवाप्य युधिष्ठिरोयं<sup>17</sup> इत्यन्वयं विलसति स्त्रिरवाच्यलक्ष्मीः<sup>18</sup> [॥ ३५\*]  
यो राजेद्गु[ः] शक[र]न्दे निधिजलधि-
- 75 [वि]यचंद्रगे भावमासे शुक्ले पक्षे <sup>19</sup>दशम्याविनतनयदिने रोहिणीतारका[यां]  
[र\*] [मो]ने [ल]म्नेभिषि[क्तो]
- 76 [नि]खिलगुणगणक्षालवालो<sup>20</sup> विशालो रक्षावर्णी जनानामभिमतफलदा  
कीर्त्तिपुष्पामपुष्यत् । [३६\*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [र\*] गंगादेवीं विशालाक्षीसुपयेमे सु[दा]-  
न्वितः । [३७\*] ताभ्यां
- 78 योजनि विष्णुांशो<sup>21</sup> वासु[दे]व इवापरः । मङ्गभूपालक[र\*] श्रीमांरूपा[णा]-  
मुत्तमोत्तमः । [३८\*] शाक[र]न्दे]

<sup>1</sup> Read 'वर्धनद्रपो मङ्गपद्रप'.<sup>2</sup> Read 'देवीष'.<sup>3</sup> Read 'सुष'.<sup>4</sup> Read 'धानरूप'.<sup>5</sup> Read 'कलावतीति'.<sup>6</sup> Read 'वर्धन'.<sup>7</sup> Read 'इश्वरानि'.<sup>8</sup> Read 'सप'.<sup>9</sup> Read 'वीषी'.<sup>10</sup> Read 'पराक्षमस्य'.<sup>11</sup> Read 'तनयान् सप'.<sup>12</sup> Read 'व्यावर्त्यते'.<sup>13</sup> Read 'रीयमित्यन्वय'.<sup>14</sup> Read 'मन्त्रसाध'.<sup>15</sup> Read 'मेष'.<sup>16</sup> Read 'धृते'.<sup>17</sup> Read 'हृदय'.<sup>18</sup> Read 'मोघ'.<sup>19</sup> Read 'भीम'.<sup>20</sup> Read 'स्त्रिरवाच्यलक्ष्मीः'.<sup>21</sup> Read 'विष्णुमी'.



- 79 वेदनेचचितिशशिगणिते 'श्रेष्ठकृष्णो [द\*]शम्यां भानूव्वारे' [सु]लम्ने महति  
मृगपतावशिवे<sup>१</sup> पीठपु[र्वी] [१\*]  
80 श्रीमन्नाकुक्षवंगोदधिसकलकलापूर्वाचंद्रोभिषिक्तः<sup>२</sup> 'कुत्तीश्रीनाधहर्म्यं सुरपति-  
विभवो म-  
81 [सुभू]वज्रभोसौ [॥ ३८\*] प्रादादखंडं<sup>३</sup> गुडिवाडनामग्रामं स तस्मिन्नभिषेक-  
काले [१\*] प्रोत्तनांडदेशे प्रभ[वे]व्य-  
82 याय कुत्तीमनोरंजनमाधवाय । [४०\*] स राजा रा[ज]परमेश्वरो राज-  
[पु]रंदरः प[र]म-  
83 [भ]ागवतः परमब्रह्मण्यः प्रोत्तनांडविषयवासिनो राष्ट्रकूटप्रमुखांकुहुंविनक्ष-  
[र्वी]-<sup>४</sup>  
84 अमाह्वयेत्यमाज्ञापयति [१\*] [वि]दितमस्तु वः प्रोत्तनांडविषये गुडिवाड-  
नामग्रामोच्चाभिः श्री[पी]-  
85 [ठ]पुरनि[व]ासिने श्रीकुत्तीमाधवदेवाय सर्व्वकारपरिहारेण दत्तः । शकवर्ष-  
भुक्तुं<sup>५</sup> ११[२]४गु[ने]ति  
86 'ज्येष्ठव[ह्नु][८\*]दशमियुनादिवारसु नांति सिंहीदयमुन । स्वस्ति सर्व्वलोका-  
श्रयश्रीविष्णुवर्धनमहा-  
87 राजुलैन मल्लपदेवचक्रवर्त्ति श्रीपिठापुरसुन श्रीकुत्तीमाधवदेवर स[वि]धि-  
भिषिक्तुंडे पट-  
88 मुगट्टि तत्रिमित्तमुन श्रीकुत्तीमाधवदेवरकु<sup>६</sup> १०हविर्भक्तचनात्स्वन्नित्यनैमित्तिक-  
मासोत्सवसंवत्सरोत्स[वा]-  
89 त्वंमुगा प्रोत्तनांडिली गुडिवाड अनियेडि ऊरु अखंडमुन गृहचैचारामग्रा-  
मेयकसहितसु-  
90 ग[ा] सर्व्वकार[प]रिहारमुगांजेसि [आ]चंद्राकंस्थायिगानिश्चिर । अस्य प[ा]-  
मस्त सीमानः । पूर्व्वार्तः<sup>७</sup> कोश-  
91 रेटि गट्ट वेदुरपीद<sup>८</sup> सीमा । आग्नेयतः कवल[बो]ड सीमा ।  
दक्षिणतः वरिमिक दो[डि] मूल [सी]मा । नैरित्यतः<sup>९</sup>  
92 [दब्ब]गुंठ चिंत सीमा । पश्चिमतः कोलनि पीतमे<sup>१०</sup> चेनि दूष सीमा ।  
वायव्यतः चेदलुवाड का[र]ाड मुचंदि पुट-

<sup>१</sup> Read ज्येष्ठ.<sup>२</sup> Read पूर्व.<sup>३</sup> Read कुट्टिभिन.<sup>४</sup> Read इतिरंशार्चनार्च.<sup>५</sup> Read पीठम.<sup>६</sup> Read भानीवारे.<sup>७</sup> Read कुत्तीश्रीनाध.<sup>८</sup> Read वचंमु.<sup>९</sup> Read पूर्वतः.<sup>१०</sup> Read म.<sup>११</sup> Read 'अखंड'.<sup>१२</sup> Read ज्येष्ठ.<sup>१३</sup> Read नैरित्यतः.

- 93 इ सीम[१] १] 'कृत्तरतः भंडिधारि' सीमा । ईशान्यतः<sup>३</sup> कुलुमेति चेदलु-  
वाड भंडिधारि<sup>४</sup> सुचंदि सीमा । अस्य धर्मस्य केन[चि]<sup>५</sup>।
- 94 द्वाधा न कत्तव्या<sup>६</sup> [१\*] यदा[इ] [१\*] स्वदत्तां परदत्तं<sup>७</sup> वा यो  
[इ]रेत वसुंधरां [१\*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते]<sup>८</sup>
- 95 क्रिमिः । [४१\*] बहुभिर्वसुधा दत्ता बहुभिर्चानुपालिता [१\*] यस्य  
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२\*] शत्रुणापि  
कृतो धर्मः-
- 96 : पालनोयं<sup>९</sup> प्रयत्नतः[१] शत्रु[रि]व [हि शत्रु][१\*] स्वधर्मवचुर्न<sup>१०</sup> कस्य-  
चित् । [४३\*] श्रीपिठापुरमुन <sup>१०</sup>कटाच[१\*]र्य[लिखितं] [१\*] श्री  
श्री श्री मि [१\*]

## TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishṇu) 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 Budha, a rejoicer of the hearts of men (and) an abode of wisdom. From Budha came the emperor Purūravas.

(Line 5.) From him (came) Āyu; from him Nahusha; from him Yayāti; (and) from him Pāru;—

(V. 3.) Pāru, 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) Janamējaya; from him Prāchiśa; from him Sainyayāti; from him Hayapati; from him Sārvabhauma; from him Jayasēna; from him Mahābhauma; from him Aiśāna; from him Krōdhānana; from him Dēvaki; from him Ribhuka; from him Rikshaka; from him Mativara; 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 Jāhnavi (Gaṅgā) and Yamunā, performed a horse-sacrifice (and hence became) known by the name of Mahākarma-Bharata.<sup>11</sup>

(L. 12.) From this Bharata (came) Bhūmanyu; from him Suhōtra; from him Hastin; from him Virōchāna; from him Ajamidha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhīmasēna; from him Pradīpana; from him Śāntanu; from him Vichitravīrya; (and) from him king Pāṇḍu.

(V. 5.) From the two queens Kuntī and Mādrī, he (*viz.* Pāṇḍu) received five sons, who were as brilliant as jewels,—Yudhishtīra, Bhīma, Arjuna, Nakula (and) Sahadēva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (was) Arjuna, whose companion Vishṇu (Kṛishṇa) became, disregarding the shame of being a mortal;

<sup>१</sup> Read उग्र<sup>२</sup>.

<sup>४</sup> See note 2.

<sup>५</sup> Read जायते.

<sup>१०</sup> Read वष्टा<sup>१</sup>.

<sup>३</sup> Read इंडिधारि.

<sup>६</sup> Read कत्तव्या.

<sup>८</sup> Read श्रीयः.

<sup>११</sup> *i.e.* 'Bharata (the performer) of great rites.'

<sup>३</sup> Read ईशान्यतः.

<sup>७</sup> Read परदत्तां.

<sup>१०</sup> Read साधर्मः वचुर्न.



who was embraced by Īśa (Śiva) at the time of the bestowal of the *Pātupata* (weapon); (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of two Indras.<sup>1</sup>

(L. 19.) From this Arjuna (came) Abhimanyu; from him Parikshit; from him Janamējaya; from him Kshēmaka; from him Naravāhana; from him Śatānika; (and) from him Udayana. Then, after fifty-nine kings of his race, who sat on the throne at Ayōdhyā, had passed away, a king of this race, Vijayāditya by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilōchana-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 Vishpubhaṭṭa-Sōmayājīn, who dwelt there, gave birth to a son, Vishnuvardhana. 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 Mānavyas and were the sons of Hārītī. And he, having been told the (foregoing) events by (his) mother, went forth, worshipped the goddess Nandā (Gaurī) on the Chalukya mountain, appeased Kumāra (Skanda), Nārāyaṇa (Vishṇu), 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 *mahāśabdas*, the flags in rows, the *pratiḥhakkā* (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 Kaṇḍamba and Gaṅga 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 Vishnuvardhana was born by a queen of the Pallava race an excellent son, king Vijayāditya.

(L. 29.) His son (was) Pulakēśi-Vallabha. His son (was) Kirtivarman. His son, Kubja-Vishnuvardhana,—the brother of Satyāśraya-Vallabhendra who adorned the race of the glorious Chālukyas, who belong to the *gōtra* of the Mānavyas who are praised in the whole world; who are the sons of Hārītī; who have acquired the kingdom through the favour of (Śiva) the husband of Kauśikī; who are protected by the troop of Mothers; who are meditating at the feet of the lord Mahāśēna (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 (Vishṇu); (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of Vēṅgi for eighteen years; his son, Jayasimha-Vallabha, for thirty-three (years); his younger brother, Indurāja, for seven days; his son, Vishnuvardhana, for nine years; his son, Maṅgi-yuvarāja, for twenty-five (years); his son, Jayasimha, for thirteen (years); his younger brother, Kokkili, for six months; his elder brother, Vishnuvardhana, having expelled him, for thirty-seven years; his son, Vijayāditya-Bhaṭṭāraka, for eighteen (years); his son, Vishnuvardhana, for thirty-six (years); (and) his son,—

(V. 8.) The wise Narendra, 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-Vishnuvardhana, (ruled) for one and a half year; (and) his son,—

(Vv. 9 and 10.) The great lord Guṇa[ga]-Vijayādityadēva, surnamed Tribhuvanānkuśa,—the hero who played the game of ball on the battle-field with the head of Maṅgirāja; who burnt Chakrakūṭa; who frightened Saṅkila, residing in Kiranapura (and)

<sup>1</sup> i.e. he shared the throne of his father Indra during his visit to Scarya



joined by **Kṛishṇa**; who restored his dignity to **Vallabhendra**; and who received elephants as tribute from the **Kāṇḍa** (king),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (was) **Chālukya-Bhima**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (and) having founded a temple (of Śiva), called **Chālukya-Bhīmēśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhiṅga**,—

(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 **Rājabhīma**. 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 (vishaya), as the **Yōgin** has renounced worldly pleasures (vishaya); their bodies were impaled on stakes (śāla), as the body of a lover is filled with passion (śāla); they suffered many defeats (bhaṅga), as the water of a stream has many ripples (bhaṅga); they were devoid of strength as the trunk of the plantain; (and) they lived in the jungle (araṇya), as fire dwells in the (two) *arapis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kapthikā-Bēta**,—**Tādapa** (ruled) for one month. Having defeated him, **Vikramāditya**, the son of **Chālukya-Bhima**, (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 **Rājabhīma**, the younger brother of king **Amma**, ruled over the country of **Vēṅgi** for twelve years.

(V. 15.) This prince **Rājabhīma** had three sons,—**Dānārṇava**, 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**,—**Dānārṇava**, 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-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dānārṇava** and of **Ā[r]yadēvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandāra** (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 **Rājārāja**, the ornament of the race of the Moon, the **Kalpa** tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a **Vairōcana** (Bali) who did not undergo imprisonment by **Vāmana**, (and) a **Yudhishtira** who was not addicted to the trouble of forest-life.<sup>1</sup>

(V. 22.) His son, the victorious (and) firm **Rājendra-Chōḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Draviḍas** for fifty

<sup>1</sup> King Bali was confined by Vishnu in his *Vāmana* incarnation to the nether regions, and Yudhishtira 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*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarisha, was he who bore the renowned name **Vikrama-Chōḍa**, 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 **Chōḍa-maṇḍala**, the country of **Vēṅgi** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bēta**,<sup>1</sup> who was the son of king **Amma**; whose neck was resplendent with a necklace (*kaṇṭhikā*); (*and*) who had been expelled by **Tāḍapa**,—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 **Gauri**, who resembled **Gauri** (*Pārvatī*) in beauty. This couple had seven sons,—the brave **Vijayāditya**, **Vimalāditya**, **Vikramāditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kāma** and **Rājamārtanḍa**.

(V. 29.) Among these, **Vijayāditya** married **Vijayā-mahādēvi**, 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 **Vishṇuvardhana**, the brave **Mallapadēva**, and the brilliant **Sāmidēva**.

(V. 31.) Among these, **Mallapadēva** 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 **Mallapadēva** married **Chandaladēvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(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*), **Mallapadēva** begot on this **Chandaladēvi** a son, king **Vijayāditya**, just as **Dilipa** (*begot*) the sinless **Raghu**.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhīma*); 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 **Yudhishtira**.<sup>2</sup>

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),<sup>3</sup> the sky (0), and the moon (1),—(*i.e. 1079*),—in the month of **Māgha**, in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism **Rōhiṇi**, at the **Mina lagna**,—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 (*vis. heaven*).

<sup>1</sup> See line 48 of the text.

<sup>2</sup> **Yudhishtira** was the son of **Dharma** and the brother of **Bhīma**, **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]davāḍa.

(V. 38.) This couple had a son who was a partial incarnation of Viṣṇu, like a second Vāsudēva (Kṛiṣṇa),—the glorious king Malla, the most excellent of princes.

(V. 39.) In the Śāka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),—(*i.e.* 1124),—in the dark (*fortnight*) of Jyaishṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapāti (*i.e.* Siniha), under the asterism Aśvini, at Pīṭhapuri, in the temple of the god Kuntinātha, 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 Chālukyas.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named Guḍivāḍa in the district (*dēśa*) of Prōl-nāṇḍu to the imperishable lord Mādhava who gladdens the heart of Kuntī.

(L. 82.) This king,—the Rājaparamēśvara, the Purāṇḍara (Indra) among kings, the devout worshipper of Bhagavat (Viṣṇu), the devout worshipper of Brāhmanas,—having called together the Rāshṭrakūṭas and all other ryots inhabiting the district (*viśaya*) of Prōl-nāṇḍu, commands as follows :—

(L. 84.) “Be it known to you that We have given the village named Guḍivāḍa in the district (*viśaya*) of Prōl-nāṇḍu, with exemption from all taxes, to the god Kuntī-Mādhavadēva who resides in Śrīpīṭhapura.”

(L. 85.) In the Śāka year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaishṭha, on Sunday, at the rising of Siniha,—Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious Viṣṇuvardhana-Mahārāja, *alias* Mallapadēva-Chakravartin, having been anointed and crowned at Śrīpīṭhapuram in the presence of the god Kuntī-Mādhavadēva, gave on this occasion to the god Kuntī-Mādhavadēva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called Guḍivāḍa in Prōl-nāṇḍu, 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 Kommarēru (*river*). In the south-east, the boundary (*is*) a pair of boulders.<sup>1</sup> In the south, the boundary (*is*) the corner of the yard<sup>2</sup> of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabba]gūṇṭa (*tank*). In the west, the boundary (*is*) a sluice<sup>3</sup> at the field of Pōtama of Kolanu.<sup>4</sup> In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries<sup>5</sup> of Chedaluvāḍa and Kā[r]āḍa. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries<sup>6</sup> of Kulumēḍu and of the cart-road of Chedaluvāḍa.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vr. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by Kaṇṭāchārya at Śrīpīṭhapuram. Hail! Hail! Hail!  
Bhī.<sup>7</sup>

<sup>1</sup> *Bōḍa* is perhaps the same as *ḍōḍa*.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, s. v. *doḍḍi*.

<sup>3</sup> See *ibid.* s. v. *tūḍa*, the usual Telugu form of which is *tāḍu*.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

<sup>5</sup> The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

<sup>6</sup> See the preceding note.

<sup>7</sup> This is perhaps the initial of some controlling officer.



## No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

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

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of Khālimpur, near Gaur, in the Maldah district of the Bhāgalpur 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. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,<sup>1</sup> 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. Hultzsch, 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,<sup>2</sup> 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 *śrīmad-Dharmapālādēvaḥ*, 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, the last 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 *akṣaras* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about  $\frac{1}{16}$ ", while on the second side it is only between  $\frac{1}{16}$ " and  $\frac{1}{8}$ ".—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bōdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dēś-Baranārka inscription of Jivitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyaṇapāla (*Epigraphia 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 *virāma* written beneath or over the sign, or attached to the top

<sup>1</sup> Mr. Batavyal, 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. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamāla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamāla-samīta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamāla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādamāla-samītaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

<sup>2</sup> These plates are the Muṅgir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Bhāgalpur plate of Nārāyaṇapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahipāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Āṅgāchhi plate of Vīrabhāpāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.



of it, or, in the case of final *t*, without the *virāma*.<sup>1</sup> 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.<sup>2</sup> The conjunct *rih*, which occurs only in the word *śādhayakārtham*<sup>3</sup> in line 13, is denoted by a sign of its own, which has developed out of the sign for *rih* as it appears in line 12 of the Aphaṣ inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōtā Buddhist inscription of the Śāmantas Dēvadatta<sup>4</sup> of Vikrama-Samvat 847(?). The sign for *t* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, 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 *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.<sup>5</sup> The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.<sup>6</sup> The sign of *avagraha*<sup>7</sup> is employed three times, in *grāmō śya*, l. 31, *taśō śmādhā*, l. 52, and *yathā śmādhā*, 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 *ōm svasti* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōṣarāwā inscription, is called *Vajrasana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory 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<sup>8</sup> instead of the lingual in *viśvag*, l. 12, and *viśayā*, l. 31, and instead of the dental in the word *arddhastrotikā*, l. 34 ff.; the dental *n* is employed instead of *anusvāra* in *yaśānsy*, l. 60;

<sup>1</sup> Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramat*, l. 26; once, in *antardatt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *anuvant*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasat*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *śrādan*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *śāśvan*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

<sup>2</sup> In the Ghōṣarāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇa-pāla it is used throughout.

<sup>3</sup> Mr. Batajyal read this *śādhayakāram*. The sign for *rih*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

<sup>4</sup> See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

<sup>5</sup> The first form of *i*, described above, we find in the word *iva* in line 2 of the Aṣṭirgaḍh seal of the Maukharī king Śarvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahipāla, the Gayā inscription of Yakṣhapāla, and in inscriptions at Sirpur, *Archaeol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *ijjā* in line 5 of the Dēv-Baṇarāṅk inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxi. B).

<sup>6</sup> This sign is used 11 times, from *śāśvan* in line 30 to *pratiśāśvan* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

<sup>7</sup> The sign of *avagraha* occurs once (in line 8) in the Kōtā inscription of Dēvadatta of Vikrama-Samvat 847 (?), and once (in line 5) in the Gwāllor inscription of Bhōjadēva of Kanauj of Vikrama-Samvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōṣarāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

<sup>8</sup> This use of the palatal sibilant may be accounted for by the influence of the Māgadh Prākṛit.





1. Khalimpur Plate of Dharmapaladeva;  
*Epigraphia Indica*, Vol. IV. No. 34.  
HALF-SIZE.



2. Komarti Plates of Chandavarman;  
*Epigraphia Indica*, Vol. IV. No. 16.  
FULL-SIZE.



3. Chikkutla Plates of  
Vikramendravarman II.;  
*Ep. Ind.* Vol. IV. No. 25.  
FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;  
*South-Indian Inscriptions*, Vol. II. No. 74.  
FULL-SIZE.





and the word *chaturshu* is written *chaturushu* in line 44.<sup>1</sup> In respect of the observance of the rules of *saṁdhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anuvāda*, not only in *saṁvat*, l. 61, but also at the end of words, e.g. in *-vupushām=vāhininām=vidhātām*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-kriḍīpāḥ*, l. 41, and *vuddhā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrti kṣāpayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparīkṣhīta*, for *uparīkṣhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.<sup>2</sup> 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 31-43, we find *ardhasrōtikā*, *khātaka*, *khāṭikā*, *jōlaka*, *bhishuka* (?), and *yānaka* or *yānikā*, (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 *Shashthādīkṛita*, *Danḍasakti*, *Khōla*, *Jyēsthakāyastha* and *Dātāgrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*<sup>3</sup> and *haffikā* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramēśvara Paramahastāraku Mahārājādhirāja Dharmapālādēva*, and records that the king, at the request of his *Mahāśāntādhipati Nārāyaṇavarman*, which was communicated to him by the *Dātaka*, the *Yuvarāja Tribhuvanapāla*,<sup>4</sup> granted four villages to a temple of the god N[ā]nna-Nārāyaṇa, which had been founded by Nārāyaṇavarman at *Subhasthali*. It is the earliest record of any extent that has yet been found of the Pāla<sup>5</sup> dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyata* and *Dayitavishṇu*—of *Gōpāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*<sup>6</sup> king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kīras*. And of this even we already had a more specific account in the third verse of the *Bhāgalpur* plate of *Nārāyaṇapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*.

<sup>1</sup> Compare *arakati* for *arhati*, above, Vol. III. p. 143.

<sup>2</sup> Compare, e.g., *bhaktaka* in line 10 of the *Madhuban* plate of *Harsa*, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

<sup>3</sup> In a note on the translation I have drawn attention to the fact that the *Dēś-Bharagark* inscription of *Jivtagupta* II. of *Magadha* (*Gupta Inscr.* No. 46) contains the word *taladēfaka* as the designation of some 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 *kīrā-vaśva-gō-mahishy-adhikṛita*—and that in line 14 of it we have the same word *yatādhādīkṛitā* 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*.

<sup>4</sup> The *Dātaka* of the *Mungir* plate of *Dēvapāla* also was a *Yuvārāja*, the king's son *Rājyapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

<sup>5</sup> This designation of the family actually occurs in line 4 of the *Kanauj* plate of *Vaidyadēva*, *Ep. Ind.* Vol. II. p. 350.

<sup>6</sup> The *Bhadras* are variously placed in the middle country, or in the eastern or southern division of India; *Ind. Ant.* Vol. XXII. p. 174.



No king Chakrāyudha of Kanañj 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 Mahipāla, Vikrama-Saṃvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.<sup>1</sup>—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapāla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchālas in Madhyadēsa. According to the topographical list of the *Bṛhatsaṃhitā*,<sup>2</sup> the Kurus<sup>3</sup> and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhāras to the northern, and the Kīras<sup>4</sup> to the north-east division of India. The Avantis are the people of Ujjayini in Mālava. Yadus, according to the *Lakkhā Maṇḍal Prastāvi*,<sup>5</sup> were long ruling in part of the Panjāb, but they are found also south of the Yamunā; and south of this river and north of the Narmadā probably were also the Bhōjas 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 *Mlēcchaka*, 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.—Dharmapāla, when he made this grant, resided at Pāṭaliputra, the modern Patnā, on the Ganges. The orders of his successors Dēvapāla and Nārāyaṇapāla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahipāla from Vilāsapura. In the plate of Vīgrahapāla 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]nna-Nārāyaṇa, or, more fully, 'to the holy lord N[u]nna-Nārāyaṇa (*bhagavan-N[u]nna-Nārāyaṇa-bhaṭṭāraka*), installed there (*tatra pratishṭhāpita*) [*vis.* at the temple founded by Nārāyaṇavarman], associated with (*i.e.* and to) the Lāṭa<sup>6</sup> Brāhmaṇas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishṭhāpitasya bhagavataḥ Śivabhaṭṭārakasya pādūpatāchārya-parishadaś-cha* in line 39 of the Bhāgalpur plate, by which a donation was made in favour of the god Śiva. Their general

<sup>1</sup> For a list of the Pāla kings from Gōpāla I. to Vīgrahapāla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanañj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahārāja Vināyaka-pāla*, [Harsha-]Saṃvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dāogaḍi inscription of the *Mahārājādāyaka* Bhōjadēva, the successor of the *Mahārājādāyaka* Rāmaśāhādēva, Vikrama-Saṃvat 919 = A.D. 862 (*Archaeol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhāgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanañj by Dharmapāla might possibly have been Bhōjadēva. I was quite aware then of the statement in the *Jaina Haricandra-Purāṇa* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Saṃvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrāyudha, but did not venture to place Dharmapāla 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 Indrāyudha of the *Haricandra-Purāṇa* and the king Indra and Chakrāyudha of the Bhāgalpur plate. 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 Kanañj in the first half of the 9th century A.D.

<sup>2</sup> See *Ind. Ant.* Vol. XXII. p. 169 ff.

<sup>3</sup> In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandēlla Yaśovarman.

<sup>4</sup> *Ibid.* p. 124, it will be seen that a king of Kanañj once received an image of the god Vaiṣṇuṭha from a king of Kīra. *Ibid.* Vol. II. pp. 15 and 194, the Kīras are represented as having been held in check or defeated by the Chēdi Karga and the Paramāra Lakṣmadēva; but in either case the writer probably thought more of his pun than of telling a real fact.

<sup>5</sup> *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

<sup>6</sup> Lāṭa is central and southern Gujarāt, and it seems very appropriate that Gujarāt Brāhmaṇas should have been in charge of the temple of Nārāyaṇa (Viṣṇu-Kṛishṇa), whose own principal residence was Dvārakā in Gujarāt.



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 *nanna*) which is prefixed to the name *Nārāyaṇa*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyaṇabhāṭṭārakāya*<sup>1</sup> or *bhagavantaṁ śrīman-Nārāyaṇabhāṭṭārakam = uddiśya*,<sup>2</sup> but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*<sup>3</sup> and make it qualify *Nārāyaṇabhāṭṭāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhāṭṭāraka* whoever he may be. What remains then, in my opinion is, to take *N[unna]-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[unna]*. Or, if the true reading of the text should be *Nanna-Nārāyaṇa*, it might also be possible to regard *Nanna*<sup>4</sup> as another name of the founder of the temple, *Nārāyaṇavarman*, himself, and in this case *Nanna-Nārāyaṇa* would exactly correspond to *Kamala-Nārāyaṇa*, the name of the god *Nārāyaṇa* for whom a temple was built at *Dēgāchve* by the *Kādamba* queen *Kamalādēvi*.<sup>5</sup> However this may be, the general practice of naming gods or their temples in the manner described is notorious.<sup>6</sup>

The names of the four villages, granted at *Nārāyaṇavarman*'s request by the king, are *Krauñchaśvabhra*, *Mādhāsāmmali*, *Pālitaka*, and *Gōpippali*. The three first were in the *Vyāghrataṭi maṇḍala* of the *Mahantāprakāśa viśaya*<sup>7</sup> of the *Puṇḍravardhana bhukti*, while the last was in the *Āmrashandikā maṇḍala* of the *Sthālikkaṭa viśaya*, clearly of the same *bhukti*. 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 *Udragrāma maṇḍala*, the villages *Kālikāśvabhra*, *Gaṅginikā* and *Jēnandāyikā*, and the small island of *Kāpā*; besides, mention is made of the river *Kōṇṭhiyā*.

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*).<sup>8</sup>—It was engraved by *Tātata*, the son of *Subhaṭa* and grandson of *Bhōgaṭa*.

TEXT.<sup>9</sup>

## First Side.

- 1 Ōm<sup>10</sup> svasti [||\*] Sarvavajñātām<sup>11</sup> śriyam-iva sthiram-aśhitaśya Vajrāsa-  
2 nasya va(ba)hu-māra-kul-ōpalambhāḥ | dēvyā mahā-karupayā paripā-  
3 litāni rakesantu vō daśa va(ba)lāni diśō jayanti || [1\*] Śriyā<sup>12</sup> iva subbhagā-

<sup>1</sup> Line 20 of the *Pāṇḍukēśvar* plate of *Lalitāsūra*, *Proceedings, Beng. As. Soc.* 1877, p. 72.

<sup>2</sup> Line 45 of the *Tarpanādi* plate of *Lakṣmaṇasēna*, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

<sup>3</sup> I only mention this on account of Mr. *Batavayal*'s translation 'the God-guided *Bhāṭṭa Nārāyaṇa*.'

<sup>4</sup> The name *Nanna* occurs in the passage of the *Horicaṁṭa-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.

<sup>5</sup> See Dr. *Fleet's Dynasties*, 2nd ed., p. 569.

<sup>6</sup> *Alla*, the son of *Vāillabhaṭṭa*, built a temple of *Viṣṇu* called *Vāillabhaṭṭavardma*, *Ep. Ind.* Vol. I. p. 154; *Mathanādēva* founded a temple of *Śiva* (Śiva), called *Lachchhukāśvara* after his mother *Lachchhukā*, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. *Nōhālāsvara* after *Nōhālā*, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lōṇādityādēva* from the place *Lavapātata*, *ibid.* Vol. III. p. 275. Names of the god *Nārāyaṇa*, with which *N[unna]-Nārāyaṇa* may be compared, (besides *Kamala-Nārāyaṇa*) are *Balldā-Nārāyaṇa*, *Rāpa-Nārāyaṇa*, and *Gōga-Nārāyaṇa*; *Ind. Ant.* Vol. VI. p. 312, and Vol. X. p. 180.

<sup>7</sup> See below, p. 253, note 3.

<sup>8</sup> The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

<sup>9</sup> From impressions supplied by Dr. *Hultzsch*.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Mālinī*.



- 4 yāḥ sambhavō vārirāśiś=śasadhara iva bhāśō viśvam=āhlādayantyāḥ | prakṛitir=avanipānām santatēr=uttamāyā a-
- 5 jani Dayitavishṇuḥ sarvavidy-āvadātaḥ || [2\*] Āsīd=ā sāgarād=urvvinḥ  
gurvvinbhiḥ kirttibhiḥ kṛiti | maṇḍayan
- 6 khaṇḍit-ārātiḥ ślāghyāḥ śrī-Vapyatas=tataḥ || [3\*] <sup>4</sup>Mātsya-nyāyam=apōhitum  
prakṛitibhir=Lakshmyāḥ karaṇ=grāhitaḥ śrī-Gōpā-
- 7 la iti kshitiśa-śirasām chūḍāmaṇi=tat-sutaḥ | yasy=ānukriyatē sanātana-yasō-  
rāśir=disām=Āsayē śvētimnā ya-
- 8 di pauroṣamāsa-rajani jyōtsn-ātibhāra-śriyā || [4\*] Śītāśśōr=iva Rōhiṇi Huta-  
bhujāḥ Svāh=ēva tējō-nidhēḥ Śarvāp=i-
- 9 va Śivasya Guhyaka-patēr=Bhadr=ēva Bhadr-ātmaḥ | Paulōm=iva Purandarasya  
dayitā śrī-Dōddadēv=ity=abhūd=dēvi tasya vinō-
- 10 da-bhūr=Mura-ripōr=Lakshmir=iva kahmā-patēḥ || [5\*] Tābhyām<sup>5</sup> śrī-  
Dharmmapālāḥ samajani sajana-stūyamān-āvadānaḥ svāmi bhūmi-
- 11 <sup>6</sup>patinām=akhila-vasumatī-maṇḍalam śasad=ēkaḥ [1\*] chatvāras=tira-majjat-kari-gaṇa-  
charaṇa-nyasta-mudrāḥ samudrā yātrām ya-
- 12 sya kshamantē na bhuvana-parikhā viśva(shva)g=āśā jigishōḥ || [6\*] Yasminn=uddāma-līlā-chalita-va(ba)la-bharē dig-jayāya pravṛittē yāntya.<sup>6</sup>
- 13 [m=v]iśvambharāyām chalita-giri-tiraśchinatām tad-vasēna | bhār-ābhugn-āvamajjan-  
maṇi-vidhura-śiraś-chakra-sāhāyakārtham Śēshē-
- 14 n=ōdasta-dōshpā tvaritatarām=adhō=dhas=tam=ēv=ānuyātam || [7\*] <sup>6</sup>Yat-prasthānē  
prachalita-va(ba)l-āspālanād=ullaladbhir=dhūli-pūraiḥ pihi-
- 15 ta-sakala-vyōmabhir=bhūtadhātṛyāḥ | samprāptāyāḥ parama-tanutām chakravālam  
phaṇānām magn-ōmīlan-maṇi Phaṇipatēr-lā-
- 16 ghavād=ullalāsa || [8\*] <sup>7</sup>Viruddha-vishaya-kshōbhād=yasya kōp-āgnir=auravat |  
anirvṛiti<sup>8</sup> prajajvāla chatur-ambhōdhi-vāritaḥ || [9\*]
- 17 <sup>9</sup>Yē=bhūvan Pṛithu-Rāma-Rāghava-Nala-prāyā dharitribhujas=tān=ēkatra didṛkshaṇ=ēva  
nichitān sarvān samam=Vēdhās<sup>10</sup> | dhva-
- 18 at-āśēsha-narēndra-māna-mahimā śrī-Dharmmapālāḥ kalau lōla-śrikariṇi-  
niya(ba)ndhana-mahāstambhaḥ samuttambhitaḥ || [10\*] Yāsām<sup>11</sup>
- 19 nāsira-dhūli-dhavaḥ-dāsa-diśām drāg=apaśyann-iyattām dhattē Māndhātṛi-sainya-  
vyatikara-chakitō dhyāna-tandrim=Mahēndrah |
- 20 tāsām=apy=āhavēchchā-pulakita-vapushām=vāhinīnām=vidhātum<sup>12</sup> sāhāyyam yasya  
vā(bā)hvōr=nikhila-ripukula-dhvaṁsinōr=n=ā-
- 21 vakāśaḥ || [11\*] Bhōjair=Matsyair sa-Madrair Kuru-Yadu-Yavan-Āvanti-  
Gandhāra-Kirair-bhōpair-vyālōla-mauli-prapati-paripatāḥ
- 22 sādhu saṅgiryamāṇaḥ | hrishyat-Paūchāla-vṛiddh-ōddhṛita-kanakamaya-  
svābhishēkōdakumbhō dattaḥ śrī-Kanyakuvja(bja)s=sa-lalita-cha.<sup>13</sup>
- 23 lita-bhrūlatā-lakshma yēna || [12\*] Gōpaiḥ<sup>14</sup> simni vanēcharair=vanabhūvi grām-  
ōpakaṇṭhē jannaiḥ kṛīḍadbhi[h\*] pratichatvaram śisu-gaṇaiḥ
- 24 pratyāpaṇa[m]=mānapaiḥ<sup>15</sup> | Ilā-vēśmani pañjarōdara-śukair=udgitam=ātma-stavam  
yasy-ākarnpayatas=trapā-vivalit-ānamraṇ sa-

<sup>1</sup> Metre: Ślōka (Anushtubh).<sup>2</sup> Metre: Sragdhārā; also of the next verse.<sup>3</sup> Read *yāntya* vi.<sup>4</sup> Read *anirvṛiti*.<sup>5</sup> Metre: Sragdhārā; also of the next verse.<sup>6</sup> Instead of *Kanyakuvja*, one would have expected *Kānyakuvja*.<sup>7</sup> Metre: Śārdūlavikṛīḍita.<sup>8</sup> This appears to be the true reading of the original; possibly *mānapaiḥ* may be an error for *mānavaḥ*.<sup>9</sup> Metre: Śārdūlavikṛīḍita; also of the next verse.<sup>10</sup> Originally *patinām* seems to have been engraved.<sup>11</sup> Metre: Ślōka (Anushtubh).<sup>12</sup> Read *vasuḥ* Vēdhās.<sup>13</sup> Read *vasuḥ* Vēdhās.<sup>14</sup> Metre: Śārdūlavikṛīḍita.<sup>15</sup> This appears to be the true reading of the original; possibly *mānapaiḥ* may be an error for *mānavaḥ*.



- 25 d-aiv-ānanam || [13\*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nācāvidha-  
nanvātaka-sampādita-sētuva(ba)ndha-nihita-śailaśi-  
26 khara-śrēpi-vibhramāt<sup>1</sup> niratīśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-  
samāravdha(bdha)-santata-jaladasa-  
27 maya-sandēhāt<sup>2</sup> udichin-ānēka-narapati-prābhritikṛit-āpramēya-hayavāhini-kharakhur-  
ōtkhāta-dhūll-dhūsarita-dī-  
28 gantarālāt paramēśvara-sēvā-samāyāta-samasta-Jamvū(mbū)dvīpa-bhūpāl-ānanta-  
pādāta-bhara-namad-avanēḥ Pāṭalipu-  
29 tra-samāvasita-śrimaj-jayaskandhāvārāt paramasaugatō mahārājādhirāja-śrī-Gōpāladēva-  
pādānudhyātā pa-  
30 ramēśvaraḥ paramabhaṭṭārakō mahārājādhirājaḥ śrīmān Dharmmapāladēvaḥ  
kuśalī || Śrī-Puṇḍravarddhanabhu-  
31 kty-antahpāti-Vyāghrataṭi-maṇḍala-samva(mba)ddha-Mahantāprakāśa viśa(śha)yē<sup>3</sup>  
Krauñchaśvabhra-nāma-grāmō śya cha śimā<sup>4</sup> paśchi-  
32 mēna Gaṅginikā | uttarēṇa Kādamva(mba)ri-dēvakulikā kharjūra-vṛikhaś-  
cha | pūrvvōttarēṇa rājaputtra-Dēvaṭa-kṛit-āliḥ | vi-  
33 japūrakā-gatvā pravishṭā | pūrvvēṇa Viṭak-āliḥ khātaka-yānikā[m] gatvā  
pravishṭā | jamvū(mbū)-yānikām-ākramya jamvū(mbū)-yānika[m]

## Second Side.

- 34 gatā | tatō nisṛitya<sup>5</sup> puṇyārāma-vi(bi)lv-ārdhhaśrō(śrō)tikā[m] | tatō=pi  
nisṛitya na-  
35 lacharīma[t-ō]ttarāntam gatā nala[cha]rmmatāt dakṣhiṇēna nāmuṇḍikāpi[hē]-  
36 [sadūmmi?]kāyāḥ | khaṇḍamuṇḍamukhaḥ khaṇḍamukhā vēdasavi(bi)lvikā  
vēdavi(bi)lvikātō rōhitavāṭiḥ piṇḍāravīṭijōtikā-simā  
37 u[kt]ārājōṭsaaya dakṣhiṇāntaḥ<sup>6</sup> grāma-vi(bi)lvaśya cha dakṣhiṇāntaḥ<sup>6</sup> | dēvikā-  
simā viṭi | dharmmāyō-jōtikā | Ēvam-Mādhāśāmmall nā-  
38 ma grāmāḥ [1\*] aśya ch=ōttarēṇa Gaṅginikā simā tataḥ pūrvvēṇa-  
ārdhhaśrō(śrō)tikayā āmrāyānakōlārdhayānikā-gataḥ<sup>7</sup> ta-  
39 tō=pi dakṣhiṇēna Kālikāśvabhraḥ | atō=pi nisṛitya śrīphala[bh]iś[u]kāḥ yāvat-  
paśchimēna tatō=pi vi(bi)lvaōgōrdhhaśrō(śrō)ti-  
40 kayā Gaṅginikām pravishṭā | Pālitakō simā dakṣhiṇēna Kāpā dvīpikā |  
pūrvvēṇa Kōṇṭhiyā srōtaḥ [1\*] uttarēṇa  
41 Gaṅginikā | paśchimēna Jēnandāyikā | ōtaḍ-grāma-sampārīpa-parakarmma-  
kṛidvīpaḥ<sup>8</sup> | Sthālikkaṭavishaya-  
42 samva(mba)ddh-Āmrashāṇḍikāmaṇḍal-antahpāti-Gōpippali-grāmasya simāḥ |  
pūrvvēṇa<sup>9</sup> Udragrāma-maṇḍala-paśchima-simā | dakṣhi-  
43 ṇēna jōlakāḥ [1\*] paśchimēna Vēśānik-ākhyā khāṭikā | uttarēṇa=Ōdragrāma-maṇḍala-  
simā-vyavasthitō gō-mārgaḥ | Ēśu cha-  
44 turushu<sup>10</sup> grāmēśu samupagatān sarvvān-ēva rāja-rājanaka-rājaputtra-rājāmātya-  
sēnāpati-vishayapati-bhōgapati-śhaṣṭhādhi-

<sup>1</sup> Read -viśhramāna-.<sup>2</sup> See below, p. 253, note 3.<sup>3</sup> Read, here and below, *niṣṛitya*. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.<sup>4</sup> This might possibly both times be read *dakṣhiṇāntam*.<sup>5</sup> The intended reading may be *yānikā-gatā*.<sup>6</sup> Read -kṛid=dvīpaḥ.<sup>7</sup> Read *pūrvvēṇa=Ōdra*.<sup>8</sup> Read *turushu*.



- 45 kṛita-dāṇḍasakti-dāṇḍapāsika-chauroddharapika-daussādhasādhanika-dūta-khōla-  
gamagamik-ābhitvaramāṇa-hastyaśvagomahishyajā-
- 46 vikādhyaaksha-n[su]kādhyaaksha-va(ba)lādhyaaksha-tarika-śaulkika-gaulmika-tadāyaktaka-  
viniyuktak-ādi-rājspādōpajivinō=nyāms=ch=ākirtti-
- 47 tān<sup>1</sup> chātabhatajātyān yathākāl-ādhyāsinō jyēṣṭhākāyastha-mahāmahattara-  
mahattara-dāsagrāmik-ādi-vishayavyavahāriṇaḥ
- 48 sa-karapān prativāsinaḥ kshētrakarais=cha vrā(brā)hmaṇa-mānanā-pūrvvakam  
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [I\*] Mahāsamantādhipati-śrī-Nārāyaṇavarmanā dūtaka-yuvarāja-  
śrī-Tribhuvanapāla-mukhena vayan=evam-vijñāpitāḥ<sup>2</sup> yathā samā-
- 50 bhir=mmātāpitror=ātmanas=cha puṇy-ābhivṛddhaye śubhasthalyān dēvakulaḥ=  
kāritat(n)=tatra pratishṭhāpita-bhagavan-N[n]nāNārāyaṇa-bhaṭṭārakāya<sup>3</sup> tatpra-
- 51 tipālaka-Lāṭadviya-dēvārchchak-ādi-pādamūla-samētāya pāj-ōpasthān-ādi-karmmaṇē  
chaturō grāmān<sup>4</sup> atratya-haṭṭikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō samābhis=tadīya-vijñāptya<sup>5</sup> ētē upari-  
likhitakās=chatvārō grāmās=talapātaka-haṭṭikā-samētāḥ eva-
- 53 simā-paryantāḥ sōddēśāḥ sadasāpachārāḥ<sup>6</sup> akiñchitpragrāhyāḥ<sup>7</sup> parihṛita-  
sarvvaṇḍāḥ<sup>8</sup> bhūmichchidra-nyāyēna chandr-ārka-kāṭi-samakālaḥ
- 54 tath=aiya pratishṭhāpitāḥ<sup>9</sup> | yatō bhavadbhis=sarvvair=ēva bhūmēr=ddāna-  
phala-gauravād=apaharapē cha mahānarakapāt-ādi-bhayād=dānam=idam=anumō-
- 55 dya paripālaniyam | prativāsibhiḥ kshētrakarais=ch=ājñāśravaṇa-vidhōyair=bhūtvā  
samuchita-kara-piṇḍak-ādi-sarvva-pratyāy-ōpanayaḥ kārya
- 56 iti || <sup>10</sup>Va(ba)hubhir=vvasundhā dattā rājabhis=Sagar-ādibhiḥ [I\*] yasya yasya  
yadā bhūmis=tasya tasya tadā phalam [(II)] <sup>11</sup>Shashṭim=varsha-sahasrāṇi  
svargē mō-
- 57 dati bhūmidāḥ [I\*] Akahēptā ch=ānumantā cha tāny=ēva narakē vasēt ||  
Sva-dattām=para-dattām=vā<sup>12</sup> yō harēta vasundharā[m] [I\*] sa vishṭhāyān=  
krimir=bhūtvā pitri-
- 58 bhis=saha pachyatē || Iti<sup>13</sup> kamaladal-āmru(mbu)vindu-lōlām śriyam=anuchintya  
manuḥya-jivitaṇ=cha [I\*] sakalam=idam=udāhṛitaṇ=cha vudhvā<sup>14</sup> na hi  
pura-
- 59 shaiḥ para-kṛttayō vilōpyā[h\*] || <sup>15</sup>Tadit-tulyā lakṣmī[s=\*]tanur=api cha  
dīpānna-samā<sup>16</sup> bhavō duḥkh-aikāntaḥ para-kṛtim=ākirtti[h\*] kṣhapayatām  
[I\*] yaśā<sup>17</sup>
- 60 nāy=āchandrārka[m\*] niyatam=avatām=attra cha nripāḥ kariṣyantē vu(bu)ddhvā  
yad=abhiruchitam kim=pravachanaḥ || Abhivarddhamāna-vijayarājyē

<sup>1</sup> Read tāni=chdā.<sup>2</sup> Read sam vijñāpitā.<sup>3</sup> In śāgaravannana the double n of the fourth akṣara is quite clear, but the sign of the vowel a is doubtful; and of the last akṣara only the first (upper) n is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is śāgaravannana or śāgaravannana, not śāgaravannana.<sup>4</sup> Read grāmān.<sup>5</sup> Read \*pty=aita.<sup>6</sup> Read \*chdrd.<sup>7</sup> This word is followed by a sign of punctuation which has been struck out.<sup>8</sup> Read \*piḍd.<sup>9</sup> This is probably an error for pratipādītāḥ.<sup>10</sup> Metre: Ślōka (Anuṣṭubh); also of the two next verses.<sup>11</sup> Read śāshṭim varsha-.<sup>12</sup> Read -dattām vā.<sup>13</sup> Read buddhā.<sup>14</sup> Metre: Śikharig.<sup>15</sup> This sign of punctuation is superfluous.<sup>16</sup> Metre: Pashpitāgrā.<sup>17</sup> Read yaśāmya.



61	samvat <sup>1</sup>	32	Mārga-dināni <sup>2</sup>	12	<sup>3</sup>
62	<sup>4</sup> Śrī-Bhōgataśya pautrēṇa śrīmat-Subhaṭa-sūnūnā   śrīmatā Tātaṭēn-ēdam <sup>5</sup> utkiruṇaṁ guṇa-śālinā				

## TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrasana 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!<sup>6</sup>

(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 Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyaṭa, who, full of piety, as far as the ocean embellished 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 fishes;<sup>7</sup> whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhiṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas;<sup>8</sup> as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, 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 foot-prints 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

<sup>1</sup> Read *samvat*.<sup>2</sup> One would have expected *-dinā*.<sup>3</sup> After this about five letters may have been engraved, but, if they were, they are quite illegible now.<sup>4</sup> Metre: Ślōka (Anuṣṭubh).<sup>5</sup> Read *-ēdam-ut*.

<sup>6</sup> *Vajrasana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrasanam dhanam gavya*); and the word, as I now see, is used in the same sense in line 3 of the Ghōṣarāw inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrasanaḥ* instead of *sa-vajrasanaḥ*). On Buddha's ten powers (*daśa balaṇi*) see Kern's *Buddhismus*, Vol. I. p. 246. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dinājpur and Ānglāhī plates of Nārāyaṇapāla, Mahipāla and Vīraṇapāla 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 *śakumdrakulopalamāḥ* must be taken as a Bahuvrīhi compound, qualifying *dēvi*, but its formation is irregular.

<sup>7</sup> 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 *mātya nyāya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche*: *Parasparamīhatayā jayatō bhīnnavartmanāḥ | dandādhet paridāvanai mātya nyāyāḥ pravartate*—*Diśm-dīyāḥ*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*.

<sup>8</sup> The Guhyakas, like the Yakshas, are attendants of Kuvēra, the god of wealth; Purandara is Indra, and Mura's foe Viśṇu-Kṛishṇa.



marching,<sup>1</sup> Śēsha 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 unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Pṛithu, Rāma, the descendant of Raghu, 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 Māndhātṛi,<sup>2</sup> 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 installed<sup>3</sup> the illustrious king of Kanyakubja, who readily was accepted by the Bhōja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira 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,<sup>4</sup> 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 boats<sup>5</sup> proceeding on the path of the Bhāgirathī<sup>6</sup> 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 arrays 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

<sup>1</sup> *Chalitagiritiracchēdā* is an abstract noun derived from the Karmadhāraya compound *chalitagiri-tiracchēda*, the first member of which is a Bahuvrīhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tas* towards the end of the verse is governed by *adāśa-dāsa*; see the *Mahābhāṣya* on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śēsha 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.

<sup>2</sup> Māndhātṛi 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 Māndhātṛi.'

<sup>3</sup> The word of the original text, *datṭaḥ*, indicates that Dharmapāla had been requested (probably by the Pañchālas) 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.'

<sup>4</sup> Or, it may be, 'by the people'; see above, p. 248, note 15.

<sup>5</sup> *Navardaka* apparently is equivalent to *navarīdā* in v. 22 of the Deopara inscription of Vijayasēna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *navardaka*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhāgaipur plate of Arjayaṣaṭṭha.

<sup>6</sup> i.e. the Ganges.



the innumerable foot-soldiers of all the kings of Jambūdvīpa,<sup>1</sup> assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paramāśvara Paramabhāṭṭāraka Mahārājādhirāja*, the glorious Dharmapālādēva, who meditates on the feet of the *Mahārājādhirāja*, the glorious Gōpālādēva, being in good health,—<sup>2</sup>

(L. 30.) In the *Mahantāprakāśa* district (*viśaya*), which belongs to the *Vyāghrataṭi maṇḍala*<sup>3</sup> within the prosperous *Puṇḍravardhana bhukti*, is the village named *Krauñchāśvabhra*. Its boundary on the west is Gaṅginikā; 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*,<sup>4</sup> . . . . . Also the village named *Māḥāsāmmall*. On the north its boundary is Gaṅginikā; 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 Gaṅginikā. At *Pālitaka* the boundary on the south is the small island of *Kāpā*; on the east the river *Kōṇṭhiyā*; on the north Gaṅginikā; on the west *Jēnandāyikā*. On the island the funeral rites of this village are performed<sup>5</sup> (?). Of the village of *Gōpippall*, which is within the *Āmrashaṇḍikā maṇḍala* belonging to the *Sthālikkaṭa* district (*viśaya*), the boundaries are, on the east the western boundary of the *Udragrāma maṇḍala*, on the south a *jōlaka* (?), on the west the *khāṭikā* (?) named *Vēsanikā*, on the north the cattle-path running on the borders of the *Udragrāma maṇḍala*.

(L. 43.) To all the people assembled at these four villages, the *Rājans*, *Rājanakas*, *Rājaputras*, *Rājāmātyas*,<sup>6</sup> *Sēnāpatīs*, *Vishagapatis*, *Bhōgapatis*, *Shashthādāhikritas*,<sup>7</sup> *Dandāśaktis*, *Dāṇḍapātikas*, *Chaurōddharapikas*, *Dauḥsāddhasāddhanikas*, *Dātas*, *Khōlas*,<sup>8</sup> *Gamāgamikas*, *Abhitvaramāṇas*, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *Tarīkas*,<sup>9</sup> *Saulkikas*, *Gaulmikas*, *Taddayuktakas*, *Viniyuktakas* 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 *Jyēshthakāyasthas*,<sup>10</sup> *Mahāmahattaras*, *Mahattaras*, *Dātagrāmikas*<sup>11</sup> and other district

<sup>1</sup> i.e. India.

<sup>2</sup> This sentence is taken up again towards the end of line 43 (*śaku cāturaṣu grāmāṣu*), and ends in line 48 (*saṃdīpāpayati cha*). The intermediate passage must be taken by way of parenthesis.

<sup>3</sup> Since a *maṇḍala* forms part of a *viśaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the *Dināṅpur* plate of *Mahipāla* where the sequence is *bhukti, viśaya maṇḍala*.

<sup>4</sup> From here up to the end of the description of the boundaries of the village of *Krauñchāśvabhra* 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 *kāṭika*, *yāṇika* or *yāṇaka*, *ardhasrōṭikā* and *bhishuka* (?), I cannot suggest suitable meanings.

<sup>5</sup> If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sāmparīya*, which is not found elsewhere, is used in the sense of *sāmparīyika*.

<sup>6</sup> This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *viśayas* (or districts), chiefs of *bhōgas*,' where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *viśaya*. The *Bhōgapatis*, *Shashthādāhikritas* and *Dandāśaktis* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *viśayapati*, in line 13 of the *Pāṇḍukēśvara* plate of *Lalitāpūra*. In line 8 of the *Kāvi* plate of *Jayabhata III*. (*Jad. Ant.* Vol. V. p. 114) we have, immediately preceding *viśayapati*, *bhōgika*.

<sup>7</sup> *Sāśthādāhikrita*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *śashthādāśa* or *śaṣṭhādāśa*, i.e. the sixth part of the produce, due to the king.

<sup>8</sup> *Khōla* 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 *Lalitāpūra* its place is taken by *prāśayika* 'a messenger.'

<sup>9</sup> i.e., probably, 'overseers of ferries, tolls, and forests.'

<sup>10</sup> Literally 'the chief writers.'

<sup>11</sup> Probably 'the officers in charge of groups of ten villages.'



officers, including the *Karapa*,<sup>1</sup> and to the resident cultivators,—to all these, especially honouring the Brāhmaṇas, he<sup>2</sup> pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāsāmantādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *Dātaka*, the *Yuvardja* Tribhuvanapāla, has preferred to us the following request: "For the increase of our parents' and our own merit we have had a temple built at Śubhasthali. To the holy lord N[anna-Nārāyaṇa]<sup>3</sup> who has been installed there (*by us*), and to the Lāṭa Brāhmaṇas, priests and other attendants<sup>4</sup> who wait upon him, may it please your Majesty to grant four villages, with their *haffikā* and *talapātaka*,<sup>5</sup> for the performance of worship and other rites." Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapātaka* and *haffikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,<sup>6</sup> not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhūmichchhīdra*, 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,<sup>7</sup> 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, 12 days of Mārga.

(L. 62.) This was engraved by the skilful Tātata, the son of the worthy Subhata and son's son of the worthy Bhōgata.

#### No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

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

These plates were found, buried in the ground, at the village of "Kudopali" in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nāgpur 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 Nāgpur Museum, Mr. R. S. Joshi.

<sup>1</sup> *Karapa* denotes a writer, scribe, or accountant.

<sup>2</sup> The subject of the sentence is *Dharmapālādēva* in line 30.

<sup>3</sup> Or, perhaps, Nanna-Nārāyaṇa.

<sup>4</sup> The word *pādamāla* of the original also occurs in line 20 of the plate of Lalitāsūra, where we have *dhṛitya-pādamāla-dharaṇya*. Synonymous with it, we have *pādakula* in v. 74 of the Śālebhū temple inscription of Mahipāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādamālika*, 'a man servant,' *Jātaka*, Vol. II. p. 328, l. 13.

<sup>5</sup> Of the two words left untranslated, *haffikā* must be derived from *haffa*, 'a market,' and may mean 'market dues.' *Talapātaka* we have, in the form *taladātaka* (or *talapātaka*) in line 7 of the Dāś-Barapārk inscription of Jivitagupta II, *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indraji, 'the village accountant.' Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote 'land paying rent to Government;' see *Ind. Ant.* Vol. XI. p. 339.

<sup>6</sup> The original, like the Bhāgalpur plate, has here *sadaśpachārāḍḍ* instead of the ordinary *sadaśpachārāḍḍ*.

<sup>7</sup> i.e. payments in kind; the term in the original is *piṇḍaka*, which seems to take the place here of the ordinary *śālagāḍḍa*. The word *piṇḍa* occurs, apparently in a different sense, in the phrase *vishayād-maddhritapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pāṇḍukēśvar plate of Lalitāsūra.



These are three copper-plates, each of which measures about  $7\frac{1}{2}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultsch. The ring is about  $\frac{3}{8}$ " thick and  $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *haṃsa*, facing the proper left and surmounted by a crescent, and, below the *haṃsa*, the legend *Rāpaka-śrī-[Pu]ṣ[ṣa]*. The weight of the plates is 2 lbs.  $4\frac{1}{2}$  oz., and of the ring and seal  $8\frac{1}{2}$  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 characters that closely resemble those of the inscription itself:—

*Pāmṣṭā(P)pamhālatālikatameḍlabhāśichhatrasatau ||*

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  $\frac{1}{4}$ " and  $\frac{5}{16}$ ". 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 *akṣhara* to which the *anusvāra* belongs.<sup>1</sup> The only final form of a consonant which occurs is that of *m*, in *-ārttham* 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 *-ādāhyāi*, l. 16), or from left to right<sup>2</sup> (in *itāḥ*, 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 *Lōisard*, l. 10, and *idam*, l. 35). The initial *ḥ*, which occurs only in *pivarddhāḥ* (for *vivarddhayāḥ*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ḥ*, which is very similar to the letter *ḥ* used in the Cambridge MS. Add. 1691, II.,<sup>3</sup> 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 *śva* in line 14 of the Nāgagām plates of Vajrahasta of Śaka-Saṃvat 979 (above, p. 189, Plate), in the word *śkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *śtasya* in line 2 of the Kamauli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *śtābhyaḥ* in line 24 of the Bākergaṇj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xiv.), in the word *śva* (not *śha*) in line 9 of the Gayā inscription of Purushōttamasinha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *śhaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *śtasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārnāth inscription of Mahipāla of Vikrama-Saṃvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādhara of Śaka-Saṃvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śaka-Saṃvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XI. p. 43), and in the Gayā inscription of Yakṣhapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

<sup>1</sup> 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 *anusvāra*, not as a form of the letter *m*.

<sup>2</sup> This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

<sup>3</sup> See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ḥ*, spoken of above, in the manuscripts has taken the place of the triangular form of *ḥ* from about the middle of the 12th century A.D.



form of *ṣ* 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 12th 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 *ṣ*, 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 *ṭ*) 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 *ṭ*.—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 Prākṛit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvāra*, the elision of *y* between two vowels (in *-āddhyāi* for *-āddhyāyi*, i.e. *-āddhyāyine*, l. 16, and *pivarddhāṣ* for *pieṛiddhayē*, l. 18), the substitution of *kḥ* for *kāḥ* in *kḥitī*, l. 17, and of *ṣ* for *śy* in *bhaviṣati*,<sup>1</sup> l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikalīṅga*, l. 5, and *pītrībhi*, 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 *Kauṇḍīnya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varā*, l. 23), the lingual once (in *vaṣṣa*, l. 8) and the dental twice (in *pravēsa*, l. 12, and *pāsa*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmra* and *tāmra*, 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-sāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pū]ṛṇadatta, the son of the Śrēṣṭhin 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 *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kālīṅgas, the glorious Mahā-Bhāvaguptarājadēva, 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 Kālīṅgas, the glorious Mahā-Śivaguptarājadēva, (and who resides) at Yayātinagara,—[his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kālēśvari, the lord of fifteen villages (*pallikā*), who has obtained the five *mahāśabdas*, the *Māṇḍalika*, *Rāṇaka*, the glorious Puṣṭja (l. 9), the son of Vōḍā (?), after having worshipped the Brāhmanas at the village of Lōisarā in the Gidāṇḍā district (*maṇḍala*), from his residence at Vā(?)maṇḍāpāṭi (l. 7) issues a command to the *Rājaputras*, *Talāvargins*(?), *Sāmavāḍjikas*, 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 *Bhāṭṭaputra Nārāyaṇa*, the son of Janārdana, an immigrant from Hastipada (l. 15), belonging to the Kauṇḍīnya *gōtra*, with the *pravara* of Mitrāvaruṇa,<sup>2</sup> 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.

<sup>1</sup> *Bhaviṣati*, no doubt, will remind the reader of such futures as *apavṣamti*, *evāḍiṣati*, etc., in the Shāhbāzgarhi version of Aśoka's edicts.

<sup>2</sup> A member of the Kauṇḍīnya *gōtra* ordinarily has the three *pravaras* Vāśabthia, Maitrāvaruṇa and Kauṇḍīnya.



The localities mentioned in the above I have not been able to identify.

Since the *Rāṇaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadēva**, 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 palaeographical 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 **Kēśari 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 *kēśarin*. 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 Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *vaṁśa*; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāśiva-Tivaradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,<sup>1</sup> 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 **Sāryaghōṣa**,<sup>2</sup> 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 Pāṇḍava *vaṁśa*;<sup>3</sup> and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,<sup>4</sup> 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 Viṣṇu (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, *rapakēśarin*,<sup>5</sup> and the name **Rapakēśarin** is actually given to him in line 13 (*sa śrīmān-Rapakēśari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.<sup>6</sup> **Bhavadēva-Rapakēśarin** 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

<sup>1</sup> 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' 10½" high. At the end of each line about 30 akṣaras are broken away, and the two last lines are more or less illegible.

<sup>2</sup> The inscription does not say that Sāryaghōṣa was 'the sovereign lord of Ural (Orissa).'

<sup>3</sup> *Gacchhātī śādyasi kālā śādmipatīḥ kṣapita-sakalaripupakṣaḥ | Pāṇḍava-vaṁśād-guṇaḥ Udayana-nmda samutpannaḥ |*

<sup>4</sup> The same Udayana is also mentioned as a king of the past in line 1 of the Kālājar inscription of which a photo-lithograph is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti rāja yaḥ kālā l'āḍḍavādān sakala-bhuvana-nāthasya Bhadrīvarāya | pavanā-lulita-chiknam ramyānt-leṣakābhira-grīha-caram-astibhaktāḥ kṛitān tēna pūroḥam |*).

<sup>5</sup> *Kripāya-nakharāḍḍi vikramya dālayan-vaṇḍ | abhavat-vañri-matībhān-sa ślo rapa-kēśari |*

<sup>6</sup> *Janayati śatruḥ chintām yō vai durgat-cha saṅgari yasmāt | tēna rapa-ghaṣmarō-sa Chin[tā]durg-ākhyatā-ayamat |*



Kaṇaswa inscription of Śivagupta,<sup>1</sup> confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.<sup>2</sup>

TEXT.<sup>3</sup>

## First Plate; Second Side.

1 Ōm<sup>4</sup> svasti [H\*] Śrī-Yayātinagarē<sup>5</sup> paramamāhēśvara-paramabhāṭṭā-  
2 raka-mahārājādhirāja-pa[ra\*]mēśvara-Sōmakulatilaka-Trika-  
3 līngādhipati-Śrī-Mahā-Śivaguptarājadēva-pādānudhyātā<sup>6</sup>-paramamā-  
4 hēś[va]ra-paramabhāṭṭāraka-mā(mahārājādhirāja-paramēśvara-Sōmaku-  
5 latilaka-Tri(tri)kalīngādhipati-Śrī-Mahā-Bhavaguptarājadēva-mahi-  
6 pravarddhamāna-kalyāna(pa)vijayarājyē trayōdaśa-samvatsarē<sup>7</sup> ātr-āṅkē sa-  
7 mvata 13<sup>8</sup> Vvā(?)maṇḍāpāṭṭi(ṭi)-samāvāsakāta<sup>10</sup> paramamāhēśvara-Maṭhara-  
8 vaṁśhō(sō)dbhava-kulatilaka<sup>11</sup>-K[ā]lēśvari(?)<sup>12</sup> varalavdha(bdha)prasāda-pañchadēśapallikā-  
9 dhipati-samadhigatapañchamahāśavda(bda)-maṇḍalika-rāṇaka-Śrī-Puṇja(?)<sup>13</sup>

## Second Plate; First Side.

10 Vvō(?)dā-suta[h\*] kuśali(lī) Gidāṇḍā-maṇḍala-pratīva(ba)ddha-Lōisara-grāmya<sup>14</sup>  
11 sa-gartti-śāra sa-jala-sthala s-āmra-madhū sa-[vā?]ṭṭa-viṭṭap-āranya chā-  
12 tuḥ-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivarji-  
13 ta sarv-ōparikara-kar-āśvām-sahita vrāhmaṇām sampujya tatra pratinivā-  
14 sinō rājaputra-talavargi-sāmavāji<sup>15</sup> cha sarvvē janapadām  
15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata<sup>17</sup> Kanḍīnya(nya)-  
16 gōtra<sup>18</sup> Mitrāvva(va)rupa-pravara<sup>19</sup> Kanva(ṇva)-śākh-āddhyāi<sup>20</sup> bhāṭṭaputra-Śrī-  
Nārāyaṇa<sup>21</sup> Da(ja)nārdana-suta<sup>22</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XIX, p. 57, Plate.

<sup>2</sup> The Boramdeo inscription, of which a lithograph is given in *Archaeol. Surv. of India*, Vol. XVII, Plate xx. E., speaks of Bālārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past.

<sup>3</sup> From impressions supplied by Dr. Hultzsch.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Originally *parama*\* was engraved.

<sup>6</sup> Originally *ādhyāt* : *parama*\* was engraved.

<sup>7</sup> Read *-samvatsar-trayōdś samvat*.

<sup>8</sup> From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

<sup>9</sup> Read *Vāmaṇḍā* (?) ; below, *va* is three times written instead of *v*, in *talavargi*, l. 14, *Mitrāvva*, l. 16, and *pravarddha*, l. 18; compare also *Vvōdā*, l. 10.

<sup>10</sup> Read *-samvatsar-trayōdś* for *-samvatsar-trayōdś*.

<sup>11</sup> One would have expected only either *Maṭharavāṁśōdbhava* or *Maṭharakulatilaka*.

<sup>12</sup> The actual reading may possibly be *Kulēśvari*.\*

<sup>13</sup> Read *-Puṇjō*.

<sup>14</sup> Read *Vōdā* (?) ; see above, note 9.

<sup>15</sup> From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this :—*Lōisara-grāmya brāhmaṇa-sampujya tatra pratinivāsinō rājaputra-talavargi(?)*. *samavāji* [k-ādine] *sarvva-janapadda-samavāji* *payati* | *Viditam=astu bhavatām* [yathā-dyam grāmaḥ] *sa-gartti-śāra sa-jala-sthala s-āmra-madhū sa-viṭṭap-āranya chātū-sthā-paryāntō-chāṭṭa-bhāṭa-pravēsa sarv-ōparikara-kar-āśvām-sahita vrāhmaṇa-sahito Hastipada*.

<sup>16</sup> Originally *talavargi* was engraved, but the upper *v* of the *śākhā* *va* has been struck out. The word *talavargi* [a] I have not met with elsewhere; *samavāji* actually occurs in line 11 of the Gañjām plates of Prithivīvarmadēva, above, p. 200; and the Katak plates of Mahā-Śivagupta in line 27 apparently read *talāhi(?)* *talavargi*, where *samavāji* probably is the original of *samavāji*; see above, Vol. III, p. 352, and Plate x. in *Jour. Beng. As. Soc.*, Vol. XLVI, Part I.

<sup>17</sup> Read *-vinirgata*.

<sup>18</sup> Read *-gōtrāya*.

<sup>19</sup> Read *-pravardya*.

<sup>20</sup> Read *-āddhyāya*.

<sup>21</sup> Read *-yādyā*.

<sup>22</sup> The word *suta* is engraved below the line; read *-autāya*.



14.

विष्णुपञ्चरत्नसिद्धिस्तोत्रम् ॥

56.

[illegible]

113.

10  
12  
14  
16  
18







17 'sasaliḍadhārā-puraścharṇam=a-chandra - tārka - ārka - khiti - samakāl - ōpa -  
18 bhōg-ārttham mātāpitṛr=ātma[na\*]ś-cha punya(ṇya)-yaśō-pivarddhaś<sup>2</sup> tāmva-sā-

*Second Plate; Second Side.*

19 sanēn=ākari(rī)kritya pratipāditō=smābhi[b\*] śāsana-gauragaura-<sup>3</sup>  
20 vā dharmma-gauravā cha bhavadbhi pratipālanipā [||\*] Tathā ch-ōktaṁ dharmma-  
21 sāstrē [||\*] \*Vahubhir=vvasudhā dattā rājana Sagar-ś[di\*]bhi yasya yasya yadā  
22 bh[u]mi tasya tasya tadā phala [||\*] Mā bhud-aḥ phala-saṁkā vā<sup>4</sup> para-dat-ōti  
23 pārthiva sva-dānāt=phalam=anyantam<sup>5</sup> paradat-ānupālānē [||\*] Śasṭhīm varṣa-  
24 sahasrāṇi svargē [m]ōdati bhumi-da<sup>7</sup> [(||) Bhumi yāḥ pratigrihnanti yasya bhumi  
25 prayachhati ubhau tau punya-karmāṇau niyatautam<sup>8</sup> svarga-[gā]minau [(||) Āditya  
Varu-  
26 nō Viṣṇu Vrahma Sōmō Hutāssna Śulapāṇis-tu bhagavān-m-abhinandanti bhu-  
27 midā [||\*] \*Bhumi-dātā kulē jātā sa nyas-trātā bhaviśati [||\*] Ubhau<sup>10</sup> punya-ka-

*Third Plate; First Side.*

28 rmāṇau niyatautam sargga-gāminau [(||) Taḍāgānām sahasrāṇi vā-  
29 japēya-sātāni cha gavām kōṭṭi-pradānēna bhumi-harttā na śu-  
30 dhyati [(||) Haratē hāravatē yas-tu māda-vuddhis=tamā-vṛita sa vaddhaḥ Vāru-  
31 nai pāsai tiryagyōni sa gachhati [(||) Sva-datta para-dattām=vā y  
32 harēd=vasundharā sa viśṭhāyām krimir=bhutvā pitribhi saha pa-  
33 chyatē [(||) Itiḥ kamaladal-āmvuvindu-lōlā śrim-anuchintya manuṣya-ji-  
34 vitām cha sakalam=idam-udāhṛitam vuddhāḥ na hi puruṣam para-kirtima vilō-  
35 pyatē || || Lēnapura-śrēśṭhi-śrī-Kirapa-suta-[Pā]rpadat[ē]na idam<sup>11</sup> tāmvaṁ yalikhī-  
36 tam tat-pramāṇam=iti [||\*]

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.

*Kelawaḍi*, *Kelwaḍi*, or *Kelōḍi*,<sup>12</sup> is a village about ten miles to the north of Bādāmi, the chief town of the Bādāmi tāluka of the Bijāpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as *Kelavāḍi*, 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 *Kelavāḍi* three-hundred. The stone tablet containing the

<sup>1</sup> Read *sasaliḍadhārā-puraścharṇam=a-chandra-tārka-ārka-khiti*.

<sup>2</sup> Originally *pivarddhaś* was engraved, but the lower *v* of the *akṣara* *śa* is struck out. Read *vieriddhagē tāmra*.

<sup>3</sup> Read *śāsana-gauravādh-dharmma-gauravādh-cha bhavadbhiḥ paripālanīyāḥ*.

<sup>4</sup> 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.

<sup>5</sup> This is meant for *mā bhūd=vaḥ phala-saṁkā* cf.; see the Gañjām plates of Prithivivarmadēva, above, p. 201.

<sup>6</sup> Read *śaṇṭyam*.

<sup>7</sup> The second half of this verse has been omitted.

<sup>8</sup> Read *niyatam*.

<sup>9</sup> The first half of this verse has been omitted.

<sup>10</sup> This is the second half of the verse in lines 24-25.

<sup>11</sup> Originally *idham* was engraved; read *\*dattān-ōḍam tāmraṁ likhitaṁ*.

<sup>12</sup> Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Kelludee.'



greater part of the record was found on the public road outside a temple of Raṅganātha at Kelavaḍi 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 Timsāgar, just on the north of Kelavaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. 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 *liṅga*; 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 *ḍ*, which, however, only appears quite clearly in *nāḍiḍa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about  $\frac{1}{16}$ " to  $1\frac{3}{4}$ ".—The language is Kanarese.<sup>1</sup> Except for two of the customary benedictive 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 *sucarapaṇam*, line 26, and *dharmaṇam*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *r*, as in the modern language; but in *nivēdanamuman*, line 23, for certain, and probably in *paṇneraḍuman*, line 14, it is formed with *m*. In *kōḍinaluṁ koḷaginalu[m\*]*, line 28, 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 *Mahāsāmāntādhipati* and *Daṇḍanāyaka* Bhōgadēvarasa, who was governing the *Paṅgaragi* twelve,—a group of villages, doubtless in the Kelavāḍi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Kelavāḍi. And the object of it is to record that Bhōgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Kelavāḍi. 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 Uttarāyana-saṁkrānti or winter solstice of the Vijaya saṁvatsara, Śaka-Saṁvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṁkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

#### TEXT.<sup>2</sup>

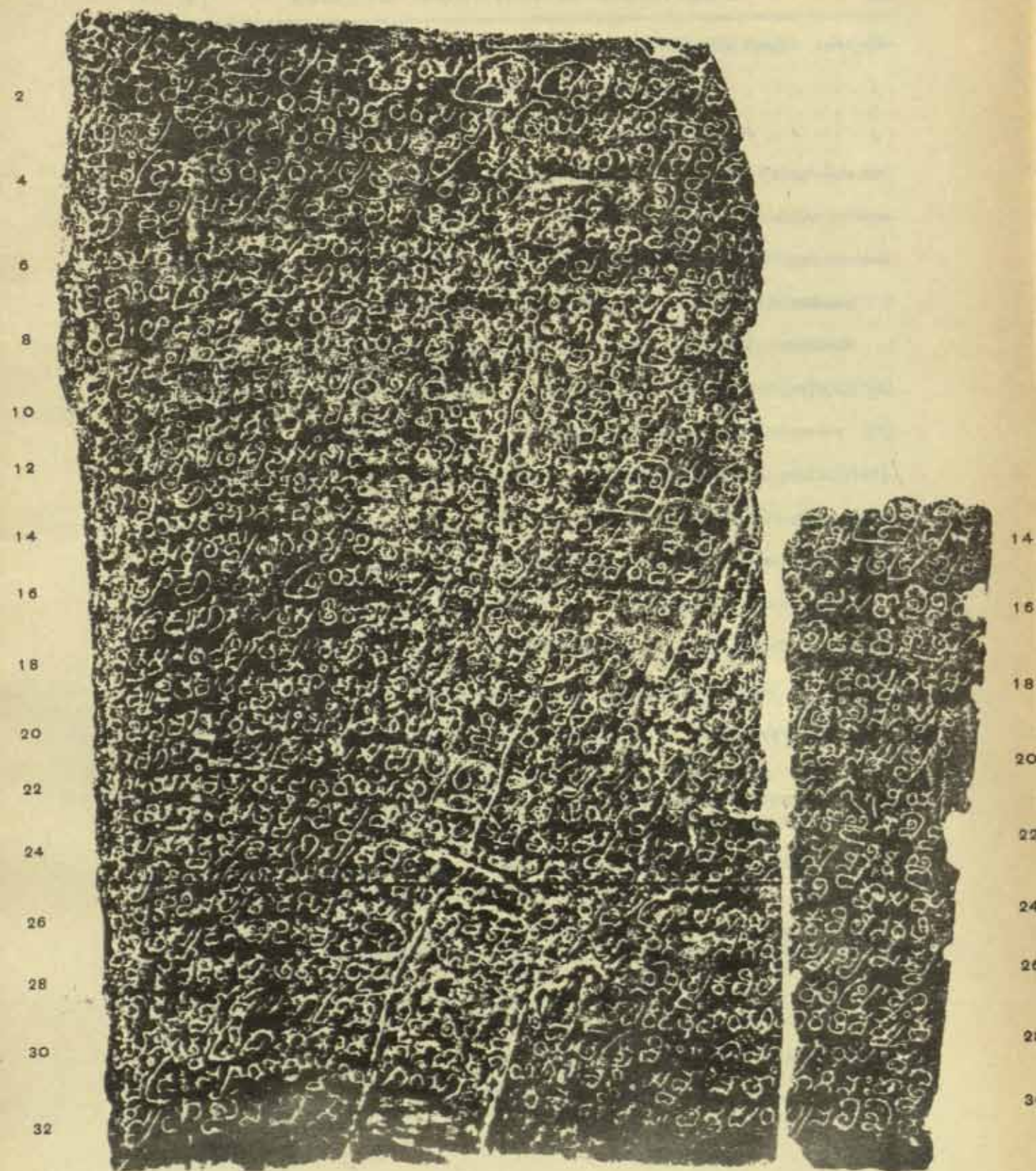
1 Svasti <sup>3</sup>	Samastabhuvanāśraya	śripri(pri)thvivallabha	ma[hārājādhirāja pa]-
2 raṁēśvara	paramabhaṭṭāraka	Satyāśraya-kuja-tīlakam	Chā[ṭuky-ābharaṇam
	grīma]-		
3 t.[T*]raīḷōkyamalladi(dē)vara		vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi-	
	pra[varddhamānam=ā]-		

<sup>1</sup> The words *maneya* (l. 9), *degi* . . (l. 12), and *sarati* (ll. 25, 27) are unintelligible.

<sup>2</sup> From the ink-impression.

<sup>3</sup> This word is preceded by a symbol which resembles *tri*, but does not seem to be meant for it. The use of *tri* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.











- 4 chaṁdr-ārka-tāraṁ baraṁ saluttam-ire [i\*] Tat-pādapadm-ōpajīvi sama[dhi-  
gatapañchama]-
- 5 hāśabda-mahāsāmantādhīpati mahā-prachanḍa-daṇḍanāya[kam] . . . . .
- 6 dāyakan<sup>1</sup>=asama-samara-samaya-samuchita-nija-bhūja-vijaya . . . . .
- 7 vidārit-ōgra-samagra-hasti-kumbhi-kumbha-dalana-kāthōra-saṁgrāma-ka . . . . .
- 8 ravaṁ | Lāṭa-Karṇāṣṭa-Karabhāṣṭa-Kajimṅga-Ko[m\*]ga-Vaṁgi(ga)-Vemgi-dēśa-strī-  
mad-ō . . . . .
- 9 dūpta(śṭha)-darppishṭa(śṭha)-vidviṣṭa m[a]neya-mahāsāmantā-maṇḍalika-makuṭa-  
sa . . . . . [di]-
- 10 śā-paṭṭam | madavad-ari-kuḷa-lathat-pāṭhina-ṭham(ṭam)kā[ra]-ghūropit-ārṇava-  
baḍav[āṇalam ripu]-
- 11 [k]āḷāṇalam | naṭa-nagna-bhagna-kavi-gamakavādi-vāgmī-din-ānātha-chintāmaṇi |<sup>2</sup>  
vivēka . . . . .
- 12 raṁga-saṁsthāpita-vri(vri)kha-saṁbhēdanam dēyi . . śīrach(ś)-chhēdanam |  
śrīmat-[T\*]raillō[kyamalladēva-pādām]-
- 13 bhōruh-ārādhakam vairi-saṁsādhakam | nām-ādi-samasta-prasa(śa)sti-[sa]h[i]t[am]  
śrīmad-[d\*]a-
- 14 ṇḍanāyakam Bhōgadēvarasam Paṁgaragi-paṁneraḍu[m]an=āḷuttam-ire [i\*]  
Ātana maidanam |
- 15 Samasta-rājya-bhara-nirūpita-mahāmātya-padavi-virājamāna-m[ā]n-ōmnata-prabhu[ṭva\*]-  
mam-
- 16 tr-ōtsāha-śakti-traya-saṁpannam | vibudha-prasannam | sakala-vibhu-rāja-sarōjint-  
rā-
- 17 jad-rājaha[m\*]sam Sarasvatī-karṇ-[ā\*]vatamsa[m i] [pi]vara-subhaga-kāminī-  
jaghana-nibīḍa-kāthin-ōttumga-
- 18 vri(vri)ttā-stana-ṭha(ta)ṭ-ārppita-sphāra-hāram | Karṇāṣṭa-kanat-karṇapāram  
Hara-charaṇa-[ka]maḷa-yugaḷa-ma-
- 19 da-mudita-matta-śhaṭcharaṇam | vāchak-ābharaṇam | vidagdha-mugdha-yuvatijana-  
ni[g]dh[a-n]ētr-āmjanam | suka-
- 20 vijana-manō-raṁjanam | baṁdhu-chintāmaṇi | śiṣṭa-rakshāmaṇi | aśhōśa<sup>3</sup>-  
sa[ka]ḷa-jana-stuṭyam |
- 21 nām-ādi-samasta-prasasti-sahitam śrīmat Supparasar |<sup>4</sup> Sa(śa)ka-[va]rsha 975-  
neya
- 22 Vijaya-saṁvatsarada ut[t\*]arāyana-saṁkrāntiy-amdu Keḷavāḍiya kerege biṭṭa  
keyi 20 mattarum omdu maneya nivēśanamūman-āvan-orbban=uyt=i kere-
- 24 yan=aga[vaṁ padīsalisuvan=ida[n=āvan]-orb[b]am kāḷa-kāḷ-āntaradimḍ=ā[van=i  
śāśa[na\*]-ma-
- 25 ryyāḍeyam pratipālisisam Vāraṇāsi-Kuruśhētradal sāsira-kāvilenarati-
- 26 ya kōḍinalum koḷaginalu[m\*] suvarṇavam kaṭṭisi brāhmaṇargge dānam-geyda  
puṇyam=akkum |
- 27 imt-appudan=agid=i dharmavan=aḷida mahāpātakan=inītu kavile[na]rati brāhma-
- 28 ṇaran=aḷida pātaka-eydugum [i] Ślōka [i] Sva<sup>5</sup>-datt[ām\*] para-datt[ā\*]m vā  
yō harēti(ta) vaśumḍha-

<sup>1</sup> On the analogy of other records, the reading here was probably either *sujana-rakha-dāyakan* or *citra-sara-dāyakan*.

<sup>2</sup> Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

<sup>3</sup> Read *aśhōśa*.

<sup>4</sup> This mark of punctuation is superfluous.

<sup>5</sup> Metre: Ślōka (Anuṣṭubh).



- 29 rā[m] shashṭir-vvarsha-<sup>1</sup>sahasrāṇi viśh[thā]y[ām] jāyatē krimiḥ || Sāmā[n]yō<sup>2</sup>=  
yam dha-  
30 rmma-sētuṁ nripāpām<sup>3</sup> kālē-kā[ē] pālanīyō bhavadbhiḥ | sarvvān-ētām<sup>4</sup>  
bhāginah<sup>5</sup> pārtthi-  
31 vēndr[ān\*] bhūyō-bhūyō yāchatē Rāmabhadrah || Chāṭṭapayyana likhitaṁ  
32 Saivojana besa[diṁ ||\*]

### ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhadraka*, the glory of the family of *Setyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva* (*Sōmēśvara* I.) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l. 4),— viz. the illustrious *Danḍanāyaka Bhōgadēvarasa* (l. 14); a *Mahāśāmantādhipati* who had attained the *pañchamahātābha*; . . . . . of the women of the countries of *Lāṭa*, *Karṇāṭa*, *Karahāṭa*, *Kaṭiṅga*, *Koṅga*, *Vaṅga*, and *Veṅgi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailōkyamalladēva* (l. 12),— was governing the *Paṅgaragi* twelve (l. 14):—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karṇāṭa* (l. 18), on the occasion of the *Uttarāyana-samkrānti* of the *Vijaya samvatsara* which was the Śaka year 975 (l. 21), gave, to the tank of *Kejavādi* (l. 22), 20 *matṭars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vāraṇāsi* and *Kurukshētra* and giving them to *Brāhmaṇas*! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brāhmaṇas*!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chāṭṭapayya*,— apparently at the command of *Saivoja*.

### No. 37.— DATES OF CHOLA KINGS.

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

(Continued from page 221.)

#### A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam in the Chingleput district.<sup>1</sup>

- 1 Svasti śrī || Puṅga-mādu viṅga . . . . .  
3 . . . . . <sup>2</sup>kōvīrāśakēśaripānma-

<sup>1</sup> Read *shashṭim varsha*.

<sup>2</sup> Metre: Śālinī.

<sup>3</sup> Read *śūlur-anripānām*.

<sup>4</sup> Read *ētām*.

<sup>5</sup> The more usual reading is *bhāginah*.

<sup>6</sup> No. 23 of the Government Epigraphist's collection for the year 1896.

<sup>7</sup> Read *kōv=Irāja* or *kō Vīra-Edja*.



- 4 r-â[na] Tribhuvanachakravattiga[ri] śrī-Kulōttuṅga-Śōladēvaṅku yāṇḍu 48vadu . . .  
 7 . . . . . yāṇḍu [4]0 [8]du<sup>1</sup>  
 8 Kumba-nāyaru-ppūrvva-pakshattu davitaiyum<sup>2</sup> Velli-kki[am]aiyu[m] [p]e[rra]  
 Śadaiyattu nā[.]

"In the 48th year (of the reign) of king Rājakesarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva."

"In the [48]th year,<sup>3</sup>—on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha."

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōla I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Samvat 992 expired, and the same month of his 48th year must fall in Śaka-Samvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Samvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.<sup>4</sup>

#### B.—VIKRAMA-CHOLA.

##### 21.—Inscription in the Mahalingasvāmin temple at Tiruviḍaimarudūr in the Tanjore district.<sup>5</sup>

- 1 || Svasti śrī [||\*] Pū-mālai miḍaindu . . . . .  
 3 . . . . . kō-Pparakēsaripagmar-āṇa Tribhuvanaśakravattiga[ri] śrī-Vikrama-  
 Śōladēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ru apara-pakshattu aṣṭamiyum  
 Tiṅga[.]ki[.]ama[.]yum per[ra] Śadaiyatti-nā[.]  
 4 |

"In the 4th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha."

##### 22.—Inscription in the Śvētāranyēśvara temple at Tiruvenkāḍu in the Tanjore district.<sup>6</sup>

- 1 Svasti śrī [||\*] Pū-mālai miḍaindu[.] . . . . .  
 8 . . . . . kō=[Ppa]rak[ō]saripa[ri]war-â[na] Ti[ri]bh[hu]vanachakra[vatti] śrī-[V]ikrama-  
 Śōladē[va\*]ṅku yāṇḍu 5āvadu Simha-nāyaru a[pa]ra-pakshattu Tiṅga[.]  
 ki[.]a[.]maiyum [ê]kādi(da)śiyum [p]e[rra] T[ira]vādirai-nā[.]

<sup>1</sup> The figure 8 looks almost like *va*, and it is possible, though not probable, that the actual date is 40vadu.

<sup>2</sup> Read *deitṭiyaiyum*.

<sup>3</sup> Or perhaps 'in the 40th year,' see note 1 above.

<sup>4</sup> It may be added that, if the reign of Kulōttuṅga-Chōla I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kṛṣṇa-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhādrapadā for 5h. 16m. after mean sunrise.

<sup>5</sup> No. 138 of the Government Epigraphist's collection for the year 1895.

<sup>6</sup> No. 121 of the Government Epigraphist's collection for the year 1896.







"In the eighth year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Anurādhā, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkāṭaka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulōttuṅga-Chōla 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 Karkāṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṃvat 1100 expired or in A.D. 1179, in Śaka-Saṃvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṃvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṃvat 1107 expired.

In Śaka-Saṃvat 1107 expired the month of Karkāṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sūrya-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;<sup>1</sup> and on the same Monday the *nakṣatra* was Anurādhā, 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 Kulōttuṅga-Chōla 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 Śvētāranyēśvara temple at Kaṭappēri near Madurāntakam.<sup>2</sup>

1 . . . . . Tribhu[vana]śakravattiga| śri-Kulōttuṅga-  
 Śōladē[var]kkū yāpḍu paḍiṅ-āṅvadu . . . . .  
 2 . . . . . Āni-  
 3 māsatu-[ppa]ttān-t[i]yadīyūm śaduttīyūm Mūlamum Śani-kkiḷamaiyūm-ānav-aṅḡu.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* 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-Saṃvat 1115 expired or 1116 expired.

In Śaka-Saṃvat 1115 expired the Mithuna-saṃkrānti 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 *tithi* (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-Saṃvat 1116 expired the Mithuna-saṃkrānti 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 *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

<sup>1</sup> The *tithi* therefore was either a current *tithi* or it was a *prathamā-dāśamī*.

<sup>2</sup> No. 131 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 *tithi* has been erroneously quoted<sup>1</sup> 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 Kulottunga-Chôla 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).<sup>2</sup>

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.—Râjarâja (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.—Râjendra-Chôla 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.—Râjâdhirâja (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.—Kulottunga-Chôla 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-Chôla (Nos. 10, 21 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.—Kulottunga-Chôla 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.

Sankalâpura is a village 1½ miles east of Hosapête (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Âñjanêya (Hanumat) 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 Gânapati, 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 Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

<sup>1</sup> A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amânta* Jyaishtâ or the fourth *tithi* of the bright half of Âshâdha; it is easy to prove that the *makshâtra* could not possibly be Mûla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mûla ordinarily goes together with Âshâdha-sudi 14; and it commences on the day of Jyaishtâ-sudi 14, when one of the months that precede Âshâdha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *makshâtras* on Jyaishtâ-sudi 14 (= the 4th June A.D. 1194) to be Jyêsthâ and Mûla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkatâka (corresponding to the 9th July) of Śaka-Samvat 1100.



with the Sanskrit words *tri-Kōṭa-Vināyaka* namaḥ, 'obeisance to the holy Kōṭa-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 Hampi.<sup>1</sup> The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampi inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalāpura inscription is contained in the Hampi inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that Krishnarāya of Vijayanagara (A.D. 1510-1529)<sup>2</sup> granted the village of Saṅkalāpura, where the slab still exists, to a temple of Gaṇapati, which was called Kōṭa-Vināyaka (ll. 1, 69, 78 and 92, or Kōṭa-Gajavakra, l. 75), i.e. 'the Vināyaka in the Fort,'<sup>3</sup> and which was situated "on the eastern side of the Dēvēri road in Vijayanagara" (l. 66 f.). In honour of the temple, Saṅkalāpura received the surname Kōṭa-Vināyakapura (l. 70, also Vināyakapura, l. 80 f., or Kōṭa-Vighnēśapura, l. 74). The village was situated on the west of Aṅgulika, on the north of Jambunātha, on the east of Nāgalāpuri, and on the south of Kāranūru (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of Saṅkalāpura, Jambunāthana-halli, which corresponds to the Jambunātha of the inscription. The site of the western boundary, Nāgalāpuri, is now occupied by the town of Hosapēṭe. The northern boundary, Kāranūru, may be connected with the modern Kārganūru, which is however on the east of Saṅkalāpura. The eastern boundary, Aṅgulika, is the modern Ingaligi, east of Kārganūru.

The date of the grant was Tuesday, the 6th *tithi* of the dark fortnight of the *nija* Bhādrapada in the Śalivāhana-Śaka year 1435 (expired), the Śrīmukhi-*saṁvatsara* (l. 76 f.). 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-shashṭhi.<sup>4</sup> 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-shashṭhi when joined with Tuesday, Vyatipāta-yōga, and Rōhini-nakshatra; 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. 38m. At sunrise the *nakshatra* was Rōhini and the *yōga* Vyatipāta, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in Hasta (160°—173° 20')."

Besides, some land was given to a certain [Sō]vārya, the son of Mēlarsa of Chandragiri (l. 82 f.). 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-rājya.<sup>5</sup>

TEXT.<sup>6</sup>

63	dhaṁnyēna	Nāgāmbikā-Nruhari-nrupa-nāmdanēna <sup>7</sup>	nikhila-hru. <sup>8</sup>
64	day-ānāmdanēna	śamara-mukha-vijayēna	vijayēna
65	Vijayana[ga]rē	śiṅhāvāsanam-ārumhya <sup>9</sup>	śā[sa]tā sakalām
66	varā	bhūja-vijita-sāmparāyēṇa	<sup>10</sup> Krushnarāyēṇa
67	nagari-Dēvēri-vidhikā <sup>11</sup>	prāg-dēśa-nivāsāya	Vijaya-sakala-maṅga-āva-

<sup>1</sup> *Ep. Ind.* Vol. I, p. 361 ff.<sup>2</sup> Above, page 3.<sup>3</sup> Kōṭa represents the Kanarese *kōṭe*, 'a fort.'<sup>4</sup> See Viśvanātha's *Fratarāja* in Dr. Aufrecht's *Oxford Catalogue*, p. 284b.<sup>5</sup> See above, Vol. III, p. 119 f.<sup>6</sup> From three linked stampages.<sup>7</sup> Read -Nruhari-nrupa-<sup>8</sup> Read -ārē?<sup>9</sup> Read śiṅhāvāsanam-ārumhya.<sup>10</sup> Read *Krishṇa*.<sup>11</sup> Read -etthikā-



- 68 sāya bhuvana-vighna-nivāraṇa-sā[va]dhānāya śrī-  
 69 Kōṭa-Vināyak-ābhidhānāya Saṅkalāpur-iti pra-  
 70 siddha - Kōṭa - Vināyakapura - pratinaṁaka-grāmaś = cha tu -  
 71 [s\*]-sim-ābhiraṁbō [da]ttō vitt-ōpakāriṇā Ravitanay-ā-  
 72 nukāriṇā || Paścād-bhāgē-mguḷikasya (I) Jambunāthasya  
 73 ch-ōttarē | prāg-dē[s]ā Nāgalāpuryāḥ Kāranūrō[s]-tu dakshi-  
 74 nē | [19\*] Madhyē śrī-Kōṭa-Vighnēśapur-ākhyam Saṅkalāpuram [I\*]  
 75 śrī-Kōṭa-Gajavaktrāya [p]rādā[ch\*]=[chh]rī-Krushṇa-bhūpatiḥ || [20\*] Svasti  
 śrī [I\*]  
 76 Jay-ābhyudaya-[Sāl]ivāhana-Śaka-varuṣamgaḥ 1435nēya  
 77 Śrīmukhi-samvatsara n[i]ja-Bhādrapada ba 6 Māṅgalavāra Ka[pi]l[ā\*]-śhaśṭhi-  
 pūṇya-  
 78 kālādālū śrī-Kr[u]ṣṭharāya-Mahārāyaru śrī-Kōṭa-Vināyi[ka]-dēva-<sup>3</sup>  
 79 rike<sup>4</sup> pūj[e]-punaskāra-naivēdya-amga[ra]ṅgavai[bha]va-rath[ōt]sa[va]mgaḥ  
 80 sāṅgav-āgi naḍaya<sup>5</sup> bēk-āgi Saṅkalāpurakke [p]ratina[mav]-āda Vinā-  
 81 yakapurav-ēmba grāmavanū trivāchā dhāre[ya\*]n-eradu koṭṭaru [I\*] Y<sup>6</sup> dha[rma]-  
 82 u ā-chamdr-ārkkā-sthāyiy-āgi <sup>7</sup>naḍaya[n][I\*][lādū] [I\*] Y<sup>8</sup> grāma[va]n-ār-ā[gi]-  
 83 si ho[s]t-āgi keṇa<sup>9</sup> kattis[tu]<sup>10</sup> Chamdragiri-Mē[arsa]ra māga [Sō]vāryarige  
 84 daavamdav-āgi koṭṭa gadda<sup>11</sup> kha 10 [I\*] Ivē āth[ā]ra[da]lā<sup>12</sup> hattu  
 [kha]m[d]u-  
 85 ga gaddeyanū<sup>13</sup> ā-chamdr-ārkkam sthāyiy-ā[gi] nim[nda]<sup>14</sup> putra-pautra-pāram-  
 86 pariyav-ā[gi] dān-ādihira[ya]-yōgyav-āgi <sup>15</sup>naḍaya[l-n][I\*][lādū] | Sva-dattā-  
 87 [d\*]-dviguṇam pūṇyam para-datt-ā[n]pālanaṁ | para-datt-āpa-  
 88 hāreṇa sva-dattam niḥpalam<sup>16</sup> bhavēt || [21\*] Dāna-pālana-yō[r]-ma-  
 89 dhyē dānā[ch\*]=chhreyō=[nu]pālanaṁ | dānāt=svarga[m-a]vāpnō[t]i pā-  
 90 lanā[d-a]chyutam [pa]dam || [22\*] Sva-dattam para-[da]ttām-v[vā] yō ha-  
 91 rēta vasumdharaṁ | <sup>17</sup>śhaśṭhi[hir]-varuṣa-sahasrāgi viśṭhā-  
 92 yām jāyatē kri[m]iḥ || [23\*] Śrī-Kōṭa-Vināyakā-  
 93 ya namaḥ [I\*] Śubham-s[st]u | Śrī śrī śrī [I\*]

## TRANSLATION.

(Line 63.) The fortunate one; the son of Nāgambikā and of king Nṛhari; who delighted all hearts; who was victorious at the head of battles; who conquered (all) quarters; who, having ascended the throne at Vijayanagara, was ruling the whole earth; who won battles by (the strength of his) arm; Kṛṣṇarāya, who benefitted (others) with (his) wealth like (Karna) the son of the Sun,<sup>18</sup>—gave, together with<sup>19</sup> (its) four boundaries, a village which was known as Saṅkalāpuri and which was surnamed Kōṭa-Vināyakapura, to (the god) whose name is the holy Kōṭa-Vināyaka, 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 (cithūd) in Vijayanagari.

(Verses 19 and 20.) The glorious king Kṛṣṇa gave to the holy Kōṭa-Gajavaktra (the village of) Saṅkalāpura, surnamed the holy Kōṭa-Vighnēśapura, (which was situated) in the

<sup>1</sup> Read -Kṛṣṇa-.<sup>2</sup> Read -rige.<sup>3</sup> Read naḍaya.<sup>4</sup> Read naḍaya.<sup>5</sup> Read kuttiddu (F).<sup>6</sup> Read gadde.<sup>7</sup> Read nimda.<sup>8</sup> Read viśṭhā.<sup>9</sup> Compare the Śrīrāma Pūjāya-darpa-hrid-ābhāṭi-śaṅka; above, Vol. III. p. 143.<sup>10</sup> Literally, 'adorned by.'<sup>11</sup> Read -Kṛṣṇa-.<sup>12</sup> Read naḍaya.<sup>13</sup> Read t.<sup>14</sup> Read gadde.<sup>15</sup> Read nimda.<sup>16</sup> Read śhaśṭhi varuṣa.<sup>17</sup> Read -Vināyaka-.<sup>18</sup> Read t dharmaru.<sup>19</sup> Read keṇa.<sup>20</sup> Read idē dādhādālā.<sup>21</sup> Read naḍaya.



middle (of the following boundaries),— on the western side of *Aṅgulika*, on the north of *Jambunātha*, on the eastern side of *Nāgalāpuri*, and on the south of *Kāranūru*.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous *Śālivāhana-Śaka*, the *Śrīmukhi-samvatsara*, the 6th (*tithi*) of the dark (*fortnight*) of *nija Bhādrapada*, Tuesday, at the auspicious time of the *Kapilā-shashthī*,— the glorious *Kṛishṇarāya-Mahārāya*, having poured out water with three-fold repetition of the words ("not mine!"),<sup>1</sup> gave the village called *Vināyakapura*, which was a surname of *Śaṅkalāpura*, to the holy god *Kōṭa-Vināyaka*, in order that the worship, repairs, offerings, all enjoyments,<sup>2</sup> 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 (*dasavanda*) to [Śō]vārya, the son of Mēlarsa 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 donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy *Kōṭa-Vināyaka*! Let there be prosperity! Hail! Hail! Hail!

#### No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

By E. HULTZSCH, Ph.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile 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 remark<sup>3</sup> on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;<sup>4</sup> and (2) to settle the date of the well-known South-Indian author Appayadikshita.

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 *Velāppākkam*, 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 *Nandināgarī*, 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 *turrys* (line 13), *Tātayārryṣṇa* (l. 62) and *varryasya* (l. 144), and by *rr* in *turro* (l. 8) and *taurroṣṇa* (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: *animesh-ānōkaha* (l. 79) = *sura-druma*; *Śaly-āri* (l. 91) = *Yudhiṣṭhira*; and *amhiti* (l. 98 f.) =

<sup>1</sup> See *Ep. Ind.* Vol. I. p. 401, note 40.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 127, note 17.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

<sup>4</sup> *South-Indian Palaeography*, second edition, p. 55, note.



*amhati*, 'a gift.'<sup>1</sup> Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhatta* (l. 90) = *dattu*, 'a crowd, an army,' and *disāpatta* (l. 95) = *disāpaṭa*, 'causing (his enemies) to be scattered in all directions.'<sup>2</sup> *Ohaurdei* (l. 77) is the Hindūstānī *chaurādei*, 'eighty-four,' and *sāmul* (l. 81) is perhaps the Arabic *shāmīl*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Aravēṭi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellajūri* (l. 137) and *Vēlūri* (l. 138) are Telugu genitives of *Aravēḍu*,<sup>3</sup> *Kandanavōlu*,<sup>4</sup> etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—viz. the Kūniyūr and Koṇḍyāta grants of Veṅkaṭa II. and the Kaḷḷakurśi grant of Raṅga VI.<sup>5</sup>—as far as the reign of Tirumala I. Of his four sons<sup>6</sup> the Viḷāpāka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Veṅkaṭa 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 Maliktibharāma, Mahamandasāhu, 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 Maliktibharāma and Mahamandasāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonda. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."

Veṅkaṭa I. claims to have ruled over the country of Karpāṭa (l. 107). He also bore the title *Urigōla-suratrāṇa* (l. 86), 'the Sultān of Orāṅgal (P).'<sup>7</sup> His surnames *Ohājīkka-shakravartin* (l. 92 f.), *Kalyāṇapur-ādhipa* (l. 91 f.) and *Vēṅga-Tribhuvantmalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kāḷiṅga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tīthi* of the bright fortnight of the month Vaisākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year *Plava* (i.e. A.D. 1801-2). The grant was made in the presence of the god Veṅkaṭeśa (v. 42), i.e. at Tirupati<sup>8</sup> in the Ohandragiri tāluka of the North Arcot district. The donee was Tiraveṅgajanāthārya (v. 48), the son of Anantabhaṭṭa of Urpuṭūr and grandson of Sāryadēvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purāṇas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajur-śākhā* (v. 43).

The object of the grant was the village of Viḷāpāka, surnamed *Jvaraharīṅgasamudra* (v. 52), which belonged to the Paḍaviḍu-mahārājya, the Paḷuvūr-kōṭṭaka, the Arugunna-

<sup>1</sup> Above, Vol. III. p. 148, and Vol. IV. p. 2.

<sup>2</sup> See Mr. Kittel's *Kanarese-English Dictionary*, p. 790.

<sup>3</sup> 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 Aravēḍu, 16 miles W.S.W. from Rāyachōṭi in the Cuddapah district.

<sup>4</sup> This is the Telugu original of the Anglo-Indian name 'Kurnool'; compare the *Manual of the Kurnool District*, p. 1.

<sup>5</sup> See above, Vol. III. p. 237.

<sup>6</sup> Nos. 11-14 of the Table facing p. 238 of Vol. III. above.

<sup>7</sup> See Mr. Sewall's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, 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 'Ādil Shāh of Bijāpur (A.D. 1489-1511).

<sup>8</sup> Compare above, Vol. III. p. 83, note 2.

<sup>9</sup> The same locality is referred to by the names *Vṛishasāila* and *Veṅkaṭādri* in verse 26.



Parandrami-simā, the Perin-Timiri-nāḍu, and the Kalavē-pattu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kūrapāḍi, on the west of Chātūr and [Sa]travāḍi, and on the north of Timiri (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot taluka. Viḷāpāka is Velāppākkam (No. 15 on the map). Its surname Jvaraharlingasamudra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,<sup>1</sup> (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.<sup>2</sup> The western boundary of Viḷāpāka, Arugunna, is Ariṅkunṇam (No. 28 on the map); the northern boundary, Kūrapāḍi, is Kūṛāmbāḍi<sup>3</sup> (No. 16); the eastern boundaries, Chātūr and [Sa]travāḍi, are Śāttūr (No. 14) and probably Śāttiravāḍi, which is mentioned as a hamlet of Velāppākkam 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 Viḷāpāka belonged, can also be identified. Kalavē-pattu is named after Kalavai (No. 96 on the map). Perin-Timiri-nāḍu owes its name to Timiri and is mentioned as Perun-Timiri-nāḍu in other inscriptions.<sup>4</sup> Arugunna-Parandrami-simā<sup>5</sup> is derived from Ariṅkunṇam, the western boundary of Viḷāpāka, and from Baradarāmi (No. 71 on the map). Paḷuvūr-kōṭṭaka is the same as Paḍuvūr-kōṭṭam, on the extent of which see above, pp. 138 and 180. Paḍaviḍu-mahārājya is a well-known division of the Vijayanagara kingdom.<sup>6</sup>

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 Vēlūru; who was the victorious grandson of prince Virappa-Nāyaka; who was ever devoted (?) to the shrine of Vira at Śrī-Nellaṭūru;<sup>7</sup> who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince Ballālarāja; who was engaged in establishing *Mahādevas* (i.e. *liṅgas* of Śiva) and *Mahādevas* (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 Anukūla *gōtra*." Liṅga's father Vēlūri-Bomma, i.e. Bomma of Vēlūru, is identical with Siṅga-Bommu-Nāyaka of Vēlūr, whose inscriptions are dated in Śaka-Saṃvat 1471 and 1488,<sup>8</sup> and with Chinna-Bomma, the son of China-Vira, father of Liṅgama-Nāyaka and patron of Appayadikshita.<sup>9</sup> A comparison of verses 57-61 of the Viḷāpāka grant with the colophons of Appayadikshita's *Siddhityamaṇidīpikā*<sup>10</sup> shows that Liṅga or Liṅgama-Nāyaka inherited his *birudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Siṅga-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king Tirumala I.,<sup>11</sup> and that Bomma's son, Liṅga, was a contemporary of Veṅkaṭa I. in Śaka-Saṃvat 1523, it follows that the Veṅkaṭapati with whose support Appayadikshita composed the *Kuvalayananda*,<sup>12</sup> must be Veṅkaṭa I. of Vijayanagara.

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. p. 60.

<sup>2</sup> Above, Vol. III. p. 225, note 5, and Vol. IV. p. 223, note 4.

<sup>3</sup> See above, p. 138.

<sup>4</sup> See above, p. 138 and note 7.

<sup>5</sup> Compare *Parandrami-pattu* in the Koṇḍyāta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Koṇḍyāta is found as Koṇḍyāttam near Paṭṭu (No. 94) on the *Gadidattam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Oḍḍanagaram (No. 99); the northern boundary, the Kaṇḍiyanadi; the eastern boundary, Chittātūru (No. 92); and the southern boundary, Veṭṭuvāḍam (No. 61 on the *Fellers Taluk Map*).

<sup>6</sup> See above, Vol. III. p. 149 and note 8.

<sup>7</sup> Compare *Nellāri-Vira-kāṭṭiraka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

<sup>8</sup> *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

<sup>9</sup> See my *Second Report on Sanskrit MSS.* p. xiii.

<sup>10</sup> See the extracts on p. 100 of the same Report.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 60.

<sup>12</sup> Dr. Aufrecht's *Oxford Catalogue*, p. 213a.



Verses 62 and 63 state that the donee, Veṅgaḷabhaṭṭa, assigned one share of the village to the writer, Rāmaya, and to the engraver (*śilpīn*), Kāmaya,<sup>1</sup> to meet the cost of the writing materials.

TEXT.<sup>2</sup>

## First Plate.

- 1 श्रीवेङ्कटेशाय नमः । यस्य संपर्कपुंश्चिन् नारी-
- 2 रत्नमभूषिता<sup>3</sup> । यदुपास्यं सुमनसां तद्वस्तुहं हमा-
- 3 श्रये । [१\*] यस्य द्विरदवक्ताद्याः पारिषद्याः परस्म्यतं । विघ्नं नि-
- 4 व्रति भजतां विष्वक्सीनं [त]माश्रये । [२\*] जयति श्रीरत्न[धे]-
- 5 र्जातं सव्येक्षणं हरिः । आर्लवनं चकोराणाममरायुष्क-
- 6 रं महः । [३\*] पौचस्तस्य पुरुरवा बुधसुतस्तस्या[यु]रस्यात्म-
- 7 जसंजघ्ने नहुषो ययातिरभवत्तच्छा<sup>4</sup> पुरुस्ततः । तदं-
- 8 से<sup>5</sup> भरतो बभूव वृषतिस्तत्ततौ गंतवुः<sup>6</sup> (i) तत्तुरीं विजयोभि-
- 9 मन्वु<sup>7</sup>[द]भूतत्तच्छा<sup>8</sup>पस्तत्ततः । [४\*] नंदस्तस्याष्टमोभूत्तम-
- 10 जनि नवमस्तस्य 'राज्ञश्चक्रिञ्चापस्तत्तमः[ः\*] श्रीपतिर-
- 11 चि[र]भवद्राजपूर्वो नरेंद्रः । तस्यासीद्विज्जकेंद्रो दशम इ-
- 12 ह वृषो वीरहंमाकिरायस्तार्तीरि<sup>9</sup>को<sup>10</sup> सुरारौ कृतन-
- 13 तिरुदभूत्तस्य मायापुरीशः । [५\*] 'तत्तुर्येजनि तातपिंचमम-
- 14 ह्रीपाक्षो निजालोकनचस्तामिचगणस्ततो जनि हरन् दु-
- 15 र्पाणि<sup>11</sup> सप्ताहितात् । चंहेकेन<sup>12</sup> स सीमिदेववृषतिस्तस्यैव
- 16 जघ्ने सुतो वीरो राघवदेवराडिति ततः[ः\*] श्रीपिंनमोभूत्<sup>13</sup>
- 17 पः । [६\*] आ[र]वीटिनगरीविभीरभूदस्य बुक्कधरणीपतिस्तुतः [i]
- 18 येन 'साकुववृशिह्वाराव्यमप्येधमानमहसा स्थिरीक-
- 19 तं । [७\*] स्वःकामिनी[ः\*] स्वतनुकांतिभिराचिपंतीं बुक्कावनी-
- 20 पतिलको बुधकल्पशाखी । क[ल्या]चिनी कमलनाभ इ-
- 21 वाविकन्यां 'वलांबिकामुदवहृद्बहुमान्यसीलां<sup>14</sup> [८\*] सुते-
- 22 व कलशानुधेसुरभिळायुगं माधवाळुमारमिव

<sup>1</sup> Regarding these two persons see above, Vol. III. p. 237.

<sup>2</sup> From Sir Walter Elliot's ink-impressions.

<sup>3</sup> Read 'वसन्ता'.

<sup>4</sup> Read 'राज्ञश्'.

<sup>5</sup> Read 'दुर्गा'.

<sup>6</sup> Read 'हृदि'.

<sup>7</sup> Read 'तदं'.

<sup>8</sup> Read 'सावीर्यीको'.

<sup>9</sup> Read 'चंहेकेन'.

<sup>10</sup> Read 'वलांबिका'.

<sup>11</sup> Read 'भूषिता'.

<sup>12</sup> Read 'तत्तुर्येजनी'.

<sup>13</sup> Read 'तत्तुर्यी'.

<sup>14</sup> Read 'सुतः'.

<sup>15</sup> Read 'सीलान्'.



## Second Plate; First Side.

- 23 शंकराकुलमहीभृतः कान्धका । जयंतममर-  
 24 प्रभोरपि शचीव बुक्काधिपायुतं<sup>1</sup> (i) जगति वल्लमाल-  
 25 भत रामराजं सुतं । [८\*] सहस्रैस्समत्वा सहितमपि य[:\*] सिं-  
 26 धुजनुषां सपादस्थानीकां सुमिति<sup>2</sup> भुजशौर्येण<sup>3</sup> मह[त]ा [1\*]  
 27 विजित्वा दत्तेष्मादवनिगिरिदुर्गं विभुतया विधूतैः कास-  
 28 प्पोडयमपि विद्राव्य सहसा । [१०\*] कंदनवोलिदुर्गमुह कंदऊद-  
 29 भ्युदयो बाहुबलेन यो बहुतरेण विजित्य हरेः । संविहित-  
 30 स्य तत्र चरणांबुषु भक्ततया ज्ञातिभिरर्पितं सुधयति स्म  
 31 निवेद्य विषं । [११\*] श्रीरामराजचित्तिपस्य तस्य चिंतामणेरधि-  
 32 कंदवकानां । लक्ष्मीरिवांभोरुहलोचनस्य लकांबिकामुष्य  
 33 महिष्यलासीत् । [१२\*] तस्माधिकैस्समभवस्तनस्तपोभि[:\*]<sup>4</sup> श्रीरंग-  
 34 राजनृपति[:\*] शशिवंशदीपः । आसन् समुल्लसति धामनि  
 35 यस्य चिचं नेत्राणि वैरिसुदृशां च निरंजनानी<sup>5</sup> । [१३\*] सतीं ति-  
 36 रुमलांबिकां चरितलीलया रूढतोप्रथामपि तितित्तया  
 37 वसुमतीयशो रूढतीं । हिमां[शु]रिव रोहिणीं हृदयहारि-  
 38 णीं सद्गुणैरमोदत सधर्मिणी[म]यमवाप्य वीरायणीः । [१४\*]  
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं  
 40 वेंकटाद्रिचितीयं । अजनयत स यैतानानुपूर्व्यां कुमार-  
 41 निह तिरुमलदेव्यामेव राजा महौजाः<sup>6</sup> । [१५\*] सकलभुवनकंट-  
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-  
 43 मनुभगीरथादिराजप्रद्युतयथाः प्रशशास चक्रमुद्याः<sup>7</sup> । [१६\*]

## Second Plate; Second Side.

- 44 [व्य]राजत श्रीवरवेंकटाद्रिराज[:\*] चितौ लक्ष्मणचारु-  
 45 [सू]तिः ।<sup>8</sup> जाघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-  
 46 हर्षपीथं । [१७\*] त्रिषु श्रीरंगस्मापरिच्छिडकुमारैस्वधिरणं<sup>9</sup> वि-  
 47 जित्वा रिच्छापान्<sup>10</sup> तिरुमलमहारायनृपतिः । महौजा[:\*]  
 48 सांभ्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुर्वी<sup>11</sup> सर्वाभपि

<sup>1</sup> Read °पायुतं.<sup>2</sup> Read °मयस्यसपीभिः.

Read महौजाः.

<sup>16</sup> Read परिच्छिड.<sup>3</sup> Read सुमिति.<sup>4</sup> Read °नानि.<sup>5</sup> Read °सुव्याः.<sup>11</sup> Read °पांक्षिः.<sup>6</sup> Read श्रीवेंच.<sup>7</sup> Read एताः.<sup>8</sup> Read आ.<sup>9</sup> Read प्रशास्तुर्वी.



- 49 तिस्रुषु<sup>1</sup> मूर्तिष्विव हरिः । [१८\*] 'यशस्विनामयसरसा' यस्य पट्टा-  
 50 भिषेके सति पार्थिवेदोः । दानांबुपूरैरभिषिच्यमाना देवी-  
 51 पदं भूमिरियं दधाति । [१९\*] अनंतरं तत्तनय[ः\*] प्रती[त]चका-  
 52 स्ति हस्तापजितद्युशाखी । श्रीवेङ्कटाचिरपुंस्वरसि[ः\*]<sup>4</sup> श्री-  
 53 रंगराय[ः\*] त्रितभागधेयः । [२०\*] यथाविधि 'महीसुरात्तमत्त-  
 54 ताभिषेकोत्सवे' यदीय्यकरवारिदे कनकवृष्टिदे सर्व-  
 55 तः । यशोमयतरंगिणी दशदिगंतरे जृम्भते सतां प्र-  
 56 शमितीभवत्कृपणतीरुदावानलः । [२१\*] विह[त्\*]वाणपराय-  
 57 णस्तदनुज[ः\*] श्रीवेङ्कटाचिरपुंस्वरसि[ः\*] फलोदय-  
 58 स्तिरुमलयीदेवरायात्मभूः । संतानदृरिव<sup>7</sup> स्तितस्तु-  
 59 रगिरौ सांभ्राज्यशिंहासने<sup>8</sup> (i) सर्वा शास्ति नयेन  
 60 वेकटपतिश्रीदेवराय[ः\*] चमां । [२२\*] यथा रघु[कु\*]लीह-  
 61 ह[ः\*] स्वयमरुंधतीजानिना स्वगोत्रगुरुणा सुधी-  
 62 तिलकतातयार्येण यः । यथाविधि यशस्विना<sup>9</sup>  
 63 विरचिताभिषेक[ः\*] चण[र\*]दिभिद्य यवनाशरान्

*Third Plate; First Side.*

- 64 विजयते प्रशासन्मही[म्\*] । [२३\*] श्रीवेङ्कटाच व-  
 65 रराघवांवा (i) पेदोपमांवापि च कृष्णमांवा [।\*]  
 66 कौडांशिका देव्य इमा भजंते शक्तिचईनी-<sup>10</sup>  
 67 तिदया यथा<sup>11</sup> इयं । [२४\*] यस्यातिप्रथितौजसो र-  
 68 णसुखे सेनाभटैरुद्धटैस्साटीपाहृतसैधव-  
 69 [हि]पघटाशस्त्रातपत्रादिमः । निर्विषो मलि-  
 70 कीभरा[म]तनुभूत्संप्रा[प्य\*]<sup>12</sup> गेहं [म]हैर्मदस्मन्  
 71 महमंदशाहुरयते<sup>13</sup> शार्याभिधा[म]न्वहं । [२५\*]  
 72 'यस्मिन्नंगधनिर्विशेषमस्त्रिलासुर्वी' भुजे  
 73 विभ्रति प्रीताः पद्मगमंडलाधिपकुलची-  
 74 णीभृती निर्भराः । यस्मै भूवलयेकदूर्वहक-<sup>14</sup>

<sup>1</sup> Read तिस्रुषु.

<sup>4</sup> Read हृदि.

<sup>7</sup> Read 'दृरिव स्थितः.

<sup>8</sup> Read यदी.

<sup>9</sup> Read साक्षा.

<sup>2</sup> Read यशस्विना.

<sup>4</sup> Read महीसुरीतम.

<sup>8</sup> Read शिंहासने.

<sup>11</sup> Read यदीय्य.

<sup>12</sup> Read यस्मिन्नंगध.

<sup>3</sup> Read 'सरसा.

<sup>6</sup> Read यदीय.

<sup>9</sup> Read यशस्विना.

<sup>12</sup> Read 'मः सं.

<sup>14</sup> Read धूर्वह.



- 75 लामार्थसमानाच्छदा सेवते वृषशरलता-<sup>1</sup>  
 76 मधिगता[:\*] श्रीवैक[ट]ाद्रीश्वरं । [२६\*] वाराशिगांभी-  
 77 र्यविशेषधुर्यक्षौराशिदुर्गकविभा[ऊ]वर्यः<sup>2</sup> । प-  
 78 राष्टदिशायमनःप्रकामभयंकरः <sup>3</sup>शार्ङ्गध[र]ति-  
 79 तरंगः । [२७\*] हृतरिपुरनिमेषानोकहो याचकानां  
 80 ह्रीसविरुदरगंडो रायराहुत्तमिंडः । महि-  
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-  
 82 तविरुदश्रीः पाटितारातिलोकः । [२८\*] सार[वी]र-  
 83 रमया समुज्जसन्<sup>4</sup> आरवोटिपुरह्वारना-

*Third Plate; Second Side.*

- 84 यकः । कुंडलीश्वरमहाभुज[:\*] अयन् मंडली-  
 85 कधरणीवराहतां । [२९\*] वैगत्रिभुवनीमल[:\*] सं-  
 86 ख्यलितिकलार्जुनः । उरिगोलसुरचाणो हरिगो-  
 87 चरमानसः । [३०\*] राज्ञां वरो रणमुखरामभद्र इति  
 88 श्रुतः<sup>5</sup> । वर्णितविरुदो<sup>6</sup> नानावर्नश्रीमंडलीकगं[ड]  
 89 इति ।<sup>7</sup> [३१\*] आच्येयगोचजानामयसरो भूभुजासु-  
 90 दारयशाः । अतिविरुदतुरगधट्टो मतिगुरुरा-  
 91 रद्वभगधमान्यपदः । [३२\*] शल्यारिनीतिशाली क-  
 92 ल्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-  
 93 र्ती माणिक[म]हाकिरीटमहनीयः । [३३\*] एविरुदरा-  
 94 यराहुत[वि]स्त्रैकभुजंगविरुदभरितश्रीः<sup>8</sup> । रम्य-  
 95 तरकीर्ति<sup>9</sup> श्रीडिड्यरायदिशापट्टविरुद[घो]षेण । [३४\*]  
 96 <sup>10</sup>श्रीषधिपत्न्युपमाद्वतगंडस्तो[ष\*]णरूपजितासम-  
 97 कांडः । <sup>11</sup>भाषगेतपुवरायरगंडः पोषणनिर्भर-  
 98 भूनवखंडः । [३५\*] राजाधिराजविरुदो राजराजसम[ति]-  
 99 [हि]तिः । मूरुराय[र]गंडांकी मेरुलंघियशोभरः [i] [३६\*]  
 100 परदारिषु विमुखः (i) पररायभयंकरः । शिष्ट-  
 101 संरक्षणपरो दुष्टशार्दूलमर्दनः । अरीभगंड-

<sup>1</sup> Read 'सेवता'.

<sup>2</sup> Read 'क्षौरासि'.

<sup>3</sup> Read 'शार्ङ्ग'.

<sup>4</sup> Read 'सम्राट्'.

<sup>5</sup> Read 'श्रुतः'.

<sup>6</sup> Read 'वर्णितविरुदो नानावर्ण'.

This verse consists of half a *śloka* and half an *dryd*.

<sup>7</sup> Read 'वैश्वेण'.

Read 'श्रीर्तिरीडिड्य'.

<sup>10</sup> Read 'माधित'.

<sup>11</sup> Read 'भाषे'.



- 102 मेरुंडी हरिमक्तिसुधा[नि]धिः । [३७\*] इत्यादिविरुदै[र्व]-  
 103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

*Fourth Plate; First Side.*

- 104 जनितांजलिबंधया । [३८\*] कांभोजभोजकाङ्गिकरहाटादि-  
 105 पार्थिवैः । प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः । [३९\*] सीयं नी-  
 106 तिजितादिभूपतितति[\*] सुचामशाखी सुधीसार्थानां भुजतेज-  
 107 सा स्ववशयन् 'कर्नाटसिंहासनं' । आ सेतोरपि चाङ्गिमा[द्रि] वि-  
 108 मतान् सङ्गत्य<sup>१</sup> शासनमुदा (i) सर्वोर्वी<sup>२</sup> प्रचकास्ति वेंकटपति-  
 109 श्रीदेवरायाग्रणीः । [४०\*] शक्तिनेत्रकळ्वेंदुगणिते शकवत्सरे ।  
 110 [३]वसंवत्सरे पुण्ये माशि<sup>३</sup> वैशाखनामनि । [४१\*] पत्ते [व]-  
 111 ऋत्ते पुण्यर्त्ते पुण्यायां 'हादसोतिथौ' । श्रीवेंकटेशपा-  
 112 दाजसंनिधौ श्रेयसां निधौ । [४२\*] श्रीमत्श्रीवत्स[ञ्च]गीत्रा-  
 113 य वरापस्तं वत्सचिणे । यशस्विने यजुशाखाध्यायिनेभी-  
 114 ष्टदाइने<sup>४</sup> । [४३\*] यजनादिमपटकर्मभजनात्पावनात्मने । नि-  
 115 त्यनैमित्तिकाचारनिर्मलस्वांततृत्तये । [४४\*] मृष्टाक्षदानसं-  
 116 'तुष्टिष्टाचारद्विजन्मने' । अष्टादशपुराणार्थहृष्टाश-  
 117 यसरोरुहे । [४५\*] अवताराय वा[स्त्री]केरंशाय च बृहत्स-<sup>५</sup>  
 118 ते[\*] । राजन्यास्थानरत्नाय रजिताशेषबंधवे । [४६\*] सूर्यदेवा-  
 119 [र्य]भट्टस्य पौत्रायामित[तेजसे]<sup>६</sup> । उर्पुटूरनंतभट्टपुत्रा-  
 120 <sup>१०</sup>व्यातियशस्विने । [४७\*] तिरुवेंगळ्नायार्थपौराणीकविप-<sup>११</sup>  
 121 क्षिते । पडवीडुमहाराज्ये पळुवूर्कोट्टे स्थितं । [४८\*] [अ]रग-<sup>१२</sup>  
 122 [अपर]दागिसीमालक्ष्मीविभूषणं । पेरितिमिरिना-

*Fourth Plate; Second Side.*

- 123 दुस्त्रं (i) कलवेपत्तुशोभितं । [४९\*] अरुगुवमहायामप्रा-  
 124 चीभागमुपायितं । संप्रोक्तसत्कूरपाडिदक्षिणस्यां<sup>१३</sup>  
 125 दिसि<sup>१४</sup> स्थितं । [५०\*] <sup>१५</sup>श्रीचातु[र]तत्रवाद्योस्तु पश्चिमा[शामुपायितं] [१\*]

<sup>१</sup> Read कर्नाट.

<sup>२</sup> Read सङ्गत्य.

<sup>३</sup> Read माशि.

<sup>४</sup> Read दायिने.

<sup>५</sup> Read सङ्गत्यते.

<sup>६</sup> Read तैजसे.

<sup>१०</sup> Read व्याति<sup>१०</sup>.

<sup>११</sup> Read पालेदक्षिणस्यां.

<sup>१२</sup> The fourth syllable is indistinct and may be meant for *rru*, *rpu*, *rahu* or *rmu*; read श्रीचातुसंबं.

<sup>१३</sup> Read पौराणिक.

<sup>१४</sup> Read दिसि.

<sup>१५</sup> Read अरुगुवपरद्वानि.



126. तिमिरियामराजस्य कौवेरी<sup>1</sup> दिशमाशृतं<sup>2</sup> । [५१\*] ज्वरहर्नि-  
 127 गसमुद्र(य)प्रतिनामसमन्वितं । विष्णापाकाख्यसुधा[मं]  
 128 शोभितं शोभनैर्गुणैः । [५२\*] सर्वमान्यं चतु[ः\*]सीमासहितं च सम-  
 129 तंतः<sup>3</sup> । निधनिक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३\*] अक्षिण्य[त\*]-  
 130 गामिसयुक्तं<sup>4</sup> यैकभोज्यं सभुक्क<sup>5</sup> । वापीकूपतटाकैश्च क-  
 131 चारामैश्च<sup>6</sup> सयुतं । [५४\*] पुत्रपौत्रादिभिर्भोज्यं क्रमादार्चद्रतारकं ।  
 132 दानाधमनविक्रीतियोष्यं विनिमयोद्धतं<sup>7</sup> । [५५\*] परीतः प्रयते<sup>8</sup> छि-  
 133 ग्धैः पुरोहितपुरोगमैः । विविधैर्विवुधैः[ः\*] <sup>9</sup>श्रीधरपथिकैरधिकै-  
 134 र्गिरा । [५६\*] <sup>10</sup>[स्थातानुकूलगोत्राभिसुधांशोर्महसां प्रभोः । शिवा]-  
 135 [दिवादिमूर्धन्यसिवश]स्त्राभिमानिनः<sup>11</sup> । [५७\*] महादेवमहीदे[वप्र]-  
 136 <sup>12</sup>तिष्ठानिरतस्य ह । बल्लाळरायभूपालमनोभीतिप्रदादनः<sup>13</sup> । [५८\*] विद्वज्<sup>14</sup>  
 137 <sup>15</sup>नहृदांभोजकुलाभ्युदयभास्ततः । <sup>16</sup>श्रीनेल्लटुरिवीराख्यक्षेत्रस्थान-  
 138 वतस्सदा । [५९\*] वीरप्यनायकस्त्रापपौत्रस्याभिचकषिणः<sup>17</sup> । धेलूरिवी-  
 139 मनृपतेः (i) पुत्रस्यातियशस्विनः [॥ ६०\*] श्रीमतो लिंगभूपाल<sup>18</sup> विज्रप्तिमनु-  
 140 पालयन् । श्री[वी]रवै[क\*]टपतिमहारायमहीपतिः । सहिरंश्चपयोधा-  
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१\*] विद्वान् वेंगळभट्टाख्यः (i) रामयाभिध-  
 सुरिणे । स-  
 142 भापतिवरायास्मै शिल्पिने कामया[य] च । [६२\*] दत्तवान् भागमेकं  
 तत्<sup>19</sup> भोगाष्ट-  
 143 कसमन्वितं । <sup>20</sup>शासनो[ब्धे]श्चन्द्रव्यनिमित्ताय [ह]योरपि ॥ [६३\*]

## Fifth Plate.

- 144 श्रीवेंकटपतिरायक्षितिपतिवर्यस्य कीर्तिधुर्य-  
 145 ख(र) । शासनमिदं सुधीज्जनकुवलयचंद्रस्य भूमहं-  
 146 द्रस्य । [६४\*] वेंकटपतिरायगिरा सरसमभाषीत्सभापतेः  
 147 पौत्रः । कामकीटिसुतो रामकवि[ः\*] शासनवाङ्मयं ।<sup>21</sup> [६५\*] श्री-  
 148 वेंकटपतिरायस्त्रापतिदेशेन कामयाचार्यः । गण-

<sup>1</sup> Read कौवेरी.<sup>2</sup> Read संयुक्तमेकं.<sup>3</sup> Read यीषितम्.<sup>4</sup> The bracketed passage in l. 134 f. is engraved on an erasure.<sup>5</sup> Read शिवशास्त्रं.<sup>6</sup> Read विद्वज्.<sup>7</sup> Read कर्षिणः.<sup>8</sup> Read नोलेखन.<sup>9</sup> Read मात्रितम्.<sup>10</sup> Read सभुक्कम्.<sup>11</sup> Read प्रयतेः.<sup>12</sup> Read तिष्ठ.<sup>13</sup> Read उदयोक्त.<sup>14</sup> Read भूपाल.<sup>15</sup> Compare p. 275, note 7.<sup>16</sup> Read समन्वितः.<sup>17</sup> Read कच्यारामैश्च संयुक्तम्.<sup>18</sup> Read वीर.<sup>19</sup> Read दायिनः.<sup>20</sup> Read दूरि.<sup>21</sup> Read तु (?).



- 149 पयतनय[\*] शा[स\*]नमलिखदि<sup>1</sup> वीरणानुजस्ताम् । [६६\*] दानपा-  
 150 लनयोर्मध्ये दाना[त्रे]योनूपालनं [1\*] दाना[त्\*] स्वर्गमवाप्नोति  
 151 पालनादच्युतं<sup>2</sup> पदं । [६७\*] स्वदत्ता[द्\*]दिगुणं पुष्पं परदत्तानुपा-  
 152 लनं । पर[द्\*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८\*] स्वदत्तां  
 153 परदत्तां वा यो हरेत् वसुंधरां । षष्टिं वर्षसहस्राणि<sup>3</sup>  
 154 विष्ठायां जा[य]ते क्रिमिः । [६९\*] ऐकैव<sup>4</sup> भगिनी लोके सर्वे[षा\*]मेव  
 भूयु-  
 155 जां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । [७०\*] सामान्यो-  
 [यं]  
 156 धर्मसेतुं<sup>5</sup> दृषाणां कालि कालि पालनीयो भवद्भिः [1\*] सर्वानितां<sup>6</sup>  
 157 [भ]ाविनः पा[रिर्वे]द्रान् [भू]यो [भूयो\*] याचते राम-  
 158 चंद्रः ॥ [७१\*]  
 159 श्रीर्वेकटेश<sup>7</sup> [॥\*]

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 Karhād 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 Ānandāśrama 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 Kaṅkām (ll. 62 and 65), situated in the district of Karahāṭa and belonging to the Kallī group of twelve (l. 61 f.), by Kṛishṇarāja (v. 24), who was also called Akālavarsha and Vallabha (l. 55), and who was Kṛishṇa III. of the Rāshṭrakūṭa family. The grantee was Gaganasīva (ll. 61 and 65), who was versed in all the *Sivasiddhāntas*. He was the pupil of Īśānasīva of Karahāṭa (l. 59 f.),—the modern Karhād;—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 Śaka year being 880 *past* (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:—“Śaka-Samvat 880 expired by the southern luni-solar system was Kālayukta, and the equivalent of the date is

<sup>1</sup> Read लिखदिदं.

<sup>2</sup> Read सदस्यादि.

<sup>3</sup> Read “नेतान्.

<sup>4</sup> Read दानाक्षेयो.

<sup>5</sup> Read ऐकैव.

<sup>6</sup> This word is engraved in large Telugu characters.

<sup>7</sup> Read दच्युतं.

<sup>8</sup> Read सेतुर्नृप/चां.



Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (viz. on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj—a conjunction at which the *tithi* is called *Vāruṇi*—is very auspicious,<sup>1</sup> 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 Dēōli near Wardhā 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 *Sātyaki-vargabhājā*, we have in the Karhād plates (v. 6) *tuṅga-yaśaḥ-prabhāvatā*. Still the reading of the Dēōli plates is not a mistake, and the family was regarded as belonging to the Sātyaki 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 Rāshṭra-kūṭas 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. Kṛishṇa I. was called Śabhatuṅga; Gōvinda III., Jagattuṅga; and Śarva or Amōghavarsha, Nṛpatuṅga. Then in the description of Dantidurga we have one verse more than in the Dēōli 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 Nṛpatuṅga or Amōghavarsha, who therein is represented, as in the Navasāri grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of Amōghavarsha, the Baddiga of the Khārēpāṭaṇ grant, the father of Kṛishṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dēōli plates ends with the coronation of Kṛishṇa III.; and all that he is therein represented to have done, he did while he was a *Kumāra*, or crown-prince, and *janak-ājñā-vatsa*, 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 Sahasrārjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrārjuna is the mythical hero to whom the Kalachuri rulers of Chēdi traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed Jamadagni, the father of Parashurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chēdi generally, or some of them at least particularly, were called by the name of Sahasrārjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrārjuna, therefore, conquered by our Kṛishṇa, must have been a ruler of Chēdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amōghavarsha, the father of Kṛishṇa, is in the Karhād plates represented to have married Kandakadēvi, the daughter of Yuvarāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn;<sup>2</sup> and it appears that Kṛishṇa himself married a lady from the same family. Who the particular prince conquered by Kṛishṇa III. was, it is difficult to say. The name Arjuna or

<sup>1</sup> "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subharyōga. In the former case the *tithi* is called *Mahādevrasi*, and in the latter *Mahāmahādevrasi*."

<sup>2</sup> *Ep. Ind.* Vol. II. p. 304.



Sahasrārjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Rāshtrakūṭas also do not occur therein. The following is a list of those princes :—

1. Kōkkala, whose daughter was married to Akālavārsha and was the mother of Jagattuṅga.
2. Rāpavīgraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kōkkala and therefore brother of the above.
4. Aṅgaṇadēva, his son, whose daughter Vijāmbā was married to Indra-Nityavarsha.
5. Yuvarāja, whose daughter Kandakadēvi was the wife, or one of the wives, of Amōghavarsha-Baddiga according to the Karḍā plates.
6. Sahasrārjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Rāpavīgraha, Arjuna and Aṅgaṇadēva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chēdi of the name of Rāpavīgraha, is shown by the following verse occurring in Jahlapa's *Sāktimuktāvalī*, attributed to Rājāsēkhara :—

नदीनां मेकलसुता नृपाणां रघुविग्रहः । कवीनां च सुरानन्दचेदिमण्डलमण्डनम् ॥

"Of rivers the Mēkalasutā (i.e. Narmadā), of kings Rāpavīgraha, and of poets Surānanda, are the ornaments of the country of Chēdi." Jagattuṅga's maternal uncle and father-in-law is called Saṅkaragaṇa in the Karḍā plates; but that is probably a mistake. The name Saṅkaragaṇa 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 Jagattuṅga. 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 Karḥād 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 Chōḷa race and placed its country under his own dependents, and that, having made the Chēranma, the Pāṇḍya and the Siṃhala his tributaries, he erected a triumphal column at Rāmēśvara (v. 35). The statement about the conquest of the Chōḷas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkunṅam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.<sup>1</sup> These inscriptions are dated in the seventeenth and nineteenth years of Kapparadēva, and he is there spoken of as the conqueror of Kaohchi (or Kāñchīpura) and Tañjai (identified with Tañjāpura or Tañjāvūr, i.e. Tanjore). This last was the capital of the Chōḷa princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,<sup>2</sup> and there are two more in South Arcot. Kapparadēva 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 Kanhara or Kanhāra. The very fact that so many inscriptions in the country governed by the Chōḷas 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 Dēḷḷi plates, Būtuga or Būtayya, the same as the Bhūtārya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Ātakūr<sup>3</sup> to have assisted Kannaradēva in destroying Rājāditya, the Chōḷa prince. But the conquest of the Chōḷa country was effected after Śaka-Samvat 862, the date of the Dēḷḷi grant, since it is not mentioned in it, and before Śaka-Samvat 880, the date of the Karḥād grant. As the destruction of Rājāditya is

<sup>1</sup> Above, Vol. III. pp. 282-85.

<sup>2</sup> Above, p. 81.

<sup>3</sup> *Ep. Ind.* Vol. II. p. 173.



alluded to in the Ātakūr 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 Krishnarāja'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, Gaṇḍamārtanḍa, Krishṇeśvara and others (ll. 57 to 59). The Mēlpāṭi where he was encamped for settling the southern provinces, must be Mēlpāḍi in the Chittūr tāluka of the district of North Arcot.<sup>1</sup> Whether there are now any temples at Mēlpāḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Rāshtrakūṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dēoli plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kaṅki some miles to the south-east of Karhād, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandūr, and on the west by a third called Āḍhī. The Kaṅkēm of the grant is therefore the modern Kaṅki; Pēndurēm, Pandūr; and Āḍhēm, Āḍhī. The river in the vicinity is, I am told, now called Agrapī; but the Krishṇavēṇā, which corresponds to the Prākṛit form Kanhavannā of the grant, is not far. Perhaps Vannā, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Krishṇā after its confluence with the Yerla. 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:—

1. Kallī.	5. Āḍhī.	9. Khaṭāv.
2. Kaṅki.	6. Salgar.	10. Nignūr.
3. Ājūra.	7. Bēkōṅki.	11. Pandrēgām (Pandūr?).
4. Sijūr.	8. Titūr.	12. Tāvel.

### TEXT.<sup>2</sup>

#### First Plate.

- 1 श्री<sup>3</sup> [॥\*] स जयति जगदुक्त्वप्रवेशप्रयनपरः करपल्लवी सुरारः । लसद-  
सुतपयःकणांकलक्ष्मीस्तनक-
- 2 लगाननलक्ष्मसंनिवेशः<sup>4</sup> ॥ [१\*] जयति [च] 'गिरिजाकपोलविम्बादधिगतपच-  
विचि[चित]ांभभित्तिः<sup>5</sup> । 'तपुरविज-
- 3 यिनः प्रियोपरोधावृतमद[न]ाभयदानशासनेव ॥ [२\*] श्रीमानस्ति नभस्तलै-  
कतिलकक्षैलोकनेचोत्सवी देवो
- 4 मन्मथवान्धवः<sup>6</sup> कुमुदिनीनाथः सुधादीधितिः । [नि]:श्रीवामरतर्पणार्थिततनु-  
प्रचीणतालंकते-

<sup>1</sup> Above, p. 140, and Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 155.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read लक्ष्म.

<sup>5</sup> Read विम्बा.

<sup>6</sup> Read 'वास.

<sup>7</sup> Read तपुर.

<sup>8</sup> Read दान्धवः.



- 5 यस्यांशः शिर[सा] 'गुणप्रियतया नूनं हृतः शम्भुना ॥ [३\*] तस्माद्विका-  
सनपरः कु[सुदाव]लीनान्दोषा-
- 6 श्वकारदलनः 'परिपूरितांशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः' प्रापत्तं<sup>१</sup>  
चितितले चितिपा-
- 7 लवंशः ॥ [४\*] अभवदतुलका[न्ति]स्तत्र [सु]क्तामणीनां गण इव यदुवंशो  
दुग्धसिन्धुयमाने । अधिग-
- 8 तहरिनीलप्रोक्तस[ञ्ज]ायकथीरशिथिलगुण[सं]गो भूषणं यो भुवीभूत् ॥ [५\*]  
उद्धृत्तदै[त्य]कु-
- 9 'लकन्दलशान्तिहेतुस्तत्रावतारमकरोत्पुरुषः पुराणः । तद्वंशजा जगति [तुं]गय-  
शः[प्र]-
- 10 भावास्तु[ग]ा इति [चि]तिभुजः प्रथिता<sup>२</sup> वभूवुः ॥ [६\*] चितितलतिल-  
कस्तदन्वये च चतरिपुदन्तिघटीजनिष्ट<sup>३</sup> र-
- 11 दृः । [त]मनु च सुतराद्रुकूटनाम्ना भुवि विदितोजनि राद्रुकूटवंशः ॥  
[७\*] तस्मादरातिवनिताकुचचारुहार-
- 12 नोहारभानुरुदगादिह दन्तिदुर्गाः । एकं चकार 'चतुरव्युपकण्ठसोम चेचं  
य एतदसिलांगलभि[ञ्ज]दुर्गाः ॥ [८\*]
- 13 सुस्त्रिधां घनपत्रसंचयकृत[च्छ]ायां मनोहारिणीमूढीदारफलां समाश्रितजन-  
शान्तिव्यपोहसमा<sup>४</sup> ।
- 14 यश्चालुक्ककुलालपालवल[य]ादुद्धृत्य<sup>५</sup> लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः<sup>६</sup> स्थिर-  
पदासक्तिं स्ववंशेकरोत् । [९\*]
- 15 तस्म[त्] [१\*] दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभ्रशुभैः ।  
यत्कारितेश्वरगृ-
- 16 हैर्वसुमत्य[नेक]केलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०\*] गोविन्दराज  
इति तस्य 'वभूव'<sup>७</sup> [न]ाम्ना सू-

*Second Plate; First Side.*

- 17 नुस्त्र [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरूपमे विनिवेश्य [स]म्य-  
[क्ष]ा[स]ाज्यमीश्वरपदं शिथिली-

<sup>१</sup> Read गुणप्रिय<sup>०</sup>.

<sup>२</sup> Read प्रावर्तत.

<sup>३</sup> Read प्रथिता वभूवुः.

<sup>४</sup> Read चतुरव्युप<sup>०</sup>.

<sup>५</sup> Read 'दाम्बुभिः'.

<sup>६</sup> Read परि<sup>०</sup>.

<sup>७</sup> कुल - is corrected by the engraver from कुला.

<sup>८</sup> दन्ति is corrected by the engraver from दान्ति.

<sup>९</sup> Read चामां.

<sup>१०</sup> Read वभूव.

<sup>११</sup> Read चद.

<sup>१२</sup> Read 'लवाच.



- 18 चकार ॥ [११\*] 'खे[त]तपतु[वि]तये[न्दु]वि[म्ब]लीलो[द]याद्रेः' कलिवल्ल-  
भाख्यात् । ततः कृतारातिमदेभभंगौ
- 19 जातो. जग[त्तु]गम्भगाधिराजः ॥ [१२\*] तस्मूनुरानतवृषो [नृ]पतुंगदेवः सो-  
भूत्स्वसैन्यभरभंगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्वमिव खर्व्वयितु<sup>१</sup> व्यधत्त  
॥ [१३\*] चालुक्खवंयं दहता<sup>२</sup> य-
- 21 दीय[प्र]तापवक्त्रेरभिलब्धजम्भा<sup>३</sup> । 'ब्रह्माण्डभाण्डोदर - - - - नाद्यापि विद्या-  
न्तिमुपैति श[ब्द]ः'<sup>४</sup> ॥ [१४\*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हतहटक्काटोद्धटशोमदो गौडानां विनयव्रतार्पणगुरुः  
सामुद्र(र)निद्राहरः ।
- 23 द्वारस्वांगकलिंगगांगमगधैरभ्यर्चिताद्भिरं सूनुस्मृतवाग्भवः परिवृढः श्रीकृष्ण-  
राजोभ[वत्] ॥ [१५\*]
- 24 अभू[ज्ज]म्बतुंग<sup>५</sup> इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांगः । 'अलक्षराज्यः स  
दिवं विनिन्ये दिव्या'<sup>६</sup>
- 25 गनाप्रार्थनयेव<sup>७</sup> धात्रा ॥ [१६\*] तद्वन्दनः क्षितिमपालयदि[न्द्र]राजो य-  
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्पुरैव मदनेन पिनाकपाणिकीपाग्निना निजतनुः क्षयते<sup>८</sup> स  
भस्म ॥ [१७\*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा<sup>९</sup> । राम इव रामणीयकमहानिधिर्हृशरथा-  
[ज्ज]ातः ॥ [१८\*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[द्भ]तस्य तस्यानुजो मनुजलोकललामभूतः ।  
राज्यं दधे मद[न]-<sup>१०</sup>
- 29 सौख्यपिलास[कन्दो]<sup>११</sup> गोविन्द[रा]ज इति विद्युतनामधेयः ॥ [१९\*]  
[सो]प्यंगनानयनपाशनिर्द्धु-<sup>१२</sup>
- 30 दिक्[क्ष]ार्ग्यसंगविमुखीकृतसर्व्वसत्त्व[ः] । [दीप](र)प्रकीपद्विषमप्रकृतिः<sup>१३</sup> अथांगः  
प्रापत्क्षयं

<sup>१</sup> Read 'पत्र; चितये' is corrected by the engraver from चिततये.

<sup>२</sup> Read विम्ब.

<sup>३</sup> Read खर्व्वयितुं.

<sup>४</sup> Read दहती.

<sup>५</sup> Read 'लब्ध.

<sup>६</sup> Read ब्रह्माण्ड.

<sup>७</sup> Read बन्दः.

<sup>८</sup> Read 'जगत्तु.

<sup>९</sup> Read अलक्ष.

<sup>१०</sup> Read दिव्याङ्गना.

<sup>११</sup> The न of नयेव is entered below the line.

<sup>१२</sup> Read क्षयते.

<sup>१३</sup> Read वल.

<sup>१४</sup> Read विलास.

<sup>१५</sup> Read वृ.

<sup>१६</sup> Read विषम.



- 31 सहजतेजसि जातवाद्ये ॥ [२०\*] साम[नै]रघ रहरा[ज्य]महिमालम्बार्थम-  
भ्यर्थितो<sup>१</sup> देवेनापि पि-
- 32 नाकिना हरिकुलोद्भा[सै]षितो<sup>२</sup> प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-  
त्सुंगात्मजीमो-

*Second Plate; Second Side.*

- 33 'ववाकपेयूषाधिरमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [२१\*] धर्मं मनुस्मर-  
कर्मणि कार्त्त[वी]-
- 34 यो वीर्यं 'वलिर्जनम[नो]हरणे दिलीपः [१\*] उच्चै[धिरन्त]नयशांसि हर-  
दपीत्यं वृषेषु नम-
- 35 च[रि]तो विनयेन [यो]भूत् । [२२\*] किमिव सुक[त]राशेर्ब[र्त्त]ते<sup>३</sup> तस्य  
चित्रं युधि रिपुभिर[शे]र्विर्वीक्षितो
- 36 भज्यमानैः । वियति निकटवर्त्तो यस्य जातः सहायः प्रचतहरिविरिद्धा-  
भ्यर्चित[व]न्द्यमै[लि]:<sup>४</sup> ॥ [२३\*]
- 37 श्रीकृष्णराजनृपतिस्तस्मात्परमेस्वरराजनि [सु]तः । यः शक्तिधरः स्वामी  
कुमा[र]भावेव्यभू[ङ्ग]-<sup>५</sup>
- 38 वने ॥ [२४\*] [र]ामहत[स]हस्रभुजो भुजद्वयाक[लि]तसमदरामेण (रामेण)  
। [जननीपत्नी]गुरुरपि
- 39 येन सह[स]र्जुनो [विजि]तः ॥ [२५\*] श्रीरहराज्यपुरवररक्षापरिष्ठां मदेन  
यस्याच्चां । विपुलां विलम्ब-
- 40 यन्तः स्वयमपत[न्] द्रोहिणीधस्तात् ॥ [२६\*] येन मधुकैटभाविं पुन-  
रुद्ध्यन्तो जनोपमर्दाय ।
- 41 श्रीवल्लभेन [नि]हतौ भुवि द[न्ति]गवप्युगौ दु[ष्टौ] ॥ [२७\*] र[क्ष]ाम-  
क्षवि[षट्ठ]मसुद[स्य] निहितेन योद्ध-
- 42 त सर्वायां । भूतार्यपु[ण्य]तरुणा वाटीमिव गंगपाटीक्ष ॥ [२८\*] परि-  
मलिताणिगपल्लवविपत्ति-
- 43 रासीव विस्मयस्वानं । विस्फुरति [य]थापापे शोषितविद्धेपिगांगौघे ।  
[२९\*] यस्य परुषेक्षिताखिल-
- 44 दक्षिणदिग्दुर्गविजयमाकर्ष्य । गलिता गूर्जरद्वयात्का[ल]जरचिचकूटाया ॥  
[३०\*] अनमन्ना पूर्वाप-

<sup>१</sup> Read 'लम्बाय'

<sup>२</sup> Read 'वलि'

<sup>३</sup> Read 'भावेव्यभू'

<sup>४</sup> Read 'सैषिणा.

<sup>५</sup> Read 'रामि'.

<sup>६</sup> Read 'वामि'

<sup>७</sup> Read 'मौलि:



[illegible][illegible]



34  
 36  
 38  
 40  
 42  
 44  
 46  
 48

[illegible]



- 45 रजलनिधिहिमशैलसिंहलदीपात् । [यं] जनकाज्ञा[वश]मपि मण्डलिनचण्ड-  
दण्डभयात् ॥ [३१\*] स्निग्ध[श्च]।  
46 मरुचा 'प्रलम्बभुजया पीनायतोरस्कया मूर्च्छा कीर्त्तिलताहितामृतवलेर्वृत्तेषु  
सत्वोद्भवैः ।  
47 ज्ञात्वा यं पुरुषोत्तमं भरसहं विश्वधराभ्युदृतौ शा[न्ते ध]।[स्त्रि] लयं  
गतः प्रशमिनामायः क-  
48 तार्थः पिता ॥ [३२\*] [वृ]त्ते वृत्तसुरांगने सरभसं दिव्यर्षिदत्ताश्रिवि<sup>१</sup>  
त्रीकान्तस्य नितान्त[तो]पितह-  
49 [रे] रा[ज्य]।भिषेकीकवे । 'यस्या[वहकरप्रहोष]मभवत्कम्पानुरागोदयाहिङ्गन्याः  
स्वसमर्पणा-

## Third Plate.

- 50 र्यमभवत्त[न्]।नुकूलप्रियाः ॥ [३३\*] लुप्ताः केपि निजस्त्रदाङ्गुलभृतः केचि-  
त्यतिष्ठापिताः केप्य[न्यी]न्यविभेदतो  
51 [वि]रलिताः केचित्तु • सं[ज्ञे]पिताः । येनात्पूर्वितशब्दतन्त्रपतिना<sup>२</sup> वर्णा  
इवीच्चावचां नीता [म]ण्डलिनी दशां सुमहत्तस्त्रि-  
52 हिं पद[स्ये]च्छता ॥ [३४\*] कृत्वा दक्षिणदिग्जयोद्यतधिया चौलान्वयो-  
न्मूलनं तद्धृमिं 'निजसूत्र्यभर्मापरितचेरन्मपा-  
53 ण्डादिकान् । येनो[च्चै]स्सह सिंहलिनं करदान्मण्डलाधीश्वरा[श्च]स्तः  
कीर्त्तिलताङ्कुरप्रतिकृतिस्तम्भश्च [रेमेश्वरे]<sup>३</sup> । [३५\*] [स च]  
54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीधवर्षदेवपादा[नु]ध्यातपरमभट्टारक-  
महाराजाधि-  
55 राजपर[मि]श्व[र]श्रीमदकालवर्षदेवः पृथ्वीवल्लभश्रीमद्वल्लभनरेन्द्रदेवः कुशली  
सर्वानेव यथासम्बध्य-<sup>४</sup>  
56 मानकाग्राद्वपतिविषय[प]तिग्रामकूटमहत्तरयुक्तकोपयुक्तकान्तमादिशत्यस्तु वः संवि-  
दितं यथा शक[नृ]पका-  
57 ल[१\*]तीत[सं]वत्सरयतेष्वष्टस्त्रि[शी]त्यधिकेषु कालयुक्तसंवत्सरान्तर्गतफ[१]लानुवहुल-  
च[यी]दक्षां<sup>५</sup> बुधे दक्षिणदि-  
58 [ङ्ग]ण्डलानि सत्ये[भ्यो] जीवनं कर्त्तुं<sup>६</sup> मंडलेश्वरसर्वस्वानि प्रतिघृहीतुं<sup>७</sup> काल-  
प्रियगण्डमार्त्तण्डकशेषश्वरा-

<sup>१</sup> Read प्रलम्ब.<sup>२</sup> Read 'शिवि.<sup>३</sup> Read यस्यावह.<sup>४</sup> Read शब्द.<sup>५</sup> Read वर्ग.<sup>६</sup> Read रामेश्वरे.<sup>७</sup> Read संवत्सर.<sup>८</sup> Read बहुलवर्षादक्षां बुधे.<sup>९</sup> The anusvara of कर्त्तुं runs into the पु which stands over it; read मण्डलेश्वर.<sup>१०</sup> 'घृहीतुं' is corrected by the engraver from 'मृहीतुं'.



- 59 द्यायतनानि निष्पादयितं मेल्पाटीसमावासितश्चीमद्विजयकटकेन मया कर-  
हाटीयवस्कुले-
- 60 [ख]रस्थानपतिकरंजखेटसंततिविनिर्गतेशानशिवाचार्यशिष्याय<sup>1</sup> महातपस्विने सक-  
लशि-
- 61 [व]सिष्ठान्तपारगाय गगनशिवाय(र) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(या)-  
सनाच्छादननिमित्तं कर-
- 62 <sup>2</sup>हाटविषयप्रतिवदकसिद्धादशकान्तर्गतः कंकेंनामा ग्रामः सवृचमालाकुलः  
सधान्यहिरण्यादेयः
- 63 सदण्डदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्राकंक्षमस्यो मया दत्तः ।  
यस्य पूर्वतः कन्दवद्वा
- 64 [नदी] [१\*] दक्षिणतः [पेंदु]रे । पश्चिमतः आटेनामा ग्रामः । उत्तरतः  
सैव कन्दवद्वा नदी [१\*] एवं चतुराघाटवि-
- 65 शुद्धं कंकेंसंज्ञकं ग्रामं गगनशिवस्य कृपतः कर्षयतो भुजतो भीजयतो  
वा न केनचिद्वाघातः का-
- 66 यः । यच्च करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥  
षष्टिवर्षस[ह]स्र[१\*]णि स्वर्गं तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता चा[तु]म[न्त]ा च तान्वे[व] नर[के] वसेत् ॥  
[३६\*] सा[म]ान्योयं धर्म[सेतु]र्नृपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[वं] भाविभः<sup>3</sup> पार्थिवे[न्द्र]ाभ्यूयो<sup>4</sup> भूयो याचते राम-  
भद्रः ॥ [३७\*] यो[स्वप्नेन] लिखितमिति [॥\*]

## 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 (Śiva) 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 (Pārvatī) 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 Śaṁbhva (Śiva)—verily on account of his love for excellent qualities.

<sup>1</sup> Read शिष्याय.<sup>2</sup> Read बह.<sup>3</sup> Read बह.<sup>4</sup> Read भाविनः.<sup>5</sup> Read भूयो.



(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.<sup>1</sup>

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—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;<sup>2</sup> 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 **Tuṅgas**.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshtrakūṭa** family became known in the world by the name of (*his*) son **Rāshtrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, 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 plucked out, from the surrounding water-basin in the shape of the **Chālukya** 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 **Krishnarāja**, protected this earth,—he who constructed temples of **Īṣvara** (**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 **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad<sup>3</sup> of white parasols, was born **Jagattuṅga**, 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 **Nripatuṅgadēva** who founded **Mānyakhēṭa**, 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 **Chālukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Krishnarāja**, 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 **Lāṭa**, who was the preceptor charging the **Gauḍas** with the vow of humility, who deprived the people on the sea-coast (**Sāmudra**) of their

<sup>1</sup> 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.

<sup>2</sup> The epithets *adhigata-harimāla-prāṇāṣa-vāgako-īrṭā* and *afithila-gaṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

<sup>3</sup> Compare above Vol. III. p. 17, note 5.—E. H.]



sleep, and whose command was honoured (*i.e.* obeyed) by the **Aṅga**, the **Kaliṅga**, the **Gāṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, 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 *pinḍaka*.

(V. 18.) From him was born **Amôghavarsha**,—as **Rāma** was from **Daśaratha**,—the greatness of whose power was shown by the breaking of a terrible bow,<sup>1</sup> as that of the other by the breaking of the bow of **Rudra**,<sup>2</sup> 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 **Gōvīndarāja**, 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,<sup>3</sup> and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amôghavarsha**, the son of **Jagattuṅga**, 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 **Raṭṭas**, and also prompted by the god (Śiva), the wielder of the *pinḍaka*, who desired the prosperity of the family of **Hari** (**Kṛishṇa**), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a **Manu**, in battle a **Kārtavīrya**, in valour a **Bali**, in attracting the hearts of men a **Dillpa**; 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** (**Viṣṇu**) and **Virūcha** (**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 **Paramēśvara** (Śiva), was born a son, the prosperous king **Kṛishṇarāja**, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was **Kumāra**, **Śaktidhara** and **Svāmin**.<sup>4</sup>

(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.* **Paraśurāma**) who, maddened as he was, was in his turn (*only verbally*) put down by him (*vis.* **Kṛishṇarāja**) by means of his two hands, he having held intoxicated young women (*rāmā*) with his two hands.<sup>5</sup>

<sup>1</sup> [This may refer to a war with the Chēra 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.]

<sup>2</sup> *Rudra-dhāner-bhāga* has two meanings.

<sup>3</sup> The epithet *dōṣa-prakōpa* etc. has two meanings, one physical and the other political. So also *tējas* in *sahaja-tējas* has to be taken in two meanings.

<sup>4</sup> These are three of the names of the god *Kārtikēya*. The words are to be interpreted also in their ordinary sense as above.

<sup>5</sup> *Bhūjadasy-dhālita* 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, **Śrīvallabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (the two demons) **Madhu** and **Kaiṭabha**, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapatī**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyāmalla**.

(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 **Pallava** (king) **Anniga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (by heat).<sup>1</sup>

(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 **Kālaṅjara** 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 **Viṣṇu**), 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** (**Viṣṇu**), 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.<sup>2</sup>

(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 **Chéranma**,<sup>3</sup> the **Pāṇḍya** and others, along with the **Sinhala**, his tributaries, he erected a high column at **Rāmēśvara**, which was the image (as it were) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the **Paramabhakṣāraka Mahārājādhirāja Paramēśvara**, the prosperous **Akalavarshadēva Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the **Paramabhakṣāraka Mahārājādhirāja Paramēśvara**, the prosperous **Amoghavarshadēva**,— being well, commands all the governors of districts and heads of

<sup>1</sup> There is a play here on the words *pratāpa*, *parimalita*, *Gāga* and *Pañasa*.

<sup>2</sup> The second half of this verse has a double meaning.

<sup>3</sup> [This seems to be a Sanskritised form of the Tamil] *Śéramāṣ*, 'the Chōra king.'— E. H.]



The Malayalam 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 Malayalam 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 *aintōla* (for *andōla*) (l. 9) and in *aiñ-kamndālar* (l. 11). Probably the engraver was only accustomed to Vaṭṭeḷuttu, but not well conversant with Malayalam. The Tamil rough *r* is used twice, while in all other cases the Vaṭṭeḷuttu form occurs. These are: *ru* in *peru* (l. 7) and *rā* in *pēṛ-āga* (l. 18). In the first case the *u* is added exactly as in modern Malayalam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the *ā* of *rā* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayalam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayalam forms, of which the following deserve to be noticed: *irundaruḷa* (l. 5) (for *irundaruḷa*), *aḷannu* (l. 12) (for *aḷandu*); *pāṇḍā* (l. 9) (for *pāṇḍai*), *kuḍa* (l. 10), *aḍima* (l. 11), *para* and *nira* (l. 12), *ṣakkara*, *eṇṇa*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viṭṭēḥāl* (l. 16) (for *viṭṭēḥāt*). *Kōyil-agam* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājaraḷa I.<sup>1</sup> the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilagam* means 'a royal palace' as in modern Malayalam. Of the words mentioned above, *pāṇḍai*, *kuḍai* and *parai* occur also in the Cochin plates.<sup>2</sup> The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayalam, suggests that the Kōṭṭayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *irukkumada* and *perumada*<sup>3</sup> occur in the latter. This again points to the same conclusion. The transitional form *eṇṇinra* (l. 13), which resembles the *ṣeyyinra* of the Cochin plates,<sup>4</sup> also deserves to be noted.

The inscription belongs to the reign of Vira-Rāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kēraḷa-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 Koṇṭūgūlūr, which is mentioned further on (l. 15),—conferred the title of Maṇigrāmam and certain honours and rights connected therewith on Iravikkorṇaḍ of Maḡōḍaiyarpaṭṭiṇam, who was also called Śēramāṇ-lōka-pperuñ-jeṭṭi.<sup>5</sup> 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 Koṇṭūgūlūr—and defines the limits within which his authority was to extend over Koṇṭūgūlūr. 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 Śēramāṇ-lōka-pperun-daṭṭāṇ, i.e. 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.<sup>7</sup> Dr. Burnell,<sup>8</sup> speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 2, text line 5 of the first section.

<sup>2</sup> Above, Vol. III. p. 68, text lines 9 and 10.

<sup>3</sup> *ibid.* p. 68, text line 14.

<sup>4</sup> *ibid.* p. 67.

<sup>5</sup> The name Iravikkorṇaḍ is evidently a vulgar form of the Tamil Iravikkorṇaḍ, which means 'the sun-king.' According to the rules of Tamil Grammar the *ḍ* of *korṇaḍ* would have to be doubled in this compound.

<sup>6</sup> Dr. Gundert has explained this name as 'the great merchant of the Chēramāṇ world.' The meaning of this curious title is probably 'the great merchant (jeṭṭi) of the world (which belongs to) the Chēra king.'

<sup>7</sup> From elaborate astronomical calculations Mr. Kookal Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal*, Vol. XXI. p. 39.

<sup>8</sup> *Ind. Ant.* Vol. I. p. 229.



native astronomer in Southern India ('K. Krishna Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,<sup>1</sup> this categorical assertion rests on the assumption that both the Kōttayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.<sup>2</sup> In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōttayam 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. Burnell's theory. As I have already remarked, the Vaṭṭeluttu characters of this grant appear to be 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 Vaṭṭeluttu 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*, *ā*, *ai*, *ka*, *gha*, *ṭa*, *ta*, 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<sup>3</sup> 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 *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,<sup>4</sup> resembles the corresponding symbol in the Tirunelli plates.<sup>5</sup> The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 266, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Samvat 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-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,<sup>6</sup> and with Jayasimha, the father of Ravivarman *alias* Kulāśekhara of the Arulāla-Perumāḷ and Rāṅganātha temple inscriptions.<sup>7</sup> As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava 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-Rāghava conferred the title of *Maṇigrāmam* on the merchant Iravikkorṇa. Similarly *Añjuvaṇṇam* was bestowed by the Cochin plates on the Jew Joseph Rabbān.<sup>8</sup> The old Malayālam work *Payyanūr Paṭṭōla*,<sup>9</sup> which Dr. Gundert considered 'the oldest specimen of Malayālam composition,' refers to *Añjuvaṇṇam* and *Maṇigrāmam*. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōttayam plates of Sthāpu Ravi both *Añjuvaṇṇam* and *Maṇigrāmam* are frequently mentioned.<sup>10</sup> 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 duty as they were collected

<sup>1</sup> *Ibid.* Vol. XX. p. 289.

<sup>2</sup> No. 275 of 1895 in Dr. Hultzsch's *Annual Report* for 1894-95.

<sup>3</sup> The *ai* of *Aiyapōḷi* in l. 4.

<sup>4</sup> Above, p. 146, note 2.

<sup>5</sup> Above, Vol. III. p. 67.

<sup>6</sup> *Ibid.* Vol. XXII. p. 139.

<sup>7</sup> *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

<sup>8</sup> Above, pp. 145 and 148.

<sup>9</sup> Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclvii.

<sup>10</sup> See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.



day by day"<sup>1</sup> 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 Añjuvannam and Mañigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Pattōla* it appears that Añjuvannam and Mañigrāmam were semi-independent trading corporations like the Vajāñjiyar who will be noticed below.<sup>2</sup> The epithet *setti* (merchant) given to Ravikkorray, the trade rights granted to him, and the sources of revenue thrown open to him as head of Mañigrāmam, 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 Añjuvannam and Mañigrāmam were, as was believed by Dr. Gundert and others,<sup>3</sup> Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell<sup>4</sup> that the plate of Vira-Rāghava created the principality of Mañigrāmam and the Cochin plates that of Añjuvannam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjuvannam and Mañigrāmam very often. The Cochin plates did not create Añjuvannam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Mañigrāmam, were bestowed at a later period on Ravikkorray. Therefore Añjuvannam and Mañigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorray was a Christian by religion. But his name and title give no clue in this direction,<sup>5</sup> and there is nothing Christian in the document except its possession by the present owners.

Ravikkorray was to have authority over Koṇṇūgūlūr, which is the present Koṇṇūhālūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpatṭiṇam. In Dr. Gundert's translation this place is spelt Mahōdēvarpatṭnam.<sup>6</sup> This has been further changed into Mahādēvarpatṭiṇam.<sup>7</sup> The Śaiva saint Sundaramūrti Nāyanār mentions in his *Dēvāraṃ* a place called Magōdai which was situated on the sea coast and not far from Tiruvañjaikkalam near Cranganore.<sup>8</sup> In an inscription of the Chōla king Rājādhirājādēva, Rājendra-Chōla, one of his predecessors, is said to have captured "Magōdai in the west."<sup>9</sup> In Śōkṇilār's *Periyapūrāṇam* Magōdai is identified with Koṇṇūgūlūr, the modern Koṇṇūhālūr, and said to belong to king Kōdai.<sup>10</sup> Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpatṭiṇam of the subjoined grant is identical with Koṇṇūgūlūr, because the

<sup>1</sup> *Añjuvannam-paṇam-ulgu Añjuvannam Mañikkirōmam ilacchichēru vaippaddavum*; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

<sup>2</sup> See p. 296, note 2.

<sup>3</sup> See the *Madras Journal*, Vol. XIII. Part I. p. 118, and Mr. Logan's *Malabar*, Vol. I. p. 111.

<sup>4</sup> *Ind. Ant.* Vol. III. p. 333 f.

<sup>5</sup> On this name Dr. Gundert first said: "Iravi Corttan must be a Nasrani 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. 146) 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 Mañigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Meneses' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Mañigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Ravikkorray "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

<sup>6</sup> *Madras Journal*, Vol. XIII. Part I. p. 118.

<sup>7</sup> Mr. Logan's *Malabar*, Vol. I. p. 205.

<sup>8</sup> *Kadalaṅgarai-mēṇ-Magōdaiy-anig-ār-pōṭil-Añjaikkalatt-appaṇē* in the hymn on Tiruvañjaikkalam.

<sup>9</sup> Dr. Hultzsch's *Annual Report* for 1894-95, p. 3.

<sup>10</sup> *Kōdaiyaraṭar Magōdai*; *Periyapūrāṇam*, Madras edition of 1870, p. 328, verse 4.



same place could not have been called Koṇṇūgūlūr in one part of the inscription and Magōdaiyarpatṭiṇam in another. Perhaps Magōdaiyarpatṭiṇam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magōdaiyarpatṭiṇam means 'the town of the great Chēra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahōdēvarpatṭiṇam or Mahādēvarpatṭiṇam.

At the end of the inscription the villagers of Śōgiram and Paṇṇiyūr are mentioned as witnesses to the grant. Śōgiram is identical with the modern Śukapuram in the Ponāni tāluka of the Malabar district,<sup>1</sup> which in its inscriptions is called Śōgiram (Nos. 208, 209, 210 and 211 of 1895). Paṇṇiyūr is identical with Panniyūr, another village in the Ponāni tāluka.<sup>2</sup> Śukapuram and Panniyūr are said to have been the original Nambūdiri settlements in Malabar.<sup>3</sup> Of the districts mentioned at the end of the grant, Vēṇāḍu is, as is well known, identical with Travancore. Ērāṇāḍu and Valluvanāḍu are the old names of the two tālukas Ernāḍ and Valluvanāḍ of the Malabar district. Vēṇāḍu, Ērāṇāḍu (an earlier form of Ērāṇāḍu) and Valluvanāḍu are also mentioned in the Cochin grant.<sup>4</sup> Dr. Gundert has identified Ōḍunāḍu with Ōṇāḍu whose capital was Kāyaṇḍulam.<sup>5</sup>

TEXT.<sup>6</sup>

## First Side.

- 1 Hari śrī Mahāgaṇapatē<sup>7</sup> [na]ma[h\*] [i]\* Śrī-pāpāla-narapati<sup>8</sup> [śrī]-Vira-Kōra-
- 2 la-śakravartti<sup>9</sup> ādiy-āyi mura-murāyō pala-nūṛāyiratt-ā[ṇ]ḍu
- 3 śēṅḡōl naḍattāyiniṇṇa śrī-Vira-Rāghava-śakrava[r\*]jttikku<sup>9</sup> tiruv-irā-
- 4 chyam<sup>10</sup> chellāyiniṇṇa Makarattu<sup>1</sup> Viyālam<sup>11</sup> Miṇa-nāyaru irubattoṇṇu
- 5 śēṇṇa Śa[ṇ]i Rōhaṇi-nā<sup>1</sup> peruṇ-gōyilagatt-irunṇaru<sup>1</sup> Magōdaiyarpatṭiṇa-
- 6 ttu Iravikorttapp-āya Śēramāp-lōka-pperuṇ-jettikku Manikkirāma-
- 7 patṭa[ṇ]-guḍuttōm [i]\* viḷāy-āḍeyum pavaṇa-ttāṅgam peru pēṇam kaḍut[t]a<sup>12</sup>
- 8 va[ḷ]iṇṇiyamu[m\*] vaḷaṇṇiyattil [ta]ṇi-chcheṭṭum muṇ-chchollum muṇ-ṇa-
- 9 ḍeyum paṇcha-vāḍyamum śamkhum pagal-viḷakkum pāvāḍayum aintōlamum<sup>13</sup>
- korra-
- 10 kkuḍayum vaḍuga-ppareyum idupaḍi-tōraṇamum nālu śē[r]ikkum taṇi-

## Second Side.

- 11 cheḥettum kuḍuttōm [i]\* vāṇiyaram aṇṇ-kammāḷareyum aḍima kuḍuttōm [i]\*
- 12 nagarattukku karttāv-āya Iraviko[r]ttanukku paṇa koṇḍ-aḷannu nira koṇ-
- 13 ḍu [t]ūkki nūl koṇḍu vāgi eṇṇiṇṇadilum eḍokkiṇṇadilum u[pa]-
- 14 ṇōḍu<sup>14</sup> śakkarayōḍu kasturiyōḍu<sup>15</sup> viḷakkeṇṇayōḍu idayil uḷḷāda eppēr-
- 15 [p]paṭṭaḍiṇum taragum aḍiṇ-aḍutta śuṅgamum kūḍa Koṇṇūgūlūr aḷivi-
- 16 yōḍu gōpurattōḍu viśēśhāl nālu taḷiyum taḷikk-aḍutta kirāmatṭōḍ-ida-
- 17 yil nir<sup>16</sup> mudal-āyi śēpp-ōḍu eḷuḍi kuḍuttōm [i]\* Śēramāp-lōka-pperuṇ-je-
- 18 tṭiy-āya Iravikorttanukku iṇṇa makkaḷ makkaḷkē vaḷi-vaḷiyē pēṇ-āga-kkuḍu-
- 19 ttōm<sup>17</sup> [i]\* id-aṇiyum Paṇṇiyūr-kkirāmamu[m\*] Śōgira-kkirāmamum aṇiya-
- kkuḍuttō[m] [i]\* Vē-

<sup>1</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

<sup>2</sup> *Ibid.* p. 251. The name of the village is here by mistake spelt 'Pannayūr.'

<sup>3</sup> Mr. Logan's *Malabar*, Vol. I. p. 120.

<sup>4</sup> *Idore*, Vol. III. p. 68.

<sup>5</sup> *Madras Journal*, Vol. XIII. Part I. p. 124.

<sup>6</sup> From ink-impressions prepared by myself in 1895.

<sup>7</sup> Read *gaṇapatayē*.

<sup>8</sup> Read *śāpāla*.

<sup>9</sup> Read *chakra*.

<sup>10</sup> Read *irḍiyam*.

<sup>11</sup> Read *Mina*.

<sup>12</sup> Read *kaḍattu*?

<sup>13</sup> Read *aintōlamum*.

<sup>14</sup> Read *appinōḍu*.

<sup>15</sup> Read *kasturiyōḍu*.

<sup>16</sup> Read *aṇṇ*.

<sup>17</sup> The *ē* of *tō* 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 **Mēlpāṭi** 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 **Kālapriya**, **Gaṇḍamārtanḍa**, **Kṛishṇēśvara**, etc., eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of **Phālguna** of the (cyclic) year **Kālayukta**,— I have granted the village named **Kaṅkēm**, one of the **Kalli** group of twelve (villages), situated in the district (*viśaya*) of **Karahāṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Sivasiddhāntas*, the pupil of the preceptor **Īśanaśiva**, who is the head of the establishment of **Valkalēśvara** in **Karahāṭa** and is an emigrant from the **Karañjakhēṭa** group (of villages),<sup>1</sup> for the purpose of providing seats and clothes to all ascetics, as promised on the **Kārttika** (i.e. the full-moon *tithi* of **Kārttika**),— (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 **Kanhavannā**; to the south, (the village of) **[Pēndu]rēm**; to the west, the village named **Āḍhēm**; to the north, that same river **Kanhavannā**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkēm**, 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.) "Rāmaḥadra 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 **Yō[ṣyagma]**.

#### No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

By V. VENKAYYA, 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 **Kōṭṭayam**, 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.<sup>2</sup> Mr. Kookel Keloo Nair also attempted a version of the grant.<sup>3</sup> 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.

<sup>1</sup> [Or perhaps— 'a descendant of the (spiritual) lineage of (the *maṭha* at) Karañjakhēṭa.'— E. H.]

<sup>2</sup> *Madras Journal of Literature and Science*, Vol. XVII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

<sup>3</sup> *Madras Journal*, Vol. XXI. pp. 35 to 38.



Two alphabets are employed in the grant, viz. Malayālam and Vaṭṭeḷuttu. The Vaṭṭeḷuttu 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 Vaṭṭeḷuttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jaṭilavarman<sup>1</sup> and the small stone inscription which I have published from a photograph along with those plates.<sup>2</sup> To the second class belong the Tirunelli plates of Bhāskara Ravivarman<sup>3</sup> and the Cochin plates of the same king.<sup>4</sup> The Kōṭṭayam plates of Sthānu Ravi<sup>5</sup> contain both of these two varieties of the Vaṭṭeḷuttu 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*, *ā*, *u*, *i*, *ṣ* and *r*. If we could ascertain why the last two sides of the Kōṭṭayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeḷuttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeḷuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeḷuttu letter has not yet been found in any other inscription. This is the *ṣ* of *Ērāṇḍu* (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 Vaṭṭeḷuttu 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:—

Lines 1 and 2. From *Hari* of line 1 to *yi* of *āḍiy-āyi* in line 2.

L. 3. *īrī-Vīra-Rāghava-takravattī*.

L. 3 f. *tiruv-irāchyam chellā*°.

L. 5. *hāni* of *Rōhāni*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayālam.

L. 9. *pañcha-vādyamum saṅkham pagal-viḷakkam*, and *aiṇṭōlamum*.

L. 11. *aiṇ-kammāḷareyūm aḍima kuḍuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḍa* of *koṇḍ-aḷannu*.

L. 14. *śakkarayō*°, *kasturiyō*°, *viḷakkennayōḍu*, and *iḍayil*.

L. 16. *viśēśāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pḍ* of *pēṇ-āḍa* and *°ṇa-kkuḍuttō*°.

L. 20 f. *chandr-āḍikshyaka*°, and *ndḷekku kuḍuttōm*.

L. 22. *Nambi Oḍaḍaya*, *kaiy-e*°, and *°ttu*.

<sup>1</sup> *Ind. Ant.* Vol. XXII. p. 70.

<sup>2</sup> *ibid.* Vol. XX. p. 290.

<sup>3</sup> *ibid.* p. 67.

<sup>4</sup> Above, Vol. III. Plate opposite p. 72.

<sup>5</sup> A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōḍal Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō-Tiṇṇu-Iravikkuttay*. We have to analyse the compound *Iravikkuttay* not as *Iravi* and *Kuttay* (i.e. Gupta), but as *Iravikku* (the dative of *Iravi*) and *tay*, 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 dative 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 *Kuttay*, the *tadbhava* or the Sanskrit *Gupta*, was the word that followed *Iravi*.



- 20 nāḍum Ōḍunāḍum-aṛiya-kkaḍ[ā]ttōm [i\*] Ēṛanāḍum Valluvanāḍum-aṛiya-kku[ḍu]ttōm [i\*] [Chandr].  
 21 <sup>1</sup>ā[d]ikshyaka[=u]lla nālekku kuḍuttōm [i\*] ivarga[=aṛiya] sepp-eḍ[=e]ludiya  
 Śēramāṇ-lōka-pp[e]ṛun-[d]aṭ-  
 22 ṭaṇ Nambī Chaḍeyan [k]aiy-e[uttu] [i\*]

## TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (the *nakṣatra*) Rōhini, a Saturday after the expiration of the twenty-first (day) of the solar month Mīna (of the year during which) Jupiter (was) in Makara, while the glorious Virāṅghava-Chakravartin, — (of the race) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Virāṅghava-Chakravartin, — was ruling prosperously ;—

(L. 5.) While (we were) pleased to reside in the great palace, we conferred the title of Maṇigrāmam on Iravikorttaṇ aliaś Śēramāṇ-lōka-pperuṇ-jētti of Maḡōdaiyarpaṭṭiṇam.

(L. 7.) We (also) gave (him) (the right of) festive clothing, house pillars, the income that accrues, the export trade (f),<sup>2</sup> monopoly of trade, (the right of) proclamation, forerunners, the five musical instruments,<sup>3</sup> 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 (śrī).

(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,<sup>4</sup> — having (caused it to be) written on a copper-plate, — to Iravikorttaṇ, who is the lord of the city, the brokerage on (articles) that may be measured with the para, weighed by the balance or measured with the tape, that may

<sup>1</sup> Read *ddiḡyargal*. The secondary form of *d* of *ddikshya*, which ought to have been engraved after *adra* at the end of the previous line, is inscribed at the beginning of this line.

<sup>2</sup> The exact meaning of the word *vaṣaṇṇiyam* (or *vaṣaṇṇiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayalam Dictionary*, *vaṣaṇṇiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *vaṣaṇṇiyam* by 'curved sword (or dagger).' The word *vaṣaṇṇiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sacerdotes of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *vaṣaṇṇiyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Taluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *vaṣaṇṇiyar*. In his *Mysoor Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (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-balaṇṇi* rights.' In the second (No. 55) they are called 'balaṇṇiyas,' and are said to follow the *balaṇṇi dharma*. The title *maṣigāra* is prefixed to the names of four of the merchants (*jeṭṭi*) who, at the time of the inscription, were members of the guild. This name *maṣigāra* is probably connected with the *Maṇigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *vira-balaṇṇi 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 Kanarese *balaṇṇiya* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *vaṣaṇṇiyam*, *vaṣaṇṇiyar*, *balaṇṇi*, *balaṇṇi*, *balaṇṇiyas* and *balija* are cognate and derived from the Sanskrit *vaṣij*. Accordingly *vaṣaṇṇiyam* probably means here 'trade.' *Kaḍattu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu vaṣaṇṇiyam* would mean 'export trade.'

<sup>3</sup> The expression *paṇḍa-rāḍya* confirms the correctness of the explanation of the frequent title *paṇḍa-rāḍya* by 'the sounds of five musical instruments'; see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

<sup>4</sup> Dr. Gundert has translated the phrase *śrī mudal-dyi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *śrī-mudal-pāra*, 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 Koṭuṅgūlūr and the gate (*gōpura*),—chiefly between the four temples (*taṭi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śēramāṅ-lōka-ppēruṅ-jēṭṭi *alias* Iravikorttan 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 Paṅṇiyūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēṇāḍu and Ōḍūṇāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ēṇāṇāḍu and Valluvanaḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śēramāṅ-lōka-ppērun-daṭṭāṅ Nambi Śaḍēyan, 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 estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well, known as Dādā Harir's Well.<sup>1</sup> 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 Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Samvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausa (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).<sup>2</sup> 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, 896 [19th March 1490]." As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijri year corresponding to Samvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note: "The date is incorrect. In Vikrama-Samvat 1556 expired = Śāka-Samvat 1421 expired,<sup>3</sup> the 13th *tithi* of the bright half of Pausa 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 *tithi* of the dark half ended 11 h. 41 m. after mean sunrise."

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sultān Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

<sup>1</sup> For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 232.

<sup>2</sup> For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

<sup>3</sup> "Prasartamāsa is also used with expired years."



863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāi Ḥarir 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<sup>1</sup> calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Ḥarir, the royal [slave], the nurse."<sup>2</sup> Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Ḥarir's Well. The overseer was a Musalmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāi Ḥarir caused a well to be built in the Gūjara country, in the village of Ḥarirpur, north-east of Aḥmadābād, at a cost of 3,29,000 (*Maḥmūdīs*), 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 *Maḥmūdī*, the standard silver coin of that period. The following note on the *Maḥmūdīs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Maḥmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *bāzārs* of Gujarāt, 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 *السلطان الاعظم ناصر الدنيا والدين ابو الفتح* and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words *محمد شاه السلطان*, with marginal readings varying according to the mint.

"As to the value of the *Maḥmūdī* 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 *Maḥmūdīs*;" the lightest is but 33 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.<sup>3</sup> Early writers on India gave widely different values of the *Maḥmūdī*, 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 Sultān Maḥmūd (Baiqara) might with reason have been called a *Maḥmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon."

#### TEXT.<sup>4</sup>

- 1 नमः सृष्टिकर्त्रे । नमोऽर्पां पतये तुभ्यं सर्वजीवनह- (i)
- 2 पित्रे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [ii\*] १ [ii\*]
- 3 जयति जगन्नयननी कुण्डिलिनी नामतः परा श-

<sup>1</sup> *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

<sup>2</sup> *Ibid.* Vol. IV. p. 367.

<sup>3</sup> [I possess an undated specimen weighing 90 grains.—E. H.]

<sup>4</sup> From an inked estampage, and from the original.

<sup>5</sup> Metre : Anushtubh.

<sup>6</sup> Metre : Āryā.

<sup>7</sup> Read कुण्डिलिनी.



- 4 क्तिः । सुरनरवन्दितचरणा वापीरूपात्मना सततं । २ [॥\*]  
 5 नमामि<sup>1</sup> विश्वकर्माणं सकलाभीष्टदायकं । कृपातो  
 6 यस्य सर्वे स्तुः कर्तुं<sup>2</sup> कर्म कर्तुं चमा नराः ॥ ३ [॥\*] स्वस्ति श्री  
 [॥\*]  
 7 गूर्जरधरिणा श्रीमदहिम्नदावादनगर पातुसा-  
 8 हश्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-  
 9 वाधिकारिणी वाईश्रीहरीरनाम्नी श्रीनगरादीशान-  
 10 दिगात्रितहरीरपुरमध्ये चतुर्दिगायातानिकतुषा- (1)  
 11 कुलमनुष्यपशुपक्षिहृन्नादिचतुर(र)शीतिलक्षजी-  
 12 वीपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-  
 13 के १४२१ प्रवत्समाने पौषशुदि १३ सोमे वापी कार-  
 14 यामास ॥ यस्यामगाधामृतपानीयराशिमवली-  
 15 क्त्वा चरीरदधिनिवासमकरोदिव । सा स्वेदजाड-  
 16 जोद्धिजरायुजपोषणार्थं माचंद्रार्क स्मिरा भू-  
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्वं [॥\*]  
 18 'महमूदमहोपालमन्त्रिमुख्या प्रतापिनी । धर्मार्थिनी हरीरा-  
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥\*] चतुष्पथे चरन्नाहचतुर्दिगज-  
 20 नसंकुले [॥\*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥\*]  
 21 दुर्म्माणि पुष्पानारामान् शतशश्च जलाशयान् । पदे  
 22 पदे[॥\*]सत्राणि धनिनः संति शोभनाः । ३ [॥\*] महाधनव्य-  
 23 यं कृत्व[॥\*] विश्वोपकृतिहेतवे । वाईश्रीहरीरनाम्नी वा-  
 24 'पीमियमचीकरत् ॥ ४ [॥\*] वापीनिर्माणेऽधिकारी' परमेश्वराज्ञा-  
 25 पालक मलिक श्रीविहामद । तथा गजधर वैश्व सूच० वीरा त-  
 26 'याज्ञाकर सू० देवा श्रीगिरणा' महं सायाभा तथा महं वीरा [॥\*]

## TRANSLATION.

(Line 1.) Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water<sup>10</sup> !  
 Obeisance to thee, O Varuṇa ! Obeisance to (thee), the witness of charitable deeds<sup>11</sup> !

<sup>1</sup> Metre : Anuṣṭubh.

<sup>2</sup> Cancel this word.

<sup>3</sup> Read 'चार्यमा'.

<sup>4</sup> Metre of verses 1-4 : Anuṣṭubh.

<sup>5</sup> Read वापीनिर्माणं.

<sup>6</sup> Read 'पीमिनाम'.

<sup>7</sup> Read निर्माणे.

<sup>8</sup> The letter व is engraved over another, erased letter.

<sup>9</sup> The *gi* of *Girand* was engraved at a lower level than the other letters in the same line, because the letter *ka* of *Bhādmada* in the preceding line was in its way.

<sup>10</sup> [This meaning of *jitava* fits Varuṇa's nature better than the usual one.— E. H.]

<sup>11</sup> [This epithet alludes to the libations of water, which accompany gifts.— E. H.]



(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, Kuṇḍalini<sup>1</sup> 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 Aḥmadābād, in the victorious reign of the Pādshāh, the thrice glorious Maḥmūd,— the general superintendent at the door of the king's harem, Bāi Śrī-Ḥarir by name, caused a well to be built, in order to please God, in Ḥarirpur, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* 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 Saṃvat 1558 (and) in the current Śāka year 1421, on the 13th (*tiṭhi*) of the bright (*fortnight*) of Pausa, 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.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king Maḥmūd, Ḥarir 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) Bāi Śrī-Ḥarir 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-Bihāmad;<sup>2</sup> also the *gajadhara*, the Vaiśya *sūtra*[*dhāra*]<sup>3</sup> Virā; also the servant, *śū*[*tradhāra*] Dēvā; Śrī-Giraṇā; Maḥan[?] Sāyā; also Maḥan[?] Virā.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS THIRTY-SECOND YEAR [A.D. 1053].

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

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gōdāvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch'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

<sup>1</sup> [According to the dictionaries, Kuṇḍalin is a name of Varuṇa, and Kuṇḍalini the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of Varuṇa.— E. H.]

<sup>2</sup> [This name is derived from the Persian *بیه آمد*— E. H.]

<sup>3</sup> *Sūtra* in line 25 and *śū* in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian *گج* 'a yard.'



rims, and the writing, in consequence, is well preserved throughout.<sup>1</sup> The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultzsch. The ring is  $\frac{1}{4}$ " thick and  $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is  $2\frac{1}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanāśmaka* 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-goad, 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 *śatdrājya-chāhādai*, or insignia of universal sovereignty, of the Eastern Chālukyas.<sup>2</sup>—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),<sup>3</sup> and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten 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 Rājārāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. 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  $\frac{1}{4}$ ".—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.<sup>4</sup> The Sanskrit portion contains 28 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 imprecatory 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 Rājārāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.<sup>5</sup> 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,<sup>6</sup> but line 77 contains an epithet of the donee,

<sup>1</sup> 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 15, my text may be relied on as correct.

<sup>2</sup> See line 27 of the text of the present inscription.

<sup>3</sup> 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 Rājārāja I.

<sup>4</sup> 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 Sastri.

<sup>5</sup> 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.

<sup>6</sup> The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *puri-āpi*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *ana* with the Ablative case, in verse 10, also, can hardly be called correct. *Māhi* for *maṣi*, in line 48, and *śāyā* for *śāyā*, in line 60, are unusual, but correct.



*ashtādaiśvadhārāṇa-chakravartin*, which I cannot find elsewhere and am unable to explain.<sup>1</sup>—In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Rībhuka*), l. 7; *gh* instead of *h* in *siṅghāsana*, l. 26, and *Jayasiṅgha*, ll. 35 and 37; and *s* instead of *ś* in *aśvā-dāsur*, l. 3, and *asva*, l. 10; that *t* is (correctly) doubled in *antarvātnt*, l. 22, and *dh* in *nō-dhhyarddha*, l. 40; and that the word *sāmbrājya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king *Rājarājadēva* [I.], otherwise called *Vishṇuvardhana*, 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 *Korummeli* plates of the same king, and in lines 1-46 of the *Chellūr* plates of *Vīra-Chōḍadēva*.<sup>2</sup> And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the *Korummeli* plates, that *Rājarāja-Vishṇuvardhana*, 'the crest-jewel of the *Chālukyas*,' was the son of his immediate predecessor *Vimalāditya* and his wife *Kundavādēvi*, 'the goddess of fortune of the family of the Sun' (meaning the *Chōḍa* family), and record the date of his coronation, which is given in identical terms in the *Korummeli* plates, and has been shown<sup>3</sup> to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious *Mahārājādhirāja Vishṇuvardhana*, the supreme lord of kings, the *Paramabhaṭṭāraka*, the devout worshipper of *Mahēśvara* (*Śiva*), he who is most devoted to religion,<sup>4</sup> the glorious *Rājarājadēva*, having called together the cultivators, headed by the *Rāshṭrakūṣas*, dwelling in the *Bendēruṇaḍimi-vishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauvārika* and *Pradhāna*:—

"Be it known to you! In<sup>5</sup> the *Hārīta gōtra* there was a distinguished *Āpastamba Brāhmaṇa*, *Kaṇchena*, a *Sōma-yāga* sacrificer (l. 69). His son was *Kaṇchenārya*, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) *Akalaṅkāśāṅkana*, known by the name of *Śauchaūjanēya*, 'a Hanumat in purity' (l. 73). To him his wife *Sāmekāmbā* bore a son, *Nārāyaṇa*, who, on account of his skill in composing poetry in the *Sanskṛita*, *Karṇāṭa*, *Prākṛita*, *Paiśāchika* and *Āndhra* languages,<sup>7</sup> is renowned as *Kavirājasēkhara*, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called *Kavibhavaṛāṅkuśa*, 'the adamantine elephant-goat of poets' (l. 76). To this *Nanni-Nārāyaṇa*,<sup>8</sup> who is endowed with qualities that are extolled

<sup>1</sup> With *ashtādaiśvadhārāṇa* I would compare the phrases *aṣṭādāśa vijjāttāḍanai*, 'the eighteen branches of knowledge,' and *aṣṭādāśa sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

<sup>2</sup> I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 433 ff.—In line 5 of the 'present inscription the names of *Puru* and *Janamājaya* have been omitted by an oversight of the writer (just as the name of *Sahōtra* is omitted in line 10 of the *Chellūr* plates), and the reading *tad-amaśō* in line 39 is clearly a mistake for *tat-tamajō*. In line 45 our inscription states that *Rāja-Bhīma*, besides expelling *Yoddhamalla* from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

<sup>3</sup> See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 131, No. 110.

<sup>4</sup> Since the word *brāhmaṇa* also is synonymous with *brāhmaṇa*, the word *paramabrahmaṇya* also means 'one who is most devoted (or kind) to *Brāhmaṇas*'; see the *Mahābhāṣya* on *Pāṇini*, v. 1, 7.

<sup>5</sup> i.e. 'the counsellor (or counsellors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers)'. In the *Chellūr* plates of *Vīra-Chōḍadēva*, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

<sup>6</sup> Of verses 21-26 I consider it sufficient to give an abstract of the contents.

<sup>7</sup> Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 302; also *Ep. Car.* Part I. p. 50, l. 10 from the bottom.

<sup>8</sup> According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nammi* means 'love, affection, attachment.'—[Compare the *śīrasas Nanniya-Gaṅga* and *Nannisaṃdṛa*; above, Vol. III. pp. 183 and 268.—R. H.]



by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashtādai-deadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūṇḍi in your *vishaya*, having constituted it an *agrahāra* (l. 79).

"The boundaries of this (village are):— In the east the boundary (is) in the middle of the *Koṇḍiyagunṭa* (tank) in a pit on the margins of the fields of this village and of *Billemapeddapūṇḍi*. In the south-east the boundary (is) the meeting-point<sup>1</sup> of the margins of the fields of this village and of *Billemapeddapūṇḍi* and of *Nerapula*. In the south the boundary (is) a *rēva* (tree) (surrounded) by palmyra 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 *Maḍakuriti*. In the north-west the boundary (is) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of *Maḍakuriti* and of *Billemapeddapūṇḍi*. In the north the boundary (is) the bank of a river on the margins of the fields of this village and of *Billemapeddapūṇḍi*. In the north-east the boundary (is) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of *Billemapeddapūṇḍi*" (l. 88).

'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 benedictive and imprecatory verses*].

'The *Āṅgapti*<sup>2</sup> of this (grant) is (the ?) *Kaṭakādhirāja*; the author of the verses is *Nanniyabhaṭṭa*;<sup>3</sup> (and) the writer is *Gaṇḍāchārya* (l. 92).

'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 Nandamapūṇḍi belonged, *Beṇḍ-ēṛulu-naḍimi-vishaya*, means, as Dr. Hultzsch informs me, 'the two-rivers-middle-district,' and is thus the Telugu equivalent of *Sindhuyugmāntara-dēśa*, which is mentioned in lines 66-67 of the *Piṭhāpuram* inscription of *Prithivīvara* (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 *Mārgaśīrsha* of Śaka-Samvat 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.<sup>4</sup>

#### TEXT.<sup>5</sup>

##### First Plate.

1 ❀ ॐ श्री-धाम्नाय पुण्योत्तमस्य महतो नारायणस्य प्रबोध-  
पांकरुहद-बा[भू]वा

<sup>1</sup> See above, p. 96, note 4.

<sup>2</sup> i.e. 'the executor' (*dātaka*). On *Kaṭakādhirāja*, which seems to be the title of an official, see the note on the text.

<sup>3</sup> [This person is perhaps identical with *Nanniyabhaṭṭa*, the first Telugu translator of the *Mahābhārata*, whose patron was *Rājarāja* of *Rājamahēndri*; see my *Annual Report for 1895-96*, p. 6 f.—E. H.]

<sup>4</sup> The full-moon *tithi* ended 13h. after mean sunrise, and the eclipse, therefore, was visible in India.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Metre: *Śārdūlavikrīḍita*. The Korumelli plates of *Rājarāja I.* (*Ind. Ant.* Vol. XIV. p. 50) commence with the same verses 1 and 2.



- 2 jagatas=erashtā Svaya[m\*]bhūsa=tatah | jajūṣe mānasa-sūnur-Atrir-iti yaq-tasmān-munēr-Atritas-Sōmō vām[sa].
- 3 karas=sudh-āmsu(su)r=udita<sup>1</sup> Śrikam[ba-chūḍāmanih | (||) [1\*] <sup>2</sup>Tasm[ā\*]d=āsīt-Sudhāsūtēr-Bbudhō budha-utas=tatah | jātaḥ.
- 4 Purūravā nāma chakravartī sa-vikramah | (||) [2\*] Tasm[ā\*]d=Āyur-Āyushō Nahushah | Nahushād-Yayāti-chakrava-
- 5 rti vāmśa-kartā<sup>3</sup> Tatah Pr[ā\*]chisāh [1\*] Pr[ā\*]chisāt=Sainyayāti[h 1\*] Sainyayātēr-Hayapatih<sup>4</sup>-Haya-
- 6 patēs-Sā[rva]bhaumah | Sārvabhaumā-Jayasēnah | Jayasēnān-Mahābhaumah | Mahābhaumā-
- 7 d=Aisānakah [1\*] Aisānakāt=Krōdhānanah [1\*] Krōdhānanād=Dēvakih | Dēvakē<sup>5</sup> Richukah | Richukād-Rikshakah [1\*] Rī-
- 8 kshakān=Mativarah<sup>6</sup> satrāyōga-yāji Samavatinadi-nāthah | Tatah Kārtiyā(tyā)yanah | Kārtiyā(tyā)yanān=Nilah [1\*]
- 9 Nilād=Dushyantah | Tat-sutah | Āryyā | <sup>7</sup>Gaṅgā-Yamunā-tirē yad-avichehinnam nikhāya yūpān=kramasah | kri-
- 10 tvā tat=śva(sva)mēdhān-nāma Mahākarmma-Bharata iti yō=labhataḥ(ta) | (||) [3\*] Tatō Bharatād-Bhūmanyuh | Bhūmanyōs-Suhōtrah [1\*]
- 11 Su[hō]trād=Dhasti | Hastinō Virōchanah | Virōchanād=Ajamilah | Ajamilāt-Samvaranah | Samvara[n\*]sya

*Second Plate; First Side.*

- 12 Tapana-sutāyās=Tapatyās=cha Sudhanvā | Sudhanvanah Par[ī]kshit | Parikshitō Bhimasēnah | Bhimasēnāt=Pradi-
- 13 panah | Pradipānās=Chantanuh<sup>8</sup> [1\*] Śāntanūr-Vvichitraviryayāh [1\*] Vichitraviryāt=Pāṇḍurājah || <sup>9</sup>Putrās=tasya cha Dha-
- 14 rmmaja-Bhīm-Ā[r]jjuna-Nakula-Sahadēvāh [1\*] pañchēndriyavat pañcha syur-vishaya-grāhipas=tatra || [4\*] Vṛttam |
- 15 <sup>10</sup>[Yē]n=ādāhi vijitya Kā(khā)ṇḍava-maṭhō gāṇḍivīnā Vajriṇam yuddhē Pāśupat-āstram=A[m]dhaka-ripōs=ch-ālābhi Dai-
- 16 [tyā]n=bahū[n]<sup>11</sup>Indr-ārdhāsauam=adhyarōhi jayinā yat=Kālikōy-ādikān=hatvā svairam=akāri
- 17 [vām]śa-vipina-chchō(chchhō)daḥ Kurūp[ā]m vibhōh | (||) [5\*] tatō=rjjanād=Abhimanyuh | Abhimanyō[h\*] Parikshit [1\*]
- 18 Parikshitō Janamējayah | Janamējayā[=] Kshēmukah | Kshēmukān=Naravāhanah | Naravā-
- 19 hanā[s=Cha]tānikah<sup>12</sup> | Śātānikād=Udayanah || Tatah param tat-prabhṛtishv-avichchi(chchhi)na-santānēshv=Ayōdhyā-simhā-

<sup>1</sup> According to the *Vyāsa-Likṣāś*, *śisurya* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

<sup>2</sup> Metre: Ślōka (Anushtubh).

<sup>3</sup> Here the names of Puru and Janamējaya are omitted; the Korumelli plates of Rājārāja I., ll. 5 and 6 have: *tataḥ Puru=iti chakravartī | tatō Janamējaya=śamēdha-tritayasya kartt[ā\*] tataḥ Prachisāh*.

<sup>4</sup> Read *pati* 1.

<sup>5</sup> Read *kēr=Rikshakah | Rikshakād*.

<sup>6</sup> Read *curah tatrāyāga*.

<sup>7</sup> Metre: Āryāgiti; the same verse in the Korumelli plates, ll. 9-11. Compare also above, p. 231, verse 4.

<sup>8</sup> Read *mch=Śantanuh*.

<sup>9</sup> Metre: Upagiti; the Korumelli plates, l. 14, have the word *āryyā*, 'an Āryā verse,' before this verse.

<sup>10</sup> Metre: Sārdūlavikṛitā; the same verse in the Korumelli plates, ll. 15-17.

<sup>11</sup> Read *śakās | Indr*.

<sup>12</sup> Read *mch=Śatā*.



- 20 san-āśinēshv-ēkā[dnā]shashṭi-chakravarttiṣṭu gatēshu tad-varṇasyō **Vijayādityō**  
 nāma rājā vijigishayā **Dakshi-**  
 21 [pā]patham ga[tvā] **Trilōchana-Pallavam**-adhikshipya daiva-durihayā lōk-  
 āntaram-agamat [i\*] Tasmin-sa[m\*]kulē pu-  
 22 [rōhi]tēna sārddham-a[ntarvattni] tasya mahādēvi **Mudivēmu-nām-āgrahāram-**  
 upagamyā tad-vāstavyēna

*Second Plate; Second Side.*

- 23 **Vishṇubhaṭṭa-sōmayājīnā** duhitti(tri)-nirvīśēsham-abbirakahitā satī **Vishṇu-**  
 varddhanan-nāma prasūya [i\*] tasya cha ka-  
 24 mārakasya **Mānavyasagōtra-Hāritiputra-dvipaksha-gōtra-kram-ōchitāni** karm[m\*]oi  
 kārayitvā tam-avarddhat [i\*] Sa cha mā-  
 25 [trā vidi]ta-vṛttāntas-san-nirggatya **Chalukya-girau** Nandām bhagavatīm  
 Gaurim-ārādhyā Kumāra-Nārāyaṇa-Mātrigaṇa-sacitta[rppya]<sup>3</sup>  
 26 [ēv]tātapatr-aikaśamkha-paṇchamahāśa[da . p ā l i k ā [ t a \* ] n a - p r a t i ḍ h a k k ā -  
 varāhalāmcha(chha)na-piṇcha-kunta-siṅgha(hā)sana-  
 27 makarātōraṇa-kanaka-daṇḍa-Gaṅgā-Yamunā-ā[ś]dīni svakula-kram-āgatāni  
 [ni\*]kshiptān-iva tat-sāmbrā.<sup>4</sup>  
 28 jya-ubi[hnā]ni samādāya **Kaṇamba-Gaṅgā-dī-bhūmipān-nirjitya** **Sētu-Narmadā-**  
 madhyam sārddha-  
 29 sapta-lakṣam **Dakṣiṇāpatham** pālayam-śa [i(II)] Ślōkam(kāh) | \*Tasy-  
 āśid-Vijayādityō **Vishṇu-**  
 30 varddhanā-bhūpatēh [i\*] **Pallav-ānva-jāyā** mahādēvyās-cha nandanah [i(II)]  
 [6\*] Tat-sutaḥ **Polakēśi-vallabhaḥ** [i\*] Tat-putrah  
 31 **Kirttivarmma** [i\*] Tasya tanayah | Svasti [i\*] Śrīmataḥ sakala-bhuvana-  
 samsthāyamāna-Mānavyasagōtrān[ā] **H-**  
 32 ritiputrānām **Kauśiki-varaprasāda-lābha-rājya**nām **Mātrigaṇa-paripālitanām**  
 Sv[ā\*]mi-Mahāsēna-[pā]-  
 33 dānudyātānām bhagavan-Nārāyaṇa-prasāda-samāsādita-vara-varāhalāmcha(chha)n-  
 ēkshaṇa-kshaṇa-vaśīkṛit-ārā[ti]-

*Third Plate; First Side.*

- 34 maṇḍalānām-nāvamōdh-āvabhṛita(tha)śaśa-pavitrikṛita-vapushām **Chālukyanām**  
 kulam-alamkarishṇōs-Batyāśra-  
 35 ya-vallabhēndrasya bhrātā **Kubja-Vishṇuvarddhanō**-shtādaśa varshāni **Vēngi-**  
 dēśam-apālayat<sup>7</sup> | tad-ātmaḥ **Jayasīngha(ha)-**  
 36 vallabha[h]<sup>8</sup> trayastrimśatam | tad-anaḥ-**Ēndrarājas**-sapta dināni | tat-sutō  
**Vishṇuvarddhanō** nava<sup>9</sup> ||(I) tat-sa(sa)pur-Mmathgi-Yu-  
 37 varājah paṇchavimśatim | tat-putrō **Jayasīngha(ha)-vallabhas**-trayōdaśa |  
 tad-avarajah **Kokki(kki)liś-cha**(p)śaśa [i\*] tasya  
 38 jyēshthō bhrātā **Vishṇuvarddhanas**-tan-uchchātya ssa(sa)ptatrimśatam | tat-  
 putrō **Vijayāditya-bhaṭṭarakō**-sht[ā\*]dā

<sup>1</sup> According to Pāṇini, iv. 1. 32, *anantatni* (not *anantat*) is the proper feminine form in the classical language; the *t* is doubled by Pāṇini, viii. 4. 47.

<sup>2</sup> This sign of punctuation should have been omitted.

<sup>3</sup> Read *saṁkṣā*.

<sup>4</sup> Read *piṇchāka*, or *piṇchāka*.

<sup>5</sup> Read *śāśra*.

<sup>6</sup> Metre: Ślōka (Anuṣṭubh); the same verse is in the Korumelli plates, II. 30-31.

<sup>7</sup> The *akṣara* *ta* was originally omitted, and is inserted below the line.

<sup>8</sup> Read *vallabhas*.

<sup>9</sup> After this the word *śāśra* has been omitted.



- 39 śa | tad-anujō<sup>1</sup> Vishṇuvarddhanash=shaṭṭrimśataḥ | tat-sūnur-Vijayāditya-  
Narēndramṇigārājāś=ch=śaṣṭ[ā]-  
40 chatvāriṃśataḥ | tat-sutaḥ Kali-Vishṇuvarddhanō-ddhyardha-varshaḥ  
tat-antō Gunaga-Vijayāditya-  
41 ś=chatuśchatvāriṃśataḥ | tad-bhrātur-Vvikramāditya-bhūpatē=tanayaś=Chālukya-  
Bhi(bhi)mas=triṃśataḥ | tat-sutaḥ Kolla-  
42 b[i]gaṇḍa-Vijayāditya[h\*] śhap=māsān [i\*] tat-sūnur-Ammarājas=sapta  
varsh[ā\*]ṇi | tat-sutaḥ Vijayādityaḥ b[ā]-  
43 lam=uchchātya Tāḍapō māsam=ēkaḥ | tam jivā yudhi Chālukya-Bhima-  
tanayō Vikramāditya ēkāda-  
44 śa māsān | <sup>2</sup>tat-Tāḍaparāja-sutō Yuddhamallaḥ ssa(sa)pta varshāṇi | Tam<sup>3</sup>  
Yuddhamallam pariṇṛitya<sup>4</sup> dē-

*Third Plate; Second Side.*

- 45 śāt=piśhṭv=ētarēśhām=api śātravānām(ṇām)<sup>5</sup> [i\*] kshām=Ammarāj-ānuja-  
Rāja-Bhīmō bhimas=samā dvādaśa rakshati sma || [7\*]  
46 <sup>6</sup>Tat-sūnur=vvinat-ārātir-Ammarājō nrip-āgrāṇi | pañchaviṃśati-varshāṇi  
Vemgi-bhuvam-apālayat || 8\*<sup>7</sup> Dvaimātu-  
47 rō=mma-nripatē[r]=Ddāna-nripō Rāja-Bhima-nripa-tanayaḥ [i\*] vidyā-kalāpa-  
chaturāḥ | <sup>8</sup>chaturanta-dharām=aśāt=samās=ti-  
48 sraḥ |(||) [9\*] Ana<sup>9</sup> Dānārṇna(rṇa)vādd(d)=śāid=daiva-duśchēṣṭayā  
tataḥ [i\*] saptaviṃśati-varshāṇi Vemgi-mahir-anāyi(ya)kā || [10\*]  
49 <sup>10</sup>Atr-ā[nta\*]rō Dāna-narēndra-sūna śri-Śaktivarmma Surarāt-sadharṇm[ā\*] [i\*]  
yaś=śaurya-śaktyā vinihatya  
50 śatrūn=sa dvādaś=ābdān=samarakshad=u[r]vvin || [11\*] <sup>11</sup>Tatas=tad-anujō  
virō Vimalāditya-bhūpatiḥ [i\*] ma-  
51 himaṇḍala-sāmājya-prājya-lakshmiḥ mud=ādadhāt |(||) [12\*] Tējō<sup>12</sup> yadiyam=  
akhila-kshitipāla-mauli-mālasy-abhā-  
52 d=amala-ratna-ruchi-cheḥchalēna [i\*] pāti sma sapta sa samās=sakalān=  
dharitriḥ bhima-pratāpa-mahitō birud[ā\*]mka-bhīmaḥ |(||) [13\*]  
53 <sup>13</sup>Tasm[ā\*]d=Vimalādityād=Ravikula-lakshmyāś=cha Kumdava-mahadēyyāḥ<sup>14</sup> [i\*]  
nija-guṇa-vaśikṛit-ākṣhila-rājanyō Rājarāja-vibhur=a-

<sup>1</sup> Read *tat-tanujō*.

<sup>2</sup> Read *tatas=Tā\**.

<sup>3</sup> Metre: Indravajrā. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anuṣṭubh verse; but the second half of it is corrupt.

<sup>4</sup> This word is used here in an unusual sense.

<sup>5</sup> According to Pāṇini, ll. 3, 56, the verb *piśh*, in the sense of *āśīd*, governs the Genitive case.

<sup>6</sup> Metre: Ślōka (Anuṣṭubh). The Korumelli plates have no verse corresponding to this.

<sup>7</sup> Metre: Giti. The Korumelli plates, ll. 47-48, instead of this, have an Anuṣṭubh verse.

<sup>8</sup> Read *turāś=chata*.

<sup>9</sup> Metre: Ślōka (Anuṣṭubh); one would have expected *ana Dāndrpatam*. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ param patim labdhum=anurūpam=andiyi(ya)kā*  
*saptaviṃśati-varshāṇi chachār-āca tapaḥ kshamā* |

<sup>10</sup> Metre: Indravajrā. The Korumelli plates, ll. 49-52, have three Anuṣṭubh verses here, but their wording does not resemble the wording of this verse.

<sup>11</sup> Metre: Ślōka (Anuṣṭubh). Compare the Anuṣṭubh verse in the Korumelli plates, ll. 52-53.

<sup>12</sup> Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudas* ending in *dāndala* and *dauradala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

<sup>13</sup> Metre: Giti. Compare this verse in ll. 63-65 of the Korumelli plates.

<sup>14</sup> Read *Kumārā-dēyyāḥ*.



- 54 jani || [14\*] <sup>1</sup>Yas-Sô mavamśa-tilakaḥ Śaka-vatsarēṣhu vēd-āmburāṣi-nidhi-  
varttiṣhu Simha-gē-rkkō | kṛishṇa-dvitiya-divas-Ôtta-  
55 rabhadrikāyām vārē Gurōr-vvaṇijī lagna-varē-bhishiktaḥ || [15\*] Imdrō<sup>2</sup>  
yathā divam-ud[ā]ra-yasas-tāth-ōrvim<sup>3</sup> śauryyēṇa

*Fourth Plate; First Side.*

- 56 śa[śva]d=akhilām=abhirakshitum yaḥ | śrī-Vishṇuvarddhana-nṛipō makuṭam  
parārdḍhyaṁ mū[r\*]dhn=ādadhān=maṇi-mayūkha-vi-  
57 bhāsit-śśam || [16\*] Saṁrakṣati<sup>4</sup> kṣhiti-talam kṣhapit-ārivargg[ē] mā[r]ggēṇa  
yēna<sup>5</sup> naya-śālini Mānavēna [i\*] prītāḥ  
58 prajā [nija-pavi]tra-charitra-tōyāḥ prakṣhālayanti kali-kāla-kalamka-pamkaḥ(kam) ||  
[17\*] <sup>6</sup>Sannaggēṇa<sup>7</sup> kulam kal-[ā]gama-  
59 [pa]rijñānēna [kurva?]n=dhiyam dīn-ānātha-jan-ā[r]tthit-ā[r]ttha-nivaha-tyāgēna  
lakṣmīm sti(sthi)rām [i\*] sām̐pūrn(rṇ)-āmala-chandrikā-  
60 [viśa]day[ā] kīrtiyā jagad-gīṭayā yō dik-chakram=alamkarōti sutarām Chālukya-  
chūḍāmaṇiḥ || [18\*] Yasya<sup>8</sup> sph[ā]ra-bhuj[ā]-  
61 kṛipāṇa-dalit-ārātibha-kurmbhaasthala-prōnmukt-āmala-vṛitta-maṁkṛika-chayas=  
saṁgrāma-ranḡ-āntarē [i\*] dhattē vi[ra]-  
62 rasa-kriy-ābhinayana-prastāvanā-lakṣitām vīraśrī-ra[hi]t-ām̐jali-pravīśarat-pushp-  
ōpahāra-śrī-  
63 yaḥ(yam) || [19\*] <sup>9</sup>Pitrōr-vvamśa-gurū babhūvatur=alam yasya spu(sphu)rat-  
tējas[au] Sūryyā-Chandramasan nirasta-tamas[au]  
64 [dē]van jagach-chakṣuṣhi | dāṁshtrā-kōṭi-samuddhrit-ākhila-mahi-chakram  
mahat kīṛṇayā Viṣhṇōr=ādivarāha-rūpam-a-  
65 bhavad=yach-chhāsā(sa)nē lām̐chhanam || [20\*] Sa sarvvalōkāśraya śrī-  
Vishṇuvarddhana-mahārājādhirājō rāja-paramēśvaraḥ para-  
66 mahatārakaḥ ||<sup>10</sup> paramamāhēśvaraḥ paramabrahmayāḥ śrī-Rājarājādēvō  
Reṇḍērulunaḍimi-vishaya-nivā-  
67 sinō rāshṭrakūṭa-pramukhān kuṭumbinaḥ sam[ā\*]hu(hū)ya māṁtri-purōhita-  
sēnāpati-hai(yu)varāja-daṁv[ā\*]rika-  
68 pradhāna-samakṣham-iṭtham=ājñāpayati yathā || <sup>11</sup>Hārīta-gōtrē Hari-mūrttir-  
Āpastambha(ba)-dvija-śrēṣṭha-vibhu-

*Fourth Plate; Second Side.*

- 69 r=vvinltaḥ | sadā purōḍāsa-pavitra-vaktrō vidvān-abhūt=Kamchena-sōmaytī ||  
[21\*] Tasya<sup>12</sup> śrīmā-

<sup>1</sup> Metre of verses 15-17: Vasantatilakā. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yō rakṣitum vasumatā*.

<sup>2</sup> Compare the verse in ll. 67-68 of the Korumelli plates.

<sup>3</sup> Read *-gaśśa-dātā*.

<sup>4</sup> Compare the verse in ll. 68-69 of the Korumelli plates.

<sup>5</sup> Read *yatra* (for *yasmā*), which we actually have in the corresponding verse of the Korumelli plates.

<sup>6</sup> Metre of verses 18-20: Śārdūlavikṛīḍita. The fame (*śrī*) 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 Āṁgachhī plate of Vīgrahapāla III., *Ind. Ant.* Vol. XXI, p. 100, ll. 17-18).

<sup>7</sup> Read *saṁ-mārggēṇa* (?).

<sup>8</sup> 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 Kulōttuṅga-Chōḍaḍēva II., *Ind. Ant.* Vol. XIV, p. 57.

<sup>9</sup> The same verse we have in ll. 72-75 of the Korumelli plates.

<sup>10</sup> This sign of punctuation should have been omitted.

<sup>11</sup> Metre: Upajāti.

<sup>12</sup> Metre: Mandākrātā.



- 70 n himakara-kara-prasphurat-kirtti-râsér-âsît-sûnnh sakala-vidushâm=amchitah  
Kamchenâ-
- 71 [r]yyah | yam manyatê Yamam=ari-gaṇāh kâma-dhânur kav-imdrāh  
kriḍ-ârāmam parama-suhridō [j]-
- 72 vitam bahndhu-varggāh [(||) [23\*] <sup>1</sup>Tasy=âtma-jō mahâtma samajani  
Śō(śau)chāmjanēya iti viditah [1\*] prajñā-jita-Vāhaspa-
- 73 tir=Akalakāśamkan-āmātyah || [23\*] Tasya cha sudharmma-patnyā guṇa-  
sālīnyās=cha Sāmekāmbāyāh [1\*] abha-
- 74 [va]d=anu[shṭhi]ta-jagad-upakaraṇō Nārāyaṇas=tanayah [(||) [24\*] Yah  
Samskrita-Karṇā(rṇā)ta-Prākṛita-Paisāchi-
- 75 k-Âmdhra-bhāshāsu | Kavirâjâsêkhara iti prathitah sukavitva-vibhavēna ||  
[25\*] <sup>2</sup>Kavin=manishālava-
- 76 durvvidagdhan=manōharābhīr=nnija-sūktibhīr=yyah | kurvann=agarvân=paṭubhi[r]=  
bbihartih(riti) Kavibhava-jrāhkuśa-nā-
- 77 ma sāritham || [26\*] Tasmai sakala-jagad-abhinna-guṇa-śā[li\*]nō Sarasvatī-  
karṇā(rṇā)vataṇsāy=âshṭādâś-âvadhārāṇa-chakra-
- 78 varttinō Nanni-Nārāyaṇāya bhavad-vishayē Nandamapūṇḍī-nāma-grāmō=  
grabhārīkritya sōmagra-
- 79 hapa-nimittē dhārā-pūrvvakam=asmābhis=sarvvakara-<sup>3</sup>parihārēṇa dattam=iti<sup>4</sup>  
viditam=astu vah [(||) Asya simā-
- 80 nah [(||\*) Pūrvvatah iyy-ūriyūm Billemapeddapūṇḍiyūm bola-garusuna  
pallamuna Koṇḍiyagumṭa

## Fifth Plate.

- 81 naḍuma simā || Âgnēyatah iyy-ūriyūm Billemapeddapūṇḍiyu Nerapulayūm  
bola-garu-
- 82 suna muyyalikuṭra simā || Dakshinatah iyy-ūriyu Nerapulayūm bola-  
garusuna tādla rē-
- 83 va simā | Nairitya(ta)taḥ iyy-ūriyu Nerapulayu Mumdamunayūm bola-  
garusuna muyyaliku-
- 84 tra simā | Pāschimatah iyy-ūriyu Mumdamunayu Maḍakuritiyūm bola-  
garusuna muyyali-
- 85 kuṭra simā | Vāyavyatah iyy-ūriyu Maḍakuritiyūm Billemapeddapūṇḍiyūm  
bola-garusuna
- 86 muyyalikuṭruna golla-rēva simā | Uttaratah iyy-ūriyūm  
Billemapeddapu(pū)ṇḍiyūm bola-garu-
- 87 suna [yē]ruva gaḍḍaya simā | Aisānya(na)taḥ iyy-ūriyu  
Billemapeddapūṇḍiyūm bola-garu-
- 88 aa(su)na marri-tōḍi tāṭiy-odda chinṭaya simā || Asy-ōpari na kēnachid=  
bādhā karaṇyā [1\*] Yah ka-
- 89 rōti sa pamcha-mahāpātaka-yuktō bhavati [(||\*) Tathā ch=ōktaṁ bhagavatā  
Vyāsēna | <sup>5</sup>Sva dattām para-dattām vā yō
- 90 harēta vasundharām [1\*] ahaṣṭim varsha-sahaarāpi vishṭhāyā[m] jāyatē  
krimih [(||) [27\*] Bahubhir=vvasudhā dattā bahu-
- 91 bhiś=ch=ânupālītā [1\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam=  
[28\*] iti<sup>6</sup> [(||\*) Âjñaptir=asya

<sup>1</sup> Metro of verses 23-25: Āryā.<sup>2</sup> Metro: Upajāti.<sup>3</sup> The akshara ka was originally omitted, and has been inserted afterwards.<sup>4</sup> Read datta iti.<sup>5</sup> Metro of verses 27 and 28: Śōka (Anushtobh).<sup>6</sup> After this there is an ornamental symbol which may be meant for the akshara iri.



- 92 Kaṭakādharaṇa<sup>1</sup> kāvyānām karttā Nanniyabhaṭṭō lēkhakō Gaṇḍāchāryyaḥ ||  
Dvātrimsattamē vija-  
93 yaśjya-varaḥ[ē] vārddha[mā\*]nē kṛitam-idaṁ śāśanaḥ(nam) 1(1) ☉

# No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

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

## A.— Dēogaḍh pillar inscription of Bhōjadēva of Kansuj : [Vikrama-]Sāhvāt 919

In *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph 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 Dēogaḍh, in Central India;<sup>2</sup> 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' 2½" 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 *sāhvāt* in line 6,<sup>3</sup> 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 *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vṛihaspati-dīnna*, 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 *paribhujyamāke*, the writer probably meant to write *-paribhujyamānake* (instead of *-paribhujyamānē*). As regards orthography, the letter *b* is denoted by the sign for *v* in *Vṛihaspati*, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-dōda*, l. 10; the dental sibilant is used instead of the palatal in *Aśvayuja*, l. 6; and *t* is doubled before *r* in *-nakshatṛē*, l. 8.

The inscription records that, in the reign of the *Paramabhaṭṭāraka Mahārājadhīrāja Paramēśvara*, the glorious Bhōjadēva, while Luachohhagira was possessed (or governed) by the *Mahāśamanta* or great feudatory Vishpurama,<sup>4</sup> to whom the five *maḥāśabdas* 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 Luachohhagira), by Dēva, a disciple of the *Āchārya* Kamaladēva; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month *Aśvayuja* (or *Āśvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gōśāhika*<sup>5</sup> Vajragagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

<sup>1</sup> Read *dhirdja* and compare the similar terms *kaṭakardja*, *kaṭakaddhā* and *kaṭakā* of cognate inscriptions; *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>2</sup> *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

<sup>3</sup> The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph; it is essentially the sign for *t* which is used, e.g., in the word *amśchayot* in line 7 of the *Kudārkōt* inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

<sup>4</sup> This name, the reading of which appears to me certain, I have not found elsewhere.

<sup>5</sup> According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gōśāhikas* are the members of the *Pañcā* or committee entrusted with the management of religious endowments; compare also *Ind. Ant.* Vol. XI. p. 338, last 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,<sup>1</sup> the date corresponds, for the *Chaitradī* Vikrama year 919 expired, which was Śaka-Samvat 784 expired, to Thursday, the 10th September A.D. 862, when the 14th *tithī* of the bright half of Āśvina ended 22 h. 47 m., and the *nakṣatra* was Uttarabhadrapadā, 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 dates<sup>2</sup> which we possess for the reign of Bhōjadēva of Kanauj, and the only one that admits of exact verification.

Luachchhagira, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dōḡgaḍh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandēlla Kirtivarman,<sup>3</sup> the place (or the fort of it) is called Kirtigiridurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

TEXT.<sup>4</sup>

- 1 [Om<sup>5</sup>] [||\*] Paramabhaddāra[ka\*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-  
 2 jadēva-mahīpravaraddhamāna<sup>6</sup>-kālyānavijayarājyē [†]  
 3 tat-pradatta-pañchamahāśābda-mahāśāmantā-śrī-[Vi]śhp[ū]-  
 4 [ra]ma-paribhujamā[k]ṣ<sup>8</sup> Luachchhagirē śrī-Śāntyāyata[na]-  
 5 [sa]n[nidhē śrī-Kamaladēvachārya-śāhyēna śrī-Dēvēna kārā-  
 6 [pi]tām idam stambham<sup>9</sup> || Samvat<sup>10</sup> 919 Asva(śva)yuja-śukla-  
 7 pakṣa-chaturdaśyām Vri(bri)haspati-dinēna<sup>11</sup> Uttarabhadrapa-  
 8 d[ā]-nakṣatrē<sup>12</sup> idam stambham samāptam-iti || ☉ || Vājra-  
 9 gagākēna<sup>13</sup> gōṣāthika-bhūtēna<sup>14</sup> idam stambham ghaṭitam-iti || ☉ ||  
 10 [Śa]kakāl-[ābda]-saptasatāni<sup>15</sup> chaturāśīty-adhikāni 784 [||]

## B.—Rōhtāsgaḍh rock inscription of Pratāpa; Vikrama-Samvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rōhtāsgaḍh, 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.*

<sup>1</sup> See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

<sup>2</sup> For the two other dates, of [Vikrama-]Samvat 932 and [Harsha-]Samvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 238.

<sup>4</sup> From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

<sup>5</sup> This apparently was expressed by a symbol, but the greater part of it is broken away.

<sup>6</sup> The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Silyadōṅī inscription (*Ep. Ind.* Vol. I. p. 178, ll. 1 and 4), of his successor Mahipāla in the Asmī Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Silyadōṅī inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Pehovā (Pehoa) inscription of the reign of Bhōjadēva, on the other hand, has a *māhīpravaraddhamāna* (*ibid.* p. 186, l. 1).

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is *mad* or more probably *madakṣ* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

<sup>9</sup> Read *kāritōgyam stambhāḥ*.

<sup>10</sup> Read *samvat*.

<sup>11</sup> For the use of the instrumental case (to explain which we might supply *sahitāyām* or *samyutāyām*, agreeing with *chaturdaśyām*) compare *Sōmadēvā* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinā-śītara*.

<sup>12</sup> Read *trēnyam stambhāḥ samāpta iti*.

<sup>13</sup> The second *akṣara* of this word is clearly *akṣhī* in the impression. Here again the published photograph differs altogether from the original.

<sup>14</sup> Read *-bhūtēna-śyam stambhō ghaṭita iti*.

<sup>15</sup> Read *chaturāśīty-*.



1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.<sup>1</sup> 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 1½". 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 *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of Sāhasāṅka (i.e. Vikramāditya<sup>2</sup>) bore the number made up of 9, the chief munis (7),<sup>3</sup> and the lords of the days (12), i.e. in Vikrama-Samvat 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 Pratāpa was whitening (*dhavalayati*<sup>4</sup>) the earth with the great fame of having in mere sport cut up the Yavanas (or Muhammadans),—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 *Kārttikādi* Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tithi* of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The 'king' Pratāpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpiliya Nāyaka or Mahāndyaka Pratāpādhaṇḍa, whose well-known Tārāchandi rock inscription is dated in Vikrama-Samvat 1225;<sup>5</sup> of whom there is another short inscription of the same year,<sup>6</sup> recording the construction of a road by him, at 'Phulwariya';<sup>7</sup> and whose name is given, with a date which I would read Samvat 1214 Jyāishṭha-vadi 4 Sa(śa)nanu,<sup>8</sup> in a short inscription on the rock near the Tatrāhi falls.<sup>9</sup> From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the Khayaravāla<sup>10</sup> *vaṇṣa*.

TEXT.<sup>11</sup>

1. Om<sup>12</sup> ōm [||\*] <sup>13</sup>Navabhir-atha munindrai-vāsarāṇām-adhiśaiḥ parikalayati  
saṁkhyāṁ vatsarē Sāhasāṅkē | Madana-vijayayātrā-maṅgalē māsi Chaitrē  
pratipadi aita-kāntau vāsarē<sup>14</sup> Bhāskarasya || 1 [||\*]

<sup>1</sup> Dr. Rajendralal's translation of the date is: 'In the Sah's Śaka 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-vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

<sup>2</sup> Compare *Sahasāṅkya vatsarē* in the date of Vikrama-Samvat 1240 from Mahōbā, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

<sup>3</sup> I know of no other date from an inscription, in which *munindra* is employed instead of the simple *muni*.

<sup>4</sup> The use of this word seems to suggest (in this particular case) that the fuller name of the chief was Pratāpādhaṇḍa; see below.

<sup>5</sup> For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

<sup>6</sup> See *ibid.* p. 179, No. 126.

<sup>7</sup> This, or *Phulwari*, is the name of a part of Rōhtāgaḍh; see M. Martin's (Buchanan Hamilton's) *Eastern India*, Vol. I, p. 450.

<sup>8</sup> This date, for the *Kārttikādi* Vikrama year 1214 expired and the *pūrṇimā* Jyāishṭha, would regularly correspond to Saturday, the 19th April A.D. 1168.—It may be pointed out that in the four dates mentioned in the above, which are all from the Shāhābād district in South Behar,—the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,—the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimā* months.

<sup>9</sup> These falls are five miles west of the village of Tilotha in the Shāhābād district; see the *Imperial Gazetteer of India*, s.v. Tilotha.

<sup>10</sup> This name seems to survive in that of the tribe of *Kharwars*, 'who still occupy the table land on which Bantagar (Rōhtāgaḍh) 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.

<sup>11</sup> From a rubbing supplied by Dr. Burgess.

<sup>12</sup> Expressed by a symbol.

<sup>13</sup> Metre: Mālinī; also of the next verse.

<sup>14</sup> Originally *vāsarē* was engraved, but *vā* is altered to *sa* and another *vā* is added above the line.



- 2 **Ja(ya)vana-dalana-llā-mānsalaiḥ** svair-yaśōbhīr-ddhavalayati dharitrīm śrī-Pratāpa-kṣhitīndrē | idam-udakam-udārajñāna-bhājā sthīrat[va]m 'namitam-īha gir-indrē śrīmatā Mādhavēna || [2 ||\*]  
 3 **Anāvīlam-analpiyas-tāpa-nīrvvāpa-kārapam** | svayaśah-sōdaram vāri kārayām-āsa Mādhavaḥ || [3 ||\*] Nijam vacha iva svādu yaśah svam-iva nī[r\*]-malam | ētat-atra suvistīrnam kāra-  
 4 yām-āsa Mādhavaḥ || [4 ||\*] Akāṁḍē kumḍikā kāmḍa-nidhir-nidhir-apām-iva | akā[ri] Mādhavēn-ēyam<sup>3</sup> prapātē pātaka-druhi || 5 ||\*]

C.—Jōdhpur inscription of Rūpādēvi; [Vikrama-]Samvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbār Hall of Jōdhpur in Mārwar, 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 ⅞". The characters are Nāgarī. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.<sup>4</sup> In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *ddid*-, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Kṛishṇa, records (in verse 6) the construction of a well or tank, at the village of Būdhapatra, by a queen Rūpādēvi, 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<sup>5</sup> (v. 4). His daughter,<sup>6</sup> again, born to him from Lakṣmidēvi, was Rūpādēvi, who became the wife of a king Tējasimha (v. 5), to whom she bore a son, named Kṣhētrasimha (v. 7). Rūpādēvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyāishṭha, in the reign of the Mahārājakula<sup>7</sup> Sāmantasimhadēva, while Jāsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the Kārttikāddi Vikrama year 1340 expired and the pūrṇimānta Jyāishṭha, to Monday, the 8th May A.D. 1284, when the 7th *tithi* of the dark half ended 14 h. 14 m. after mean sunrise.

<sup>1</sup> I believe the intended reading to be *gamitam*.

<sup>2</sup> Metre: Ślōka (Anuṣṭubh); also of the following verses.

<sup>3</sup> I would alter this to *-dyam*, and refer it to *kāṁḍa-nidhir*; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

<sup>4</sup> See *Ep. Ind.* Vol. I. p. 166, and the references given there.

<sup>5</sup> Thus the word is spelt here. The five forms of the word, known to me, are *Chāhumāna*, in the Dhōlpur inscription of Chāpāmahāsena of Vikrama-Samvat 598 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Chāhumāna*, first in the Harsha inscription of Vīrabharāja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Chāhumāna*, first in the Nadōl plates of Ālhanadēva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Chāhumāna*, in the plates of the Chaulukya Ajayapāla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chāhumāna*, in the 'Pālam Bāoli' inscription of the time of Ghiyās-ud-dīn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

<sup>6</sup> The original has *putrīd*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

<sup>7</sup> I take this to be a title. We have *Rājakula*, applied to the Paramāra Mahāmāṇḍalīśvara Sōmasimha of Chandrāvati in a Mount Ābū inscription of V. 1287 (Mr. Kathavate's edition of Sōmēśvara's *Ītrikāumudī*, Appendix B., II. 2 and 38); *Mahārājakula*, applied to Udayasimha in the date of V. 1206, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Sāmantasimhārājakula*, applied to the Guhila Samarasimha in an Udaypur 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 Ābū fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI p. 285 ff., a Chāhumāna Samarasimha (apparently of Śākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's Reports, a date of Vikrama-Saṁvat 1306, of the reign of a prince Udayasimhadēva who might well have been Rūpādēvi's grandfather. But according to the Mount Ābū inscription Udayasimha was succeeded by his son Mānvasimha, not by Chāva;<sup>1</sup> and I know of no Tējasimha (or Tējashimha)<sup>2</sup> and of no Sāmantasimha whom I could place in Vikrama-Saṁvat 1340.

Būdhapatra 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.<sup>3</sup>

- 1 Ōm<sup>4</sup> || Ōm namō Vighnarājāya [||\*] Prārambhē<sup>5</sup> hasitam bhuja-bhrama-  
kṛitair-ārdhānair-vismitam mlānam bāhulat-ō-
- 2 papādana-bhīyā prōllāsanē bhūbhṛitah | dattāh Kṛishṇa-karābja-sāyini nagē  
śrēyāmsi pushpamtu vō
- 3 gōpfbhir-bhujavalli-kamkapa-kapatkār-ōtna(tta)rās-tālikah || 1 [||\*] Samarasimha<sup>6</sup>  
ilā-
- 4 dhīpa ādimō guṇa-varō sjanī simha-parākramaḥ | svakula-kānana-kalpamahīru-
- 5 haḥ [7] avabhūja-nirjīta-rājakadambakaḥ || 2 [||\*] <sup>8</sup>Tat-paṭṭāmbara-chandramā-  
naya-griham lakshmi-nivā-
- 6 sō guru<sup>9</sup> || r-maryādā-sahitah payōnidhir-iva kahōpi-talē nirmmalē [1\*] sa-  
sthairyaḥ surasadmava-
- 7 [n-<sup>10</sup>] Manasijō ru(rā)p-ādhyā mī(ā)d-iva bhūpāl-Ōdayasimha ēsha ravivad-  
dhāmnām<sup>10</sup> sudhām-ōdaya[ḥ]<sup>11</sup> || [3 ||\*]
- 8 <sup>12</sup>Tasy-āṅga-jō gaja iv-ōttamadāna-rāj<sup>13</sup> śrī-Chāva-bhūpati-vaśrō-jani<sup>14</sup>  
Chāhumānaḥ ||(1)
- 9 saṁdhāryatē nṛipa-gaṇaiḥ śirasā yad-ājñā nityam yathā sukusumāni  
manōharāṇi || [4 ||\*]
- 10 Ru(rā)pādēvi<sup>15</sup> svakula-tilak-ākāriḥ putrik-āya Lakshmidēvyā udara-sarasi  
prō-
- 11 Ilaad-rājahamā | bhūmi-bhartar-vipula-yaśasas-Tējasimhasya kāmā ||<sup>16</sup>  
kīrti(ritē)r-gēham kama-

<sup>1</sup> Chāva, of course, might have been a younger brother of Mānvasimha.

<sup>2</sup> There is a Guhila Tējashimha of Mēwād for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladēvi; see *Jour. Beng. As. Soc.* Vol. LV. Part I. pp. 46 and 48.

<sup>3</sup> From impressions supplied by Dr. Führer.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: Śārdūlavikṛīḍita. The legend is that Kṛishṇa held up the mountain Gōvarāhara, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word *kapatkārā* either is a mistake of the engraver for *kapatkārā* or is used by the writer instead of it.

<sup>6</sup> Metre: Drutavilambita.

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> Metre: Śārdūlavikṛīḍita. With *tat-paṭṭāmbara-chandramā* compare, e.g., *tat-paṭṭāmbadhi-chandramā* and *tat-paṭṭāmbara-dinamagī*, *Ep. Ind.* Vol. II. p. 61, ll. 5 and 8.

<sup>9</sup> Read *guru*—, without the sign of punctuation.

<sup>10</sup> Read =*dhāmnā*; this correction may have been made in the original.

<sup>11</sup> This sign of *śicarya* was originally omitted.

<sup>12</sup> Metre: Vasantallakā.

<sup>13</sup> A sign of punctuation that had originally been engraved here, has been struck out again.

<sup>14</sup> Read *-varō sjanī*.

<sup>15</sup> Metre: Mandākrātū; and of the two next verses.

<sup>16</sup> This sign of punctuation is superfluous.



- 12 la-vadanā dāna-lāvanya-khāni[h\*] || 5 [||\*] Ramyā vāpi madhura-salilā  
kāritā Būḍhapatrē<sup>1</sup> grāmai(mē)<sup>2</sup>
- 13 vṛikshair-vitata-saphalai[h\*] samyutā chāru-puṣpai[h\*] Ru(rū)pādēvyā sukṛita-  
nivahē mānasam dhārayamtyā
- 14 dānam da[t\*]tvā dvija-gaṇa-varē sajjanān raṁjayamtyā || 6 [||\*] Manyē dēvi  
Himagiri-sutā saṁgatā Śaṁkarēṇa
- 15 lāvanyānām nidhir-iva sadā prōllasad-dharmma-valī | Tejōrājam<sup>3</sup>  
patiribhu(?)valam prāpa sad-dha-
- 16 rmmatō<sup>4</sup> yā tasyā<sup>5</sup> jātaḥ avakula-tilakaḥ Kshētrasimhaḥ kumāraḥ || 7 [||\*]  
<sup>6</sup>Yāvach=chāndramas-ādi.
- 17 tyan<sup>7</sup> kurvātē bhramapaṁ divi [I\*] tāvan=naṁdatu vāp=īyam<sup>8</sup> janānamda-  
vidhāyini || 8 [||\*] Śivam=astu [||\*]
- 18 Sāmvat 1340 varshē<sup>9</sup> Jyēṣṭha-vadi 7 Sōmē śdy=ēha mahārājakula-śri-  
Sāmya(ma)m̐tasimhadēva-rājjyē tanni.
- 19 yukta-śri-Jāsh-ādi-paṁchapa-pratipattāv=ēvam kālē varttamānē dēvyā śri-  
Ru(rū)pādēvyā vāp=īyam pratishṭit[ā<sup>10</sup> ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;  
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dirghāsī is a small village four miles north of Kalingapatam in the Gañjām district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭṭa." There are remains of a temple scattered all over the place. Stone images of Durgā, Nandi and the *līṅga*, 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 estampage 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.<sup>11</sup>

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The *ḍ*-mark in *bhḍ* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḍ*, as in *gaṇḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vāṅgi* (l. 12). *G* after an *anusvāra* is doubled in *Gaṁgga* (l. 1), but not so in *Vāṅgi* (l. 12); *ḍ* in *dāruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kīrtti* (l. 5). *N* is used for *ṇ* in *jīrṇa* (l. 12), *Gōkarnna* (l. 4) and *ghārnṇita* (l. 8 f.). Owing to the incorrect pronunciation of *ṛi*, *mṛi* and *ḍṛi* are written as *mri* and *dri* (ll. 8 and 11). It appears

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> This correction has been made in the original.

<sup>3</sup> Originally "rājā" and "vāṇā" was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *vīrdma*. Read *patimvīrdma varam* (?).

<sup>4</sup> Originally *rmmatō* was engraved.

<sup>5</sup> Read *tasyā*.

<sup>6</sup> Metre: Ślōka (Anushtubh).

<sup>7</sup> This compound is quite incorrect.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *Jyēṣṭha*.

<sup>10</sup> Read *pratishṭitā*, for *pratishṭāpītā* (used in the sense of *kāritā*).

<sup>11</sup> The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.



that the half-*anusāra*<sup>1</sup> sound in Telugu was formerly represented by a full *anusāra* symbol. The *ṣ* as used, for instance, after *toṣa* in line 23 is not required in its full sound by the Telugu metro, but should be attenuated so that *ṣa* may be a short (*laghu*) syllable.<sup>2</sup>

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājārāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkarṇa (l. 4 f.) and belonged to the Ātrēya gōtra and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsī (l. 19) in the Śaka year 997 (ll. 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 *pratihārīn* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājārāja's forces. The inscription refers to his victory over the Chōḍa king<sup>3</sup> (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi<sup>4</sup> (ll. 12, 17), Kīmiḍi, Kōsala, Giḍṛisiṅgi and Oḍḍa (l. 17 f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *bīrudas* Chalamartigaṇḍa<sup>5</sup> (ll. 9, 18), Bhaṇḍanaviḥaya<sup>6</sup> and Gaṇḍagōpāla<sup>7</sup> (l. 20).

The date of the inscription, Śaka-Saṁvat 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 Rājārāja. Rājārāja's father Vajrahasta was crowned in A.D. 1038<sup>8</sup> and ruled for 30 years.<sup>9</sup> Rājārāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājārāja 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.<sup>10</sup>

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Saṁvat 1040,<sup>11</sup>—viz. Rājārāja's victory over the Dramilas (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 Rājārāja's commander-in-chief,—Kīmiḍi is now a Zamindāri in the Gaṇjam district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.<sup>12</sup> Giḍṛisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājārāja's son Anantavarman.<sup>13</sup>

#### TEXT.<sup>14</sup>

- 1 आसीद्वान्ववायचितिपतितिलको राजराजचितोः आपाल-
- 2 प्रोडमौलिप्रकरमणिकचिप्रस्फुरत्पादपीठः । यीरातिचचक्रकथ-
- 3 नकरभुजापालिता[श]षपृष्ठीचक्रचक्रायुधामो दधदुरसि रमां वाचि वाचामधो-
- शः [ll १\*]

<sup>1</sup> I have not seen the half-*anusāra* symbol in the inscriptions that I have hitherto examined.

<sup>2</sup> Compare p. 316, note 13.

<sup>3</sup> The Chōḍa king is Rājendra-Chōḍa (or Kulottunga-Chōḍa I.), whose daughter Rājasundarī was married to Rājārāja; *Ind. Ant.* Vol. XX. p. 276.

<sup>4</sup> The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

<sup>5</sup> Compare *Ind. Ant.* Vol. XXI. p. 199.

<sup>6</sup> *Is.* 'an Arjuna in battle.'

<sup>7</sup> *Is.* 'a Krishna among heroes.'

<sup>8</sup> Above, p. 185.

<sup>9</sup> See the Table facing p. 186 above.

<sup>10</sup> [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. 1078; see my *Annual Report* for 1896-96, p. 6.—E. H.]

<sup>11</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>12</sup> *South-Indian Inscriptions*, Vol. I. p. 97.

<sup>13</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>14</sup> From an inked stampage, sent by Dr. Hultzsch.

<sup>15</sup> Read प्रोड.



- 4 तस्यान्वयागतमहाप्रतिहारिसुख्यस्त्र्यंभिताखिलविरोधिनराधिपौजाः । गोकर्ष-<sup>1</sup>  
 5 स्रुतवनीसुरवंशभानुराचेयगोचमहिती महनीयकीर्तिः ॥ [२\*] वनपतिरि-  
 6 ति नास्मा त[स्व] गांभी[स्व]शौख्याखिलजगदुपकारैश्वर्यभूम<sup>2</sup> प्रवेताः । अधि-  
 कम-  
 7 भिमतात्तद्दानमालोक्य चिंतामणिरिड न विदद्रे यत्तदस्मत्त्वहेतोः ॥ [३\*]  
 आजा-  
 8 वसौ चोडनृपस्य सेनामहावनस्याश्चस्त्रिगाकुलस्य<sup>3</sup> [१\*] मत्तेभस[र]द्रुमधू-  
 9 चिंतस्य<sup>4</sup> दावानलोभूचलमस्तिगच्छः ॥ [४\*] तेनाजौ चोडसेनावनटवदहनेना-  
 शुग-  
 10 प्रासश[स्त्री]निस्त्रिशज्ज्वालके[नील]लगजतुरगानोकिनीनायभूज[र\*]: [१\*] निर्द-  
 म्भा भम्भू-  
 11 ला निपतितशिरसश्चिबवाहूश्चास्त्रा<sup>5</sup> 'द्रिश्यतेद्यापि भूतेष्वय इव धवलैरस्त्रिभि-  
 12 र्जोर्बमासेः<sup>6</sup> ॥ [५\*] जित्वा सुहृद्वैगिधराधिनायं तस्याजहाराखिलवस्तुरा-  
 शि[म\*] । दहार्चवस्तेन  
 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्तनाय ॥ [६\*] जित्वेवं भूमिपालान्वन-  
 पतिरवनावात्म[नः]  
 14 कीर्तिवर्त्ती आकान्दे शैलपद्मप्रभवनिधियुते दीर्घैरस्त्रां नगर्या<sup>7</sup> [१\*] दुर्गा-  
 देव्यालयस्याभरण-  
 15 मिव पुर[र\*] स्थापयामास गुर्वी<sup>8</sup> श्रीमान्<sup>10</sup> श्रीनायवीर्य[र\*] स्वगितदश-  
 दिशात्र[र\*]व्यामालाचलिन<sup>11</sup> ॥ [७\*]  
 16 दीपमच्छ<sup>12</sup> प्रादात्तच्छलिकसीतिचच्छदीर्घच्छ[र\*] तस्यामेव समायान्तस्ये  
 देव्यै सुरेशपूज्यायै ॥ [८\*]  
 17 श्रीशकुनेच्छ<sup>13</sup> भूततिपे शैलनन्दात्मभवसंख्यनीन्द वैगि- [१\*] देश्वु गिमि-  
 डिय<sup>14</sup> गोसल गिडि-  
 18 सिंगिदेश्वु मठि<sup>15</sup> योडडदेशमनंगं [१\*] अनिन भूपालुरननिनोचे<sup>16</sup> चलम-  
 सिंगच्छ<sup>17</sup> नेगडिन

<sup>1</sup> Read गोकर्ष.<sup>4</sup> Read चिंतस्य.<sup>7</sup> Read दशने.<sup>10</sup> Read श्रीमान्.<sup>2</sup> Read कारैश्वर्यभूम.<sup>5</sup> Read निस्त्रिश.<sup>6</sup> Read जोर्बमासे:<sup>11</sup> Read व्यामालिन.<sup>3</sup> Read भृगाकुलस्य.<sup>8</sup> Read शिरसश्चिब.<sup>9</sup> Read दहार्चव.<sup>12</sup> Read चच्छ.

<sup>13</sup> The following is a Telugu verse, containing a *śaṣṭadīk* of eight lines, followed by an *āṣṭadīk* 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 nasals g and ṣ should be attenuated in reading, so that the consonants preceding them may be *lagāṣa* or short. At present these nasals would be replaced by half-*anusvara* symbols.

<sup>14</sup> A letter is wanting before म्.<sup>15</sup> Read सिमिडियु.<sup>16</sup> Read नीडचे.



- 19 मण्डलिकुण्ड\* [1\*] भूसुरवंशु वामवनिभभोगि वणपति सौजन्यगुणयुतु  
[1\*] दीर्घासि भगवतिदे-
- 20 विदेवालयसुग मुदटं गडुचनतरसुग [1\*] मण्डपनेतिचे भण्डनविजयुण्ड  
गण्डगोपालुख-
- 21 खवर्त्ति [1\*] दीविय वेदेनहेविकिनवेलं<sup>1</sup> दन मनोवन्नभि वनजनेचि [1\*]  
दीविय वेदे<sup>2</sup> वद्वावतियुत-
- 22 <sup>3</sup>[ना] चीपीनयशु गलयंतकुतु सुदसुन [1\*] गगनभूमिचंद्रखरकरोदक-  
प्रिष्टि- [1\*] मास्तालमूर्त्ति
- 23 महिषभयन<sup>4</sup> [1\*] यि[ष्टपूतं]फलमुलेककालंबुतु [1\*] मिश्रुतीड<sup>5</sup> दमकुनिशु-  
[ख] ॥ [८\*]

## TRANSLATION.

## A.—Sanskrit portion.

(Verse 1.) There was king Bājarāja, 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 (Vishnu) whose weapon is the discus; who (like the latter) had Rāmā (Lakshmi) on his bosom; (and who was) a lord of speeches (Bṛhaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihārin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (was) named Vanapati, the son of Gōkarṇa, the son of a Brāhmaṇa family, praised among those of the Ātrēya gōtra, (and) of great repute. (He) excelled Prachētas (Varuṇa)<sup>4</sup> by his profundity, in heroism, (and) in benefactions to all the world. Seeing that his gifts in this world exceeded (even) desires, the *Chintāmaṇi*<sup>5</sup> did not melt away (only) because of (its) stony nature.<sup>6</sup>

(V. 4.) This Chālamartigaṇḍa 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<sup>7</sup> tall trees (which were) mast 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 Vēṅgi, he took away the whole heap of his property. Daddārṇava was sent by him to Yama (the god of death) as an envoy to report (his) conquest of the whole world.

<sup>1</sup> Read 'नवेल' or 'नवेल'.

<sup>2</sup> Here the metre requires some alteration, perhaps 'साधुनिवसुख'.

<sup>3</sup> Read 'मयनि'.

<sup>4</sup> Vanapati literally means 'the lord of water' and is also an epithet of Varuṇa, the regent of the ocean.

<sup>5</sup> The *Chintāmaṇi* is a fabulous gem which is supposed to yield to its possessor all he desires.

<sup>6</sup> If it were not a stone, it would have melted away out of shame.

<sup>7</sup> Literally 'moving to and fro with.'



(V. 7.) Having thus conquered the kings on earth, the prosperous Vanapati, who possessed the valour of (Vishnu) the lord of Śrī,— in the Śāka year formed by the hills (7), the Brahmas (9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of Durgā in the town of Dirgharasi, 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 (*maṇḍalika*), 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 Śāka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmas (9),— (i.e. 997),— the *maṇḍalika* Baṇapati, (who came) of a Brāhmaṇa family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as Chalamartigaṇḍa, defeated in battle the kings of the Vēṅgi country, Kimiḍi, Kōsala, the Giḍrisiṅgi country and the Oḍḍa country, (and) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess Bhagavati (Durgā) in Dirghāsi. He, the Bhaṇḍanavijaya, the Gaṇḍagōpāla, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed Padmāvatī, joyfully placed a lamp on the other side,<sup>1</sup> to last as long as the earth,<sup>2</sup> the sun and the moon. Let (the goddess) Mahishamathanī (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 (*iṣṭāpūrta*)<sup>3</sup>!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-HEMA;  
SAKA-SAMVAT 1333.

By J. RAMAIA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramūḍi in the Amalāpuram tāluka of the Gōdāvari 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 *Chintamani* 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 3lb 7½oz.<sup>4</sup> 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 1¼"; and the length and breadth of the pedestal 1½" by ¾". 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 *talakaṣṭha* or secondary form

<sup>1</sup> Or, 'on that day.'

<sup>2</sup> If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

<sup>3</sup> *सावित्रीपुत्रादि देवतायतनादि च । अथप्रदानकारणाः पूर्तमायाः प्रचरन्ते ॥*

<sup>4</sup> 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 4.



of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *ṭ*, 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 *ṛ*, nor between those of *o* and *ṛ*.<sup>1</sup> 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 *talakaffu*, which is absent in *bhi*, *bho* and *bhou*; these forms are, therefore, similar in appearance to the corresponding forms of *ḃ*. *D* resembles the modern *ḍ*, and *dh* the modern *ḍh*.

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 *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *saurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārggava* for *Bhārgava* (ll. 17, 30), and the *anuvāda* is used in certain places instead of *n*, as in *yasmīn-nissīma*<sup>2</sup> (l. 16) and *punar-Annavōta*<sup>3</sup> (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Viṣṇu (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.<sup>4</sup> It then refers to Viṣṇu, "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 Paṇṭakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālagangā at the foot of the Śrīśaila hill (v. 7 f.). His son was Anavōta<sup>5</sup> (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāśahāya, 'one whose chief weapon is a dagger' (v. 12).<sup>6</sup> The epithet Vasantarāya<sup>7</sup> appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.<sup>8</sup> Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Brihaspati and Śakra in intelligence,<sup>9</sup> and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛṣṇa did to Yudhisṭhira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), 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 (*jāmdātri*) of Annavōta and the son of the daughter (*dauhitṛa*) of Vēma, and that his mother's name was Dōḍḍāmbikā (v. 21).<sup>10</sup> His wife was Mallāmbikā, who got the Śiva temple of Mārkaṇḍēya

<sup>1</sup> For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. 5 and iii. a of the plates.

<sup>2</sup> Above, Vol. III. p. 59.

<sup>3</sup> This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *r* under certain circumstances.

<sup>4</sup> See the Vānapalli grant, where the same epithets are applied to Anavēma.

<sup>5</sup> Compare above, Vol. III. p. 65, note 6, and p. 286.

<sup>6</sup> See Śrinātha's *Ēdīkṣapāṇḍava*, where a similar festival at Rajahmundry is described.

<sup>7</sup> Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

<sup>8</sup> This relationship is made clearer in the extract from the *Kumāragirīdīpam* appended to this paper, which states that Kāṭaya II. begot Kāṭaya-Vēma by Dōḍḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *śāḍgindya* (sister's son) and *jāmdātri* (son-in-law) to Annavōta (v. 12).



on the Gôdâvari at Râjamahêndranagara (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 Kârttika (Kârttiki) in the cyclic year Khara, corresponding to the (expired) Śâka year counted by the *gucas* (3), Râmas (3) and Viśvas (13),—i.e. 1333, or A.D. 1411-12,—Kâṭaya-Vêma granted the village of Mallavaram, which was named after his wife Mallâmbikâ (v. 26) and which was situated on the bank of the Vṛiddha-Gautamî in the vicinity of Muktiśvara in the Kônadêsa (v. 27), to Nṛsiṃha, who was the son of Ahôbala and the grandson of Appayârya. The donee belonged to the Kâśyapa *gôtra* (v. 28) and the Kâṇva *śâkhâ* (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 Tottadimûṇḍi, in the south-east by Mallâyammaṅgâri-Komaragiripuram,<sup>1</sup> and in the west by the Vṛiddha-Gautamî. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by Śrîvallabha of the Kâṇva *gôtra*, the son of Lakshmi and Śrîvallabhârya. The grant bears at the end the signature (*prâṇa*) of Vêmu (i.e. Kâṭaya-Vêma).

Of the localities mentioned in this inscription, Koṇḍaviṇḍu (l. 27) and Râjamahêndri (Rajahmundry) (ll. 33 and 42) are well known. The term Kôna (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The Pithâpuram inscription of Mallidêva<sup>2</sup> gives a list of the chiefs of Kônamaṇḍala, and the Naḍupûru grant of Anavêma<sup>3</sup> refers to Kônasthala as being situated in the Gôdâvari delta. The term Kônasthala is in common use in the Gôdâvari district, where it is now applied to a portion of the Amalâpuram taluka, which, being watered by several branches of the Gôdâvari, is as fertile as a *kôna* or valley. The village of Muktiśvara (l. 49) is situated in this Kônasthala on the right bank of the Gautamî, right opposite to Kôṭipalli on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautamî-Mâhâtmya*.<sup>4</sup> The Vṛiddha-Gautamî (ll. 48, 54, 55), one of the seven branches of the Gôdâvari, runs close by Muktiśvara on the south and is entirely dry, except perhaps when the Gôdâvari 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 Tottaramûṇḍi, which is mentioned as Tottadimûṇḍi 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 *mitra* right to the village, and this family belongs to the Kâśyapa *gôtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the Koṇḍaviṇḍu chiefs down to Kumâragiri, and as showing when and under what circumstances the Râjamahêndri portion of the Koṇḍaviṇḍu territory became detached from the rest of it. As has been seen, the inscription traces the Redḍi line from Vêma, who had two sons, Anavôta and Anavêma, Anavôta's son being Kumâragiri. This genealogy is, in the main, supported by the introduction to Kâṭaya-Vêma's commentary on Kâlidâsa's *Śâkuntala*, called *Kumâragirîrâjîyam* (after Kumâragiri Redḍi), an extract<sup>5</sup> from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of Anavêma. Both the Vânapalli<sup>6</sup> and Naḍupûru<sup>7</sup> grants of Anavêma trace the line from Vêma's father Prôla, the earliest member of

<sup>1</sup> [This village, which is not found on the *Madras Survey Map* of the Amalâpuram taluka, must have been an *agrahâra* founded by Mallâmbâ, the wife of Kâṭaya-Vêma, and named after her brother Kumâragiri.—E. H.]

<sup>2</sup> Above, p. 84.

<sup>3</sup> Above, Vol. III p. 287.

<sup>4</sup> See also Mr. Sewell's *List of Antiquities*, Vol. I. p. 32.

<sup>5</sup> I am indebted for this to the late Paravastu Jagannâthasvâmi Ayyavaraḷu Gôru of Vizagapatam.

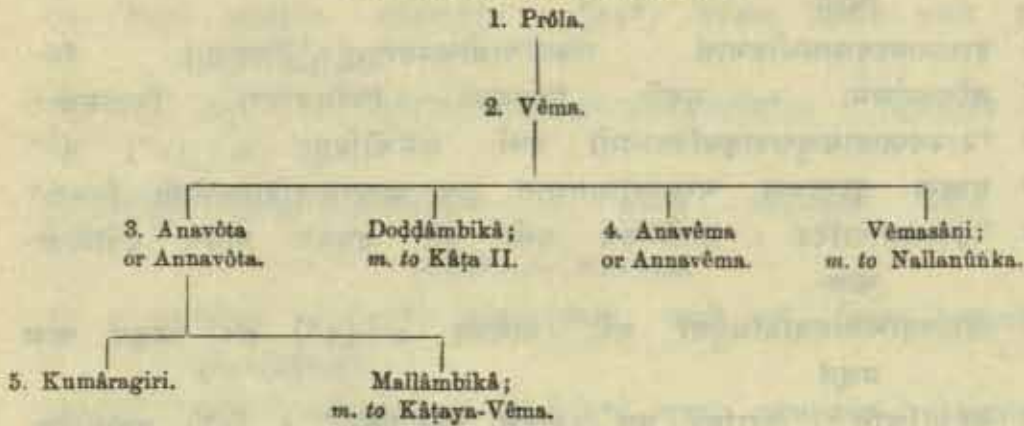
<sup>6</sup> Above, Vol. III. p. 59.

<sup>7</sup> *Ibid.* p. 226.



the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.<sup>1</sup>

### THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagangâ with the temple on the Śrîsaila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,<sup>2</sup> which seems to have been based partly on local traditions.

The following genealogy of Kâṭaya-Vêma of Râjamahêndri is given in this grant and in the *Kumâragirirâjîyam*:—

1. Kâṭa or Kâṭaya I.

2. Mâra.

3. Kâṭa or Kâṭaya II.

4. Kâṭaya-Vêma.

Kâṭaya II. married Doḍḍâmbâ, the daughter of Vêma of Konḍavidu and sister of Anavôta and Anavêma; and Kâṭaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

### TEXT.<sup>3</sup>

First Plate; First Side.

- 1 \* विष्णुभरीव्याङ्गदारः केलिपल्लवितां बुधिः । विष्णुभराभवत्वापि ये-  
 2 नोद्वाहमवाप्य भूः ॥ [१\*] भवतां भवतां नामः शांकरिः शंकरोन्वहं ।  
 3 दानेन सुरभिः[\*] स्वस्य दानेन सुरभिश्च यः ॥ [२\*] शिरोरत्नं शंभोः  
 शशधरकिशोरः क-

<sup>1</sup> For further confirmation of this list see the passage beginning with *Appanya-nâṣāmbu Kâṭaya-Vêma* in Śrînâtha's *Bâtmaṅkappaṇa*, âvâsana I.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 89 f. and No. II. pp. xii. and 91 ff.—E. H.]

<sup>2</sup> *Lists of Antiquities*, Vol. II. p. 187.

<sup>3</sup> From the original plates.



- 4 लयतादलंकारे गौर्या मुकुरति रते दीपति च यः विसांकूरभात्या<sup>1</sup> ग-  
 5 गनतटिनीहंसपटलोमुहुश्चूचूर्णादिमलविमलस्तेजित इव ॥ [३\*] अस्ति स्त-  
 स्तिम-  
 6 दाद्यमध्वरभुजामंभोजनाभं महस्तनाभीकमलादभू[त्\*]त्रिजगतां नि-  
 7 मांणकर्मचमः । सुख्यो विश्वसृजां चिरंतनगिरां विश्वामघं<sup>2</sup>  
 8 <sup>3</sup>टापधस्तस्यासन्मुखबाहुसक्थिपदतो वर्णाः क्रमेषोदिताः ॥ [४\*] पुं-  
 9 सस्तस्य पुरातनस्य चरणांभीजातजातं कुलं स्तव्याचारविधानतीपि विमलं<sup>4</sup>  
 10 <sup>5</sup>शुभ्रस्वभावादिदं । आसीत्किंच कसौ युगे नृपतयः प्रायेण यचोदिता-  
 स्तेज-  
 11 शौर्यवदान्यताप्रभृतिभिर्युक्ता गुणैः प्राभवन् ॥ [५\*] तच्च पटंकुलं नाम  
 प्रसृतं  
 12 बहुशास्त्रिणि । तराविव फलं रम्यवृत्तं सरसमुज्वलं<sup>6</sup> ॥ [६\*] तच्चासीदेम-  
 भूपालः  
 13 कुले विबुधरंजकः । पयोधाविव संतानी राजरत्नोद्भवाकरे ॥ [७\*] श्री-  
 मान्वेम-

*First Plate ; Second Side.*

- 14 महीपतिश्च विदधे पातालगंगातटे श्रीशैले जगनोन्मगंडविरुदक्षोपान-  
 15 वीधी<sup>7</sup> शभां । यासौ दीव्यति दिव्यसीमनगरारोहोद्यतानां नृणां नि-  
 श्रेणि-  
 16 : परिकल्पितेव नितरामात्रकल्पस्त्रिरा ॥ [८\*] यस्मिंनिस्त्रीमभूदानख्याति-  
 सौभा-  
 17 म्यशास्त्रिणि । दिव्यैर्न बहु मन्यते बलिभोवनभार्मवाः ॥ [९\*] अनवीत-  
 प्रभुस्तस्माद-  
 18 जायत भुजायतः । महासेनी महादेवादिवारातिकुलांतकः ॥ [१०\*]  
 अनवीत-  
 19 मही[प]तौ धरित्रीं परितो विभ्रति पंगर्गेद्रमुख्याः । चिरमुचुसिता<sup>8</sup>  
 लघुज-  
 20 ते स्ते भरणे जीवनमस्य संस्तुवन्ति ॥ [११\*] तस्यानुजसुजननोस्ति  
 वसं-<sup>10</sup>

<sup>1</sup> Read आन्या।

<sup>2</sup> Read "पय"।

<sup>3</sup> The *anuvada* stands at the beginning of the next line.

<sup>4</sup> Read "सुख्यलम्"।

<sup>5</sup> The *anuvada* stands at the beginning of the next line.

<sup>6</sup> Read "श्रीशै"।

<sup>7</sup> The *anuvada* stands at the beginning of the next line.

<sup>8</sup> Read "वृद्ध"।

<sup>9</sup> Read "मुचुसिता"।



- 21 तरायो वीरानवेमनृपतिः चुरिकासहायः । यस्मिन् मही-  
 22 भवति सार्वभूमिश्चिराय नामावनौ सुमनसां बहुशो वदान्ये ॥ [१२\*] हे-  
 23 [म]ाद्रिदाननिरते यस्मिन्नवेमभूपतौ सुदितान् । अथलोक् भूमिदेवान्  
 24 [देव]ा स्तुह्यन्ति भूमिवासाय ॥ [१३\*] यस्मिन् किरति वसन्ते दिशि  
 दिशि कामीष-  
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवज्ञोभूश्चिराय गिरिशोपि ॥  
 [१४\*] कु-  
 26 मारगिरिभूपोभूदनवीतविभोस्तुतः । जयन्तो वासवस्त्रेव प्रद्युम्न इ-

Second Plate ; First Side.

- 27 व शार्ङ्गिणः<sup>१</sup> ॥ [१५\*] कीडवीडुरिति ख्याति पुरे स्थित्वा कुलागते ।  
 कुमारगिरिभूपो-  
 28 यं [चि]रं भूमिमपालयत् ॥ [१६\*] तुला पुरुषरत्नस्य श्रीकुमारगिरिः  
 कुतः ।  
 29 तुलापुरुषमुख्यानि महादानानि योतनीत् ॥ [१७\*] आसोदमात्सर्यं  
 काट-  
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्गव\*]विजयविजयविख्या-  
 31 तिः ॥ [१८\*] सिंह[र]सने निधायामौ कुमारगिरिभूवरं । अतेजयस्त्रहाते-  
 जा[\*] श्रीक-  
 32 णा इव धर्मजं ॥ [१९\*] कुमारगिरिभूनाघो<sup>२</sup> यस्मै विक्रमतोषितः  
 प्रादात्  
 33 प्राचीं भुवं राजमहेंद्रनगरोमुखां ॥ [२०\*] नत्ता<sup>३</sup> काटमही-  
 34 भुजो गुणगणोदारस्य मारप्रभोः पौत्रः काटयवेमभू-  
 35 मिरमणः श्रीवेमपृथ्वीपतेः<sup>४</sup> । दौहित्रः पुनरनवीतनृपतेर्ध्यानीशचूडा-<sup>५</sup>  
 36 मणेर्जामाता जयति चितिं चिरमवन् दोष्ठाविकानंदनः ॥ [२१\*] काटय-  
 37 वेमकटाचे प्रभवति सद्ये च निर्दये च (निर्दये च) तथा । गजपति-  
 सुखनृपती-  
 38 नां चित्रं सुक्तातपचता भवति ॥ [२२\*] भूपालाश्रमयन् प्रजा नियमयन्  
 39 कांतावनं<sup>६</sup> कामयन् भूदेवाश्रमयन् वरीन्विरमयन् मित्राणि विश्रामयन् । कीर्ति  
 स्त्रां<sup>७</sup>

<sup>१</sup> Read शार्ङ्गिणः.

<sup>२</sup> Read नाघी.

<sup>३</sup> See below, p. 329, note 2.

<sup>४</sup> Read पृथ्वी.

<sup>५</sup> Read °पतिर्ध्यानीशः.

<sup>६</sup> The syllables *śatājanam* & *śat* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

<sup>७</sup> The *anvaya* stands at the beginning of the next line.



## Second Plate ; Second Side.

- 40 भमयन्नानि भमयन् धर्म समायामयन् सोयं वेममहोपतिर्वि-  
 41 जयते काटावनीशात्मजः ॥ [२३\*] अभूत्काटयवेमस्य जाया मल्लाविका  
 सती । अ-  
 42 शेषगुणसंपूर्णा<sup>१</sup> पातिव्रत्यधुरंधरा ॥ [२४\*] राजद्राजमहेंद्रनामनगरे गोदा-  
 43 वरीतीरगं मार्कण्डेयगिवालयं पतिहिता मल्लाविका धार्मिका । कृत्वा  
 शुभ-<sup>२</sup>  
 44 सुवर्णरत्नचिह्नं ब्रह्मप्रतिष्ठास्तथा सचाख्यध्वनि च प्रपा विजयतेनेका-  
 45 स्तटाकानपि ॥ [२५\*] श्रीमाले गुणरामविश्वगणिते कार्तिकहृद्दे खरे  
 प्रादात्काटय-  
 46 वेमय[ः\*] खवनितामल्लाविकानामतः । ग्रामं मल्लवरं नृसिं-  
 47 ः हविदुषे<sup>३</sup> काखदिजायादरादाचंद्रार्कमुदर्कलालसमतिस्त्रैख-  
 48 र्यभोगाष्टकं ॥ [२६\*] कौनदेशेग्रहारीयं भाति मल्लवराभिधः । तीरे च  
 वृध्वगौतम्या-  
 49 ः पुण्यो मुक्तीश्वरांतिके ॥ [२७\*] अप्ययार्यस्य पौचोसौ नृसिंहः काख्य-  
 पान्वयः । अ-  
 50 न्नदानपरो नित्यमहोवलतनूभवः ॥ [२८\*] यथाविभागमन्त्रांशान् विधाय  
 ज्ञाति-  
 51 भिस्त्रह । अधीतकाखशाखाद्वा<sup>४</sup> भुङ्क्ते<sup>५</sup> धन्यो यथासुखं ॥ [२९\*] ✽  
 ईवूरि पोलमेर  
 52 सोमलु । तूर्पुन । तीत्तडिमूडि पोलमेर पुंत वत्तुलमुप्पडितोत्तमामिं-<sup>६</sup>

## Third Plate ; First Side.

- 53 डलु मोदलुगां वीयि मल्लायन्गारिकीम[रगिरिपुरपु पोलमेर]<sup>७</sup>  
 54 पुंत मोचेनु ॥ दक्षिणान । था कीमरगिरिपुरपु पोल[मेरवुंडे वृध्वगौत-  
 मि]  
 55 मोचेनु । पडुमटनु<sup>८</sup> वृध्वगौतमि । उत्तराननु । विद्या[रक्षतीर्थमनि  
 वृध्वगौत]-

<sup>१</sup> Read संपूर्णा.<sup>२</sup> Read वृध्व.<sup>३</sup> Read मुङ्क्ते.<sup>४</sup> That piece of the third plate, which contains the bracketed passages at the ends of lines 53-56, is now lost.<sup>५</sup> Read वृध्व.<sup>६</sup> Read धुर.<sup>७</sup> Read यथा.<sup>८</sup> The *ansudra* stands at the beginning of the next line.<sup>९</sup> Read काख्यविजा.<sup>१०</sup> Read 'वायाभा (?)



- 56 मिलोनि गुमि मोदलुगा वच्चिन तीत्तडिमुंडि पोल[मिर पुंत वत्तुलसु]-  
 57 प्पडित्तीटमामिंड्लु मीचेनु । ✽ पालनसुक्ततस्व चापहरणदोषस्व च [प्र]-  
 58 काशनाय केचन पुरातना[:\*] श्लोका लिख्यन्ते ॥ दानपालनयोर्मध्ये  
 दानात्<sup>1</sup>  
 59 त्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-  
 60 (प)दं ॥ [३०\*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुरेव  
 हि  
 61 शत्रु[:\*] स्वाधर्मः<sup>2</sup> शत्रुर्न कस्यचित् ॥ [३१\*] स्वदत्तां परदत्तां वा  
 यो हरेत वसुंधरां  
 62 । षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [३२\*] तटाकानां सह-  
 स्त्रेण चाश्व-  
 63 मेघशतेन च(:) । गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥ [३३\*]  
 न विषं विषमि-  
 64 त्वाहुर्ब्रह्मस्त्रं विषमुच्यते । विषमेकाकिनं हन्ति ब्रह्मस्त्रं पुत्रपौ-  
 65 त्रकं ॥ [३४\*] किंचैतद्वातुवचनं ॥ कर्तव्यवित्काटयवेमभूपः कृताञ्जलिः

*Third Plate ; Second Side.*

- 66 प्रार्थयते नृपालान् । एषान् भवद्भिः परिपालनीयो धर्मो ममायं दय-  
 67 या धिया वा ॥ [३५\*] श्रीरामचन्द्रेणाप्येवमेवोक्तं ॥ सामान्योऽयं धर्मस्तु-  
 68 नृपाणां काले काले पालनीयो भवद्भिः । सर्वानेवं भाविनः पार्थिव-  
 दान् भू-  
 69 यो भूयो याचते रामचन्द्रः ॥ [३६\*] कृतं श्रीवज्रमेनेदं शासनं सद्विका-  
 सनं ।  
 70 कखगोत्रेण पुत्रेण लक्ष्मीश्रीवज्रभार्ययोः । [३७\*] श्रीवराहो रक्षतु ।  
 मंगळमहाश्री  
 71 श्री श्री ज्येष्ठा [॥\*] वेसु ब्राह्म [॥\*]

APPENDIX.

*Extract from the Preface to Kātaya-Vēma's Kumāragīrīrājīyam.*

कीर्तिप्रतापसीमाव्यन्तारमीनविभूतिभिः ।

एक एव कलौ ज्ञाप्यः कुमारगिरिभूपतिः ॥ [१\*]

<sup>1</sup> Read दानाक्षेपी.

<sup>2</sup> Read साधनः.



वीरः वीरमयीविद्यासमुद्रो वैरिद्वयामयी-  
सर्वबाधविधुतुदः सितवस्त्रः पुष्पाभिर्युक्तः ।  
दद्याद्वासासपवित्रा वसुमतीरक्षाविधौ श्रमना  
कङ्को दिग्विजयी कुमारगिरिभूभर्तुः समुत्पद्यते ॥ [२\*]

जयति मङ्गिमा लोकातीतः कुमारगिरिप्रभोः  
सदसि लज्जामादेवो यद्यन्त्रिणा सदृशी प्रिया ।  
नवमभिनयं नाट्याद्यानां तनीति सङ्गच्छता  
वितरति वङ्गमयानार्थव्रजाय सङ्गच्छतः ॥ [३\*]

राजवेङ्गामुज्ज्वलः श्रीकुमारगिरिभूपतिः ।  
मन्त्रो काटयवेमस्य प्रवक्ष्यामि तव दूतिषा ॥ [४\*]

पादारविन्दारमस्य पुंसी वर्षवतुर्धोजिनि विश्ववन्द्यात् ।  
पुनाति मित्रं भुवनानि सिन्धुः पुष्पीः प्रधाष्टिः वङ्गजा यदीया ॥ [५\*]

वैश्विन्नुदितो मन्दोयसि मनीषां जगत्पावने  
वीरोदासगुपीचरी रघुरिष श्रीकाटवाल्मी नृपः ।  
दानपावपरेण धेनु विदधे मूर्ध्वसंतर्पणं  
सूयिष्ठैः परिपन्थिपार्थिवजवन्मणिन लब्धैर्धनैः ॥ [६\*]

तस्मादभूदखिलकर्मविदां वरेण्यो  
मारुतमाधिपतिरप्रतिमप्रभावः ।  
अन्यामपास्य नृपतीनभिरुपसृष्टै-  
र्वरेणैः सख्यं यमजनिन्दुमतौव कोर्तिः ॥ [७\*]

तस्यास्तां तनयी समवधिनयी विख्यातदीर्घिकनी  
काटपीणपतिश्च मारुतपतिः कान्ती जितान्नीजसा ।  
लक्ष्मीकौर्तिवसुंधराभिरभक्तकौभाग्यमायसयोः  
कौसल्यादिवधूजर्मेदंशरघः श्रीभां प्रपेदे यथा ॥ [८\*]

असङ्कायमूर इति काटयग्रम् प्रवदन्ति मारुतपतिस्तन्मवम् ।  
भुवनदिदुर्गजयसाहसिन यो जलदुर्गमज्ञविदः प्रसूयते ॥ [९\*]

पूष्णीं ब्राह्मणसाधकार विदधे क्षमाद्रिदानाणि यः  
सीपानावलिमातमान विषमैः पाताळनङ्गापये ।  
दीर्घकालासुपवन्त्य तस्य तनयां वेमप्रभोः काटयः  
पुत्रं वीरमल्लम् रामसदृशं धैर्यं विशुद्धैः सुवः ॥ [१०\*]

गुप्तानां पुष्पानां वसतिरनपीतचित्तिपतेः  
लसा श्रीदीर्घात्मा समभवदुमायाः प्रतिनिधिः ।  
पिता मूढजायः पतिरपि मङ्गलः प्रियसुती  
मङ्गलेशो यस्याः स्वयमयं यदावेति कथिता ॥ [११\*]



भारकारमयः पितानङ्गता मातामङ्गलम् च  
 श्रीवेमचित्तायकः प्रथयते यथाभिजात्ययम् ।  
 धन्यः काटयवेमभूपतिरसौ यद्भानिवसती  
 जामाता स्वयमग्रपीतवर्तते श्रीवीरभूषणमणेः ॥ [१९\*]

श्रीवृन्देन समः कुमारनिरिभूपाक्षी यथापीतमः  
 स्वामी यक्ष वसन्तराजविहरी वीरानपीतामजः ।  
 संवामाङ्गलमामनलि सुधिवसं भीमसेनाम्बितं  
 भूमी काटयवेमभूपरमणी कर्णप्रियास्तुत्याः ॥ [१९\*]

पल्लवपञ्चकमकरोत्प्रधने निर्जित वैरिणी रामः ।  
 वैरिकुलपरमुरागः काटयवेमस्तु कीर्तिवार्धितम् ॥ [१९\*]

घाटीघाटीसुराशुटितनिरितटे यत्र माङ्गेटिदुर्गं  
 दुर्गं किष्कारचञ्चं दक्षितरिपुवसे दुर्गं वेङ्गुडिम् ।  
 दुर्गेदं वल्लूटं जितवति रमसा रामनिगीष्कदुर्गे  
 विष्णुतं वीरघाटं गलितमसुष्ठुदा वीरसंनद्धाङ्गम् ॥ [१९\*]

सुनीनां भरतादीनां बीजादीनां च भूभुजाम् ।  
 शास्त्राणि सम्मन्त्राणीय नाथवेदार्थवेदिनाम् ॥ [१९\*]

मीलं वसन्तराजिन कुमारनिरिभूमुजा ।  
 नाथा वसन्तराजीवं नाथब्राह्मं यदुत्तमम् ॥ [१९\*]

तवीलेनैव मामेव दर्शितान्निपञ्चयम् ।  
 कवीनामाययो मन्त्रिकाटभूपतभूवः ॥ [१९\*]

श्रीवं वेमविभुः कुमारनिरिचा राधा निपुक्तः ज्ञाती  
 नाथ्यानां वितथं ज्ञतं ज्ञतधिया वीरालिदासेन यम् ।  
 तल्लीदीर्घरसार्चवस्त्र रसिकः ब्राह्मन्नादिः स्वयं  
 व्याख्यानं कुरुते कुमारनिरिराजीवाक्षमणे हितम् ॥ [१९\*]

#### POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumārāgīrīrājīya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumārāgīrī-bhūpatiḥ*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Prædictis*, p. 17) have *Kumārāgīrī-jō nripaḥ*. This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nāṭyaśāstra* was composed by 'Vasantarāja, king of Kumārāgīrī, 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 Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumārāgīrī, king of Koṇḍaviḍu, who bore the surname (*biruda*) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavama; 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 Kuntimādhava temple at Piṭhāpuram.<sup>1</sup> It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhīmēśvara temple at Drākshārāma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Giti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kāṭaya-Vēma of Rājamahēndri, which Mr. Ramayya has derived from the Tottaramūḍi plates,<sup>2</sup> 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 Koṇḍaviḍu). In the Telugu portions Kāṭaya-Vēma is called Kāṭamareḍḍi-Vēmireḍḍi, -Vēmāreḍḍi, or -Vēmāyareḍḍi. His father Kāṭa II. and his mother Doḍḍāmbā are mentioned in A. as Kāṭamareḍḍi and Doḍḍasānīamma. B. and C. mention his son Komaragireḍḍi, who was evidently named after Kumāragiri of Koṇḍaviḍu, the brother-in-law of Kāṭaya-Vēma.

A. records the building of an enclosure for the Kuntimādhava temple at Piṭhāpuram 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 Bhīmēśvara temple at Drākshārāma<sup>3</sup> by the wife of the same officer.

A. is dated at the Makara-saṁkrānti on Thursday, Pushya *śu* 2 in Śaka-Saṁvat 1313 (expired), the Prajāpati-saṁvatsara; B. on Sunday, Kārttika *śu* 15 in Śaka-Saṁvat 1336 (expired), the Jaya-saṁvatsara; and C. on Monday, Chaitra *śu* 11 in Śaka-Saṁvat 1328 (for 1338, expired), the Durmukha-saṁvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates:—

"A.—In Śaka-Saṁvat 1313 expired=Prajāpati, the Makara-saṁkrānti took place (by the Ārya-Siddhānta) 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-Saṁvat 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-Saṁvat 1328, both current and expired. For the year Durmukha = Śaka-Saṁvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1416, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise."

A.—Piṭhāpuram Pillar Inscription.

TEXT.<sup>4</sup>

1	Naptā	Kāṭaya-Śaurēḥ	pañtrō	Mārasya	Kā-
2	ṭa-vibhu-sūnḥ			vir-Āmnavōta-	
3	nṛpatēr-jāmātā		jayatu	Vēma-	
4	bhūpālāḥ	Svasti	śrī	[I*]	Śaka-varaṇambulu
5	1313	aganēmti			Prajāpati-saṁvatsara-

<sup>1</sup> See above, p. 226.

<sup>2</sup> This is the ancient name of Drākshārāma; see above, p. 37, note 3.

<sup>3</sup> From inked estampages.

<sup>4</sup> See above, p. 321.



6	ra-Pushya-śu	2	Gu <sup>1</sup>		nām̐ti	Makara-saṁkrānti-[pu]-
7	pya-kālamam̐du				Kāṭamareḍḍi-Vēmareḍḍim̐gā-	
8	ru tama tam̐dri				Kāṭamareḍḍim̐gārikim̐ni	tama talli
9	Dodḍasāni-am̐mam̐gārikim̐ni					akshaya-[su]kṛi-
10	tamugānu		Piṭhāpuramam̐du			śri-Kuṁṭṭi[mā]-
11	dhava-dēvaraku		śilā-prākāramu			ā-cham̐dr-ārka[k]a-
12	mugānu		chēyimechhiri		Dēvachāri-likhitam̐	[  *]

## TRANSLATION.

(Line 1.) Let prince Vēma be victorious,— the great-grandson<sup>2</sup> of Kāṭaya (*who resembled*) Śauri (Kṛishṇa),<sup>3</sup> the grandson of Māra, the son of the lord Kāṭa, (and) the son-in-law of the heroic prince Annavōta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (*tithi*) of the bright (*fortnight*) of Pushya in the Prajāpati-saṁvatsara, which was the Śaka year 1313,— at the auspicious time of the Makara-saṁkrānti,— Kāṭamareḍḍi-Vēmareḍḍi caused to be made,— for the perpetual merit of his father Kāṭamareḍḍi and of his mother Dodḍasāni-am̐ma,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of Kuṁṭimādhava at Piṭhāpuram.

(L. 12.) Written by Dēvachāri.

B.—First Drākshārāma Pillar Inscription.<sup>4</sup>

## TEXT.

## First Face.

1	✽	Naptā	Kāṭaya-Śaurēb	pantrō	Mārasya	Kāṭa-nṛipa-sūnuḥ	
2		vir-Āmnavōta-nṛipatēr-jāmātā		jayatu		Vēma-bhūpālāḥ	[  *]
3		Yiṭuvam̐ti		Kāṭamareḍḍi-Vēmareḍḍim̐gārki		nija-bhṛityuḥ <sup>5</sup>	
4		ḍ-aina	Kaḍiyamu	Māchinēnim̐gāru	tanaku	svāmi	ayi-
5		na	Kāṭamareḍḍi-Vēmareḍḍim̐gārikim̐ni		vāri	dēvulakunnu	
6		Kāṭamareḍḍi-Vēmareḍḍim̐gāri		kumārūm̐du		Komara-	
7		girireḍḍim̐gārikim̐ni		vāri	dēvulakunnu	akshaya-su-	
8		kṛitam-avunaṭṭugānu				Dākshārāma-śri-Bhīmēśvara-	
9		śrīman-Mahādēvaraku				āsthāna-śilā-mam̐ḍapamu	
10		kaṭṭim̐chi		Śaka-varshambulu	1338	agunēṁti	Jaya-sam̐va-
11		tsara-Kārtika-śu	15	Bhā <sup>6</sup>		nām̐du samarpapa	chēṣenu   Pedda[n]ā-

## Second Face.

12	chāryya-likhi[ta]m̐		śri	śri	śrīm	jēyun	
----	---------------------	--	-----	-----	------	-------	--

<sup>1</sup> This is an abbreviation of *Gurudra*.

<sup>2</sup> The word *gaoptri* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pantra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 582; p. 94, line 12; and p. 144, line 6 from below.

<sup>3</sup> This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Kṛishṇa's son Pradyumna.

<sup>4</sup> No. 423 of 1893.

<sup>5</sup> Read *bhṛityuḥ*.

<sup>6</sup> This is an abbreviation of *Bhāmedra*.



## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyam Māchinēni, the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,—for the perpetual merit of his master Kāṭamareḍḍi-Vēmāreḍḍi, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragireḍḍi, and of his queen,—an *asthāna-maṇḍapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Sunday, the 15th (*tīthi*) of the bright (*fortnight*) of Kārttika in the Jaya-samvatsara, which was the Śaka year 1338.

(L. 11.) Written by Peddanāchārya.

C.—Second Drākshārāma Pillar Inscription.<sup>1</sup>

## TEXT.

## First Face.

1	✽	Naptā	Kāṭaya-Śaurēḥ	pantṛ	Mārasya	Kā[ṭa]-
2		nṛipa-sūnuḥ		vir-Ānavōta-nṛipatēr-	jāmā-	
3		tā	jayati	Vēma-bhūpālāḥ		Iṭu-
4		vaṁṭi		Kāṭamareḍḍi-Vēmāreḍḍi	gāri[ki]	
5		nija-bhṛityuṁḍ=aina <sup>2</sup>		Kaḍiyam	Māchinēni[m]g[ā]-	
6		ri	dēvulu	Pōtasānimgā[ru]	Kaḍiyam	
7		Māchinēnimgāriki		svāmi	nāna	[Kā]-
8		ṭamareḍḍi-Vēmāreḍḍi	gārikinni		vā-	
9		ri	dēvulakunnu	Kāṭamareḍḍi-Vēmāreḍḍi	m-	
10		gāri	kumārūṁḍu	Komaragireḍḍi	gā[m]	

## Second Face.

11		rikinni	vāri	dēvulakunnu	akshaya-sukṛita-	
12		m-avunaṭṭugānu		Dākshārāma-śri-Bhi-		
13		mēśvara-śrīman-Mahādēvaraku		silāma-		
14		ya[m=aina]		tiruchuṭṭamālika	kaṭṭimchechi	
15		svast[i]	śri	Śaka-varahambulu	1328	[a]gu-
16		nēmṭ[i]		Durmukha-samvatsara-Chaitra-śu		
17		Sō <sup>3</sup>		nāmḍu	samarppapa	chēṣenu
18		Peddanāchārya-likhitam		śri	śri	śri-
19		m jēyun [  *]				

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasāni, the wife of Kaḍiyam Māchinēni, who was the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,—for the perpetual merit of Kāṭamareḍḍi-Vēmāreḍḍi, who was the master of Kaḍiyam Māchinēni, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragireḍḍi, and of his queen,—an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Monday, the 11th (*tīthi*) of the bright (*fortnight*) of Chaitra in the Durmukha-samvatsara, which was the Śaka year 1328.<sup>4</sup>

(L. 18.) Written by Peddanāchārya.

<sup>1</sup> No. 443 of 1893.<sup>2</sup> This is an abbreviation of *Sāmastra*.<sup>3</sup> Read *bhṛityuṁḍu*.<sup>4</sup> This is a mistake for 1338.



## No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, Ph.D.

According to the large Leyden grant, six Chôla kings ruled between Parântaka I. and Râjarâja 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 Âditya II.<sup>1</sup> and the mere mention of Gaṇḍarâditya, the second son of Parântaka I., in an inscription of his father.<sup>2</sup> This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûṭa king Kṛishṇa III. whose vassal Bâtuga killed Râjâditya, the eldest son of Parântaka I., at Takkôlam<sup>3</sup> before A.D. 949-50.<sup>4</sup>

The village of Karikal<sup>5</sup> between Sholinghur and Bâṇavaram contains a small temple of the goddess Poppi-Amman. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai (Madhurâ)." Madirai koṇḍa is known to have been a surname of Parântaka I.<sup>6</sup> and the Sanskrit synonym Madhurântaka is applied to Râjendra-Chôla I. in the large Leyden grant.<sup>7</sup> These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.<sup>8</sup> This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûṭa king-Kṛishṇa III.<sup>9</sup>

The alphabet is Tamil, with the exception of the two Grantha words *svasti śri* at the beginning. It is worth noting that, in *miṇḍāṭṭi* (l. 3) and *Veṇḍāyi* (l. 4), the syllable *ṇḍ* 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<sup>10</sup>—which must be the present temple of Poppi-Amman—was built by a woman named Veṇḍāyi-Naṅgai.

TEXT.<sup>11</sup>

1	Svasti <sup>12</sup>	śri(śri)	[  *]	Madirai	koṇḍa	kōv=Irâsakêsaripa-
2	ṇmar[k*]k-iyāṇḍu			aṇḍāvadu		Pulivala-nāṭṭu
3	Maṇiyāḍi	Vi(vi)ra-Vaḷaṇḍiyan		miṇḍāṭṭi		Kiḷār-kū-
4	ṇṇattu	Ērupāḍi		Āchoṇḍu		Veppāyi-Na-
5	ṇgaiy-ṇṇ	śe[yv]iōhcha	Piḍāri	kōyil	[  *]	

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 21 and note 1.<sup>2</sup> *Ibid.* Vol. II. p. 374.<sup>3</sup> Takkôlam (No. 237 on the *Madras Survey Map* of the Wâljâpôt taluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.<sup>4</sup> *Ep. Ind.* Vol. II. p. 168.<sup>5</sup> No. 40 on the *Madras Survey Map* of the Wâljâpôt taluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikâlâ. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kâraikkâl; see *Ind. Ant.* Vol. XXI. p. 327.<sup>6</sup> See above, p. 178 and note 11.<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.<sup>8</sup> See the Table, *ibid.* Vol. I. p. 112.<sup>9</sup> Above, Vol. III. p. 285, and Vol. IV. p. 82.<sup>10</sup> This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol.

III. p. 9.

<sup>11</sup> From two inked estampages, prepared by Mr. T. P. Krishnaasami Sastri, M.A.<sup>12</sup> Read *svasti*.



## TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājakesarivarman who conquered Madirai,—I, Vennāyi-Nāṅgai, (the daughter of) Āchchan of Ērupāḍi in Kīlār-kūṛṅgam<sup>1</sup> (and) the wife<sup>2</sup> of Vira-Vaṅṅaiyan<sup>3</sup> of Mariyāḍi in Pulivala-nāḍu,<sup>4</sup> caused to be made (this) temple of Piḍāri.

No. 49.—KADABA PLATES OF PRABHUTAVARSHA ;  
SAKA-SAMVAT 735.

By H. Lüders, Ph.D. ; Oxford.

The copper-plates which contain this inscription, were found at Kadaba in the Tumkūr 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 *Prāchīnalēkhamāḍā* of the *Kāvyamāḍā*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, 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  $9\frac{1}{2}$ " long by about  $5\frac{1}{2}$ " broad at the ends and about  $4\frac{1}{2}$ " 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 akṣaras. The ring on which the plates are strung, is now cut. Its diameter is 4" to  $4\frac{1}{2}$ ". It holds a circular seal,  $1\frac{1}{2}$ " in diameter. The seal bears, in relief on a countersunk surface, a figure of Gaṇḍa, 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. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshtrakūṭa grants.<sup>5</sup> The average size of the letters is  $\frac{1}{16}$ ". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's anaya, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.<sup>6</sup> The words *po[la]-puṇu[se] eva[r]ile ante pūyie*, 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 Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit 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 styled *Champā*.—The orthography calls for a few remarks.

<sup>1</sup> The same district is mentioned in the Tañjāvūr inscriptions ; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

<sup>2</sup> *Mindḍi* is probably a corruption of *manigḍḍi*.

<sup>3</sup> On the *Vaṅṅaiyan* see above, p. 296, note 2.

<sup>4</sup> This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷājāpōt tāluka) near Sholinghur.

<sup>5</sup> Compare e.g. above, Vol. III. p. 104 ; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

<sup>6</sup> L. 76, *Śikṛityā* for *Śikṛityā*(chāḍṛyā-avayā) ; l. 77, *Kūḷi-d*(chāḍṛyā) (Mr. Rice reads *Kūḷi-d*, but the last akṣara is distinctly *d* ; for the second akṣara, which I consider to be *li*, compare the *li* in *kali* in a temple inscription at Pottalakkal, *Ind. Ant.* Vol. XI. p. 125, Plate, l. 2) ; l. 79, *Vijayakirti*, or, perhaps, originally *Vijayakirti* for *Vijayakirti*.



The vowel *ri* is employed instead of *ri* in *namas-kriyamānam*, l. 30, whereas *ri* is written for *ri* in *visṛita*, *kṛita*, l. 1, *dṛita*, l. 60, and *parama-rishi*, l. 9, where the usual spelling would be *parama-rehi*. The sibilant *ṣ* is used for *s* in *avataṁśa*, l. 1, *pāṁśu*, l. 52, and *s* for *ṣ* in *viśṣha*, l. 3, *yasa(s)*, l. 16, and *aśṣha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṁgḍta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upadhāniya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatrāya*, l. 19, and *ujvala*, l. 25.—As regards lexicography, it may be pointed out that *chārvī* in l. 3 and *śudhā* in l. 16 are used in meanings known hitherto from dictionaries only.<sup>1</sup> In l. 24 a denominative *bhāvayati* seems to be used in the sense of 'bhaviṣhyati'; and *chaturākṣra* occurs in l. 48, 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 Prabhūtavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhaṇḍi, on the application of Chākirāja, in Śaka-Samvat 735 presented the village of Jālamaṅgala to the Jaina muni Arkakirti, on behalf of the temple of Jinendra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn from Vimalāditya, the governor of the Kunuṅgil 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,<sup>2</sup> 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,<sup>3</sup> Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhita* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyāta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amoghavarsha I. at Mantravāḍi near Baṅkapur, dated in A.D. 865,<sup>4</sup> and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,<sup>5</sup> 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 Śīrūr inscription of Amoghavarsha I., dated in A.D. 866,<sup>6</sup> 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 already 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 older 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 Kirtivarman II., dated in A.D. 757,<sup>7</sup> the full sign appears still in the old form of the Cave-

<sup>1</sup> *Chārvī* 'dipau,' *Śābdarastuṣiṭ* in *Śiḍḍakalpadruma*; *śudhā*, 'earth,' in von Boettlingk's *Dictionary*, quoted from a *Dictionary* of Galanos.

<sup>2</sup> *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

<sup>3</sup> Above, Vol. III. p. 161 ff.

<sup>4</sup> It has not been published yet.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 126, Plate.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

<sup>7</sup> *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.



characters, with the curve attached to the right vertical stroke ending at the base-line,<sup>1</sup> the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.<sup>2</sup> There is nothing remarkable, therefore, as to the forms of the *l* 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 *i*, *ē*, *ē*, *ā*, *ai* and *au* 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 *vīrdma* (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. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *l* the subscript sign is employed 6 times, the full sign once, in *pulipadiya* (l. 91), which is a mistake for *pul-padiya*. In *l* the subscript sign occurs 5 times, the full sign 5 times.<sup>3</sup> In *lā* the full sign is used 13 times,<sup>4</sup> the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lā*, *lai* and *lau* 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 Wokkalēri 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 *ā*. 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 Gujārāt and the adjacent districts. In the Tōrkhēḍā copper-plates of Gōvindarāja,<sup>5</sup> dated in A.D. 812, we find the full sign in *la* 13 times, *lā* 5 times, *l* twice, *lu* twice, *lō* twice, and the subscript sign in *la* twice, *lā* 3 times, *l* twice, *lē* once. Of ligatures only *la* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.<sup>6</sup>

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,<sup>7</sup> 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 *Champās*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

<sup>1</sup> Compare the *l* in *lānēkhana*, ll. 4, 5, *palāyamaṇḍair*, l. 28, etc.

<sup>2</sup> Compare *collabba*, l. 4, *kaladai*, l. 6, *gojal-bandalli*, ll. 7, 8, *iriyalbandalli* (ll.), l. 10. The subscript sign appears in *modalol*, l. 9, and *lākṣitaḥ* (for *lākṣitaḥ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Pattadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballahan*, l. 2, *dēvalada*, ll. 3, 4, and *collabba*, l. 1, *kolī*, l. 2).

<sup>3</sup> Of these, however, four cases are misspellings for *lā*.

<sup>4</sup> In three cases of these, *lā* is a misspelling for *la*.

<sup>5</sup> Which form is used in *madgala*, l. 39, I cannot decide.

<sup>6</sup> Above, Vol. III. p. 53 ff.

<sup>7</sup> Compare e.g. ll. 11, 12, 26, 50, 57.



the office of the Rāshtrakūṭa 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 Kunuṅgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakariṇa-saṃvatsarēṣu taratikhi-muniṣu vyatitēṣu J[y\*]yēṣṭhāmāsa-suklapakṣa-dakamyān Pashyanakṣatrē Ohandravdrē*. The year being taken as current,<sup>1</sup> the date would correspond, as pointed out by Professor Kielhorn,<sup>2</sup> to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Śirūr that his successor Śarva or Amoghavarsha I. came to the throne in A.D. 814 or 815.<sup>3</sup> 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 Hasta (No. 13) and Chitrā (No. 14), not in Pashya (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 Chaṇḍamahāsena at Dhōlpur, dated in Vikrama-Saṃvat 898,<sup>4</sup> and the earliest instance in Mysore is a stone inscription at Śravaṇa-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.<sup>5</sup> 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

<sup>1</sup> 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. Lüders' permission, offer the following additional remarks on the date:— 1. The phrase *Śakariṇa-saṃvatsarēṣu* . . . *vyatitēṣu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakariṇa-kāl-ditta-saṃvatsara*. On the other hand, we have the similar phrases *Śakariṇa-dāḍḍēṣu* . . . *vyatitēṣu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Śaka-Saṃvat 411 (to be taken, like the year of the Kadamba plates, as a current year); *Śakariṇa-saṃvatsara* . . . *atitēṣu* in the Haidarābād plates of the Western Chalukya Pulikēśin II. of Śaka-Saṃvat 534; and *Śakariṇa-saṃvatsarēṣu* . . . *gatēṣu* in the Nilgand inscription of the Western Chalukya Taila II. of Śaka-Saṃvat 904. Considering that these dates belong to Chālukya inscriptions, attention may be drawn to the fact that the family of the Vimalakīrtiya of the present inscription claimed to belong to the Chālukyas. — 2. Genuine dates with current years, before Śaka-Saṃvat 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* Pashya with Jyēṣṭha-sudi 10, he would have decidedly failed to do so. The *nakṣatra* on Jyēṣṭha-sudi 10 usually is Hasta, 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 Hasta for Jyēṣṭha-sudi 10. — 3. It may also be argued that the circumstance of the inscription being a *śryeṣṭha* 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-Saṃvat 526 and 546, are in verse; and so is the date of Śaka-Saṃvat 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-Saṃvat 1001 (of Ś. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṃvat 1240 (of V. 893, 973, 1005, 1010, and 1240).— F. Kielhorn.]

<sup>2</sup> *Ind. Ant.* Vol. XXIV. p. 2.

<sup>3</sup> *Ibid.* Vol. XII. p. 212. The inscription is dated in Śaka 783 expired, Vyaya, while the fifty-second year of the reign of Amoghavarsha-Nripatūṅga was current.

<sup>4</sup> *Zeitschrift der Deutschen Morg. Ges.* Vol. XI. p. 38. The stone inscription of Dhavala of Hastikupḍi at Bijapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Saṃvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṃvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

<sup>5</sup> L. Rice, *Inscriptions at Śravaṇa-Belgoḷa*, No. 57, p. 55.



Sanskrit inscriptions of the seventh and eighth century A.D.<sup>1</sup> 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 palaeography, 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 Rāshtrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Akālavārsha; his son Prabhūtavarsha; his younger brother Dhāravarsha Śrī-Prithvivallabha Mahārājādhirāja Paramēśvara, called also Vallabha; and his son Prabhūtavarsha Śrī-Prithvivallabha Rājādhirāja<sup>2</sup> Paramēśvara, afterwards (l. 82) 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 Sāmangaḍ and Bharōch grants;<sup>3</sup> Inda is Indra II., the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver; and Akālavārsha, Dhāravarsha, and the second Prabhūtavarsha are, respectively, Kṛishṇa I., Dhruva, and Gōvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription. For Gōvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangaḍ grant to have been called Khadgāvalōka.<sup>4</sup> But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khadgāvalōka; and as regards Prabhūtavarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that Prabhūtavarsha was the *biruda* of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only.<sup>5</sup> Unfortunately, there is another point to render it somewhat doubtful again 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 Akālavārsha is said to have erected a temple which was styled after his own name Kannēśvara. As the combination of a dental and lingual n in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kappēśvara, and the name of the king would therefore be either Kanna or Kappa. As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛishṇa, the common Prākṛit form being Kapḥa, and the Kanarese equivalent Kannara, whereas both Kanna and Kappa

<sup>1</sup> Barth, *Inscriptions Sanscrites du Cambodge*, p. 35 ff. (Śaka 526, 546, etc.); *Ind. Ant.* Vol. XXI. p. 48.

<sup>2</sup> Rājādhirāja is perhaps only a mistake of the engraver, who omitted mahā.

<sup>3</sup> *Ind. Ant.* Vol. XI. p. 111; Vol. XII. p. 182.

<sup>4</sup> I have not overlooked the fact that Gōvinda II. is called Vallabha, and Dantidurga, besides Khadgāvalōka, Vallabharāja and Prithvivallabha. But these are the common titles borne by all the Rāshtrakūṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

<sup>5</sup> That the relations between the *birudas* and the names in the Rāshtrakūṭa 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. Amoghavarsha in combination with Śarva, Baidiga and Kakka II.), it is a fact that Prabhūtavarsha, Nirupama Dhāravarsha, and Śobhatunga Akālavārsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Kṛishṇa only. But in using this fact for the identification of an Akālavārsha mentioned in the Merka plates with a Kṛishṇa 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 *biruda* 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 *birudas*. 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 *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.



represent the Sanskrit *Karṇa*. 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 *Kaṇṇēśvara* is a misspelling or a clerical error for *Kaṇṇēśvara* or *Kannarēśvara*. 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 name<sup>1</sup> 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 *Kṛishṇa* on the hill of *Ēlāpura*, the modern *Ēlūrā*.<sup>2</sup> None of the temples at *Ēlūrā*, however, bears, as far as I can ascertain, the name of *Kṛishṇēśvara* 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 Dhāravarsha* 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.<sup>3</sup> I will add here, as it is a matter of some interest in connection with the *Rāshtrakūṭas*, that afterwards, in l. 81, *Gōvinda III.* is stated to have resided at the time of the grant in his victorious camp at *Mayūrakhaṇḍī*.<sup>4</sup> This is the same place from which the *Vaṇi-Diṇḍōrī* and *Rāḍhanpur* grants of *Gōvinda III.* are dated,<sup>5</sup> and it has long ago been identified by Professor Bühler with the modern *Mōrkhaṇḍī*, a hill-fort in the *Nāśik* territory. But those two grants leave it doubtful whether *Mayūrakhaṇḍī* was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"<sup>6</sup> 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 *rājan Yaśōvarman*, and his grandfather the prince (*varman*) *Malavarman*. 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 Bhandarkar therefore considers them an independent branch.<sup>7</sup> *Vimalāditya* apparently was a petty chief under the *Rāshtrakūṭas*; he governed, as mentioned above, the district (*deśa*) called *Kuṇuṅgil*.<sup>8</sup> 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 *Konikal-viahaya* of the *Hosūr* grant of *Ambērā*, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

<sup>1</sup> Names ending in *īśvara* always refer to buildings consecrated to *Śiva*. In the present case, it may be noted that *Śiva* is actually mentioned, under the name *Bhāva*, in v. 4.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous *Kailāsa*.

<sup>3</sup> 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.

<sup>4</sup> In the present inscription the name is written with a short *i*. But as *i* and *ī* are often confounded, this may be only a clerical error.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

<sup>6</sup> *Ind. Ant.* Vol. VI. p. 64.

<sup>7</sup> *History of the Deccan*, 2nd ed., p. 79.

<sup>8</sup> In line 98 the name is spelled with a lingual *g*.



correct,—and it seems to me much more probable,—it is hardly possible to connect Kuṇigal at the same time with Kunṇāgil.

Vimalāditya is stated to have been the sister's son of Chākirāja who is called the ruler of the entire province of the Gaṅgas (*aśśha-Gaṅgamaṇḍal-ādāirdja*), 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 Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.<sup>1</sup> 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 Rāshtrakūṭas 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<sup>2</sup> the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vaṇi-Diṇḍōri and Rādhanpur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,<sup>3</sup> and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.<sup>4</sup> 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.<sup>5</sup> It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa 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. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakirti, and was the disciple of Vijayakirti, who again was the disciple of Kūṭi-āchārya.<sup>6</sup> This person is said to have belonged to the family (*antaya*) of Śrikirti-āchārya<sup>7</sup> in the Punnāgavrikshamūlagana of the Nandisaṅgha of the venerable Yāpaniyas, and in l. 77 he is given the epithet *vrata-samīti-guṇḍi-guṇḍi-muni-erinda-vaṇḍita-charaṇaṣ*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhadrabādhucharita*<sup>8</sup> we are told that king Bhūpāla of Karahāṭa, at the request of his wife Nṛikuladēvā, invited the Śvētāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

<sup>1</sup> Mr. Rice thinks it possible that Chākirāja was a supreme king. But neither is *adāirdja* 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 *Lāṭāra-maṇḍala*, occurring in the Baroda, Torkbād and Kāvī plates as the name of the province of Gujarkāt.

<sup>2</sup> Above, Vol. III. p. 107.

<sup>3</sup> Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

<sup>4</sup> The Paithan grant of Gōvinda III. was issued in this year.

<sup>5</sup> 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 Śivamāra that the Rāshtrakūṭa king Dhāravarsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra 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.

<sup>6</sup> See above, p. 332, note 6.

<sup>7</sup> I consider *śrī* here to be a constituent of the name, partly on account of the analogy to Arkakirti and Vijayakirti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

<sup>8</sup> Chapter iv. verse 123 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.



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 Yāpaniyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvētāmbaras" (verse 151). A similar account is given in the *Pañcamārgōtpatti*,<sup>1</sup> a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jains. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvētāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Pañdāvali* of the Digambaras, published by Dr. Hoernle, it is stated, on the authority of the *Nītisāra*, that the Yāpaniyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpulgachchha or Yāpuliya.<sup>2</sup> 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 Kōlhāpur in the North to Mysore in the South.<sup>3</sup> There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhārāvād. In a grant of Ravivarman,<sup>4</sup> the revenues of a village are allotted to some Jaina *sāris* who are called Yāpaniyās *tapasvinaḥ*. In a grant of Ravivarman's father Mṛigēśa,<sup>5</sup> the king is said to have presented some land to the Yāpaniyas, Nirgranthas and Kūrchakas. And in a grant of Kṛishnavarman,<sup>6</sup> the king is stated to have given a field to the Yāpaniyasaṅghas (Yāpaniya[s]aṅghēbhyaḥ). To these we may add a stone inscription of Gaṇḍarāditya at Honūr in the Kōlhāpur State.<sup>7</sup> For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the *saṅgha* cannot be made out from the facsimile, there can be no doubt that the *gaṇa* referred to is the Punnāgavṛikshamūlagāṇa, the very *gaṇa* 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 Śrāvāṇa-Belgoḷa*,<sup>8</sup> and again in his remarks on the Śrāvāṇa-Belgoḷa epitaph of Prabhāchandra,<sup>9</sup> Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunierinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamiti* cannot possibly be taken separately, and the whole, from *vrata* to *charaṇaḥ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vrataḥ*, the five *saṁitis* and the three *guptis* are the three requisites of a Jaina monk.<sup>10</sup> 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 (ll. 80-98), the main points have been mentioned already 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 Mānyakhēṭa, the modern Mākhēṭ in the Nizām's territory. The identification of these places, if correct, would imply

<sup>1</sup> Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 183.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

<sup>3</sup> As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

<sup>4</sup> This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahāta, the modern Karhāt in the Sātara district.

<sup>5</sup> *Ind. Ant.* Vol. VI. p. 26.

<sup>6</sup> *Ibid.* p. 24.

<sup>7</sup> *Ibid.* Vol. VII. p. 34; compare Dr. Fleet's note.

<sup>8</sup> Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

<sup>9</sup> *Ind. Ant.* Vol. XXI. p. 169, note.

<sup>10</sup> Above, p. 24, note.

<sup>11</sup> Compare the *Uttarādhyayanāsūtra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1883-84*, p. 96, notes, and p. 100, note.



that the inscription is considerably later than it pretends to be; for we know from the Dēśī plates that Mānyakhēta was founded by Gōvinda's successor, Nripataṅga Amoghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura*-vara in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mānyakhēta is ever described as Mānyapura,<sup>1</sup> I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mānyapura, "situated near Chāmrajanagar 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, Jālamaṅgala, the granted village, was situated in the Idigūr-vishaya, and surrounded by the villages Svastimaṅgala on the east, Bellinda on the south, Guḍḍanūr on the west, and Taripāl 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.<sup>2</sup>

## First Plate.

- 1 Ōm<sup>3</sup> avasti [ll\*] Vistri(stri)ta-viśada-yaśō-vitāna-viśadīkri(kri)t-śāśa-chakravā[a(h\*)]  
karavā[a-prav[ā(h\*)]]-āvatamśa(sa)-virāji(ji)ta-Jayalakshmi-samālī[m](līm).<sup>4</sup>
- 2 gita-dakṣa-dakṣiṇa-bhūri-bhuj-ārggalah<sup>5</sup> gaḥita-sāra-saurya-rasa-visara-vi[sa\*]-  
khaḥīkrit-ōgr-ā-
- 3 ri-varggaḥ vargga-traya-vargga-aika-nipuṇō=chal-āchāra-chārvi(rvvi)-viśō(sē)aha-  
nirjīti-ōrvvi(rvvi)-mapdal-ōtsav-ōtpādana-para[h\*]
- 4 para-bhūpāla-maṇi-māla-līh-āṅghri-dvandv-āravindō Gōvinderājah [ll\*] Tasya sū-  
5 nū sutarupa-bhāv-ōdaya-dayā-dāna-dinētara-guṇa-gaṇa-samarppita-<sup>6</sup>bandhu-janaḥ saka-  
6 la-kul-āgama-jaladhī-Kalaśayōniḥ Manu-darśita-mārgg-āṅgāmī Rāshtrakūṭa-kul-ā-  
7 mala-gagana-mṛigalāṁchhanaḥ budha-jana-mukha-kamal-ā[m]śumālī manōha-  
8 ra-guṇa-gaṇ-ālarhkāra-bhārah Kakkarāja-nāmadhēyah [ll\*] Tasya putraḥ sva-  
vams-ānēka-nri-
- 9 pa-saṁghāta-parampar-ābhyudaya-kāraḥ parama-rishi-<sup>7</sup>brāhmaṇa-bhakti-tātparyya-  
10 kuśalah samasta-guṇa-gaṇ-ādhipvōnō<sup>8</sup> vikhyāta-sarva-lōka-nirupama-sthira-bhāva-  
ni(vi)jīti-ā-
- 11 ri-mapdalah yasy-aimam<sup>9</sup>=āsit || <sup>10</sup>Jitvā bhūp-āri-varggan-naya-kuśalatayā yēna rā-  
12 jyam kṛitam yah kashṭō Manm(nv)<sup>11</sup>-ādi-mārggō stuta-dhavaḥ-yaśā na  
kvachid-yāga-pūrvvaḥ<sup>12</sup> [l\*] saṁgr[ā]mō yasya śēśhā

<sup>1</sup> The Mānapura mentioned in a grant of some Rāshtrakūṭa prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mānyakhēta, as the editor thinks. The name rather seems to indicate that it was founded by Mānāka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

<sup>2</sup> From impressions supplied by Dr. Holtzsch.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Instead of *sa* two *akṣaras*, the first of which was *ai*, were originally engraved.

<sup>5</sup> Here and in other places below, the rules of *saṁdhi* have not been observed.

<sup>6</sup> Read *-samarppita*.

<sup>7</sup> Read *parama-rishi*.

<sup>8</sup> Mr. Rice reads *-gaṇ-dāi-dādaś*, but this is impossible. There can be only a doubt whether the last but one *akṣara* is *śō* or *dāśō*. The editors of the *Kātyāyana* read *-gaṇ-dāi-dādaś*, the meaning of which I fail to see. As the signs for *śō* and *śāśā* do not differ very much (compare *śāśāśā*, l. 63), I propose to read *-gaṇ-dāi-dādaś*.

<sup>9</sup> This passage is corrupt. I cannot suggest any satisfactory correction.

<sup>10</sup> Metre: *Sragdhara*.

<sup>11</sup> Perhaps this correction was made by the engraver himself.

<sup>12</sup> This *pāda* seems to be corrupt: perhaps we have to read *yāta-pūrvva*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.



- 13 *sva-bhuja*<sup>1</sup>-*kara-bala-pr*[*ā*°]*pitā yā Jayaśrī*[*r*-°]*yasmin*-<sup>2</sup>*jātō sva-vamśō*-*bhyudaya-*  
*dhavalatām yātavān*-*arkka-tōjāḥ* [*||* 1°] *ā(a)*-  
14 *sāv*-*Indarāja-nāmadhēyaḥ* [*||*°] *Tasya putraḥ sva-kula-lalāmāyamānō māna-*  
*dhanō dīn-ānā-*

## Second Plate; First Side.

- 15 *tha-jan-āhlādanakara-dāna-nirata-manō-vṛittih hima-kara iva sukhakara-karaḥ kul-*  
*āchala-samn-*  
16 *dāya iva sudh-ādhāra-guṇa-nipuṇaḥ Himadaila-kūṭa-taṭa-sthāpita-*  
*yasa(śa)stambam(mbha)-li(li)khi(khi)t-ā-*  
17 *nō(nē)ka-vikkrama-guṇa*[*h*°] <sup>4</sup>*Agha-saṅgā(ghā)ta-vināśaka-surāpagā yasya*<sup>5</sup> *mad-*  
*yaśō viśadam*<sup>6</sup> [*||*°] *gāyant-iva taramga-prabhava-*  
18 *ravair-vvahati jana-mahitā* [*||*°] [*2*°] *asau Vairamēgha-nāmadhēyaḥ* [*||*°] *Tasya*  
*pitṛivyaḥ hrīdaya-padma-*  
19 *sanāstha-Paramēśvara*<sup>7</sup>-*śīrāś-śīrākara*-[*kara*-°]*nikara-nirākṛita-tamō-vṛittih*  
*saviśēshasya*<sup>8</sup> *jaga*[*t*°]-*traya*<sup>9</sup>  
20 *sār-ōchchayēn*<sup>10</sup>-*ēva virachitasya chaturtha-lōk-ōdaya-samānasya Kṛitayuga-ēatair-*  
*iva nirmmi-*  
21 *tasya yasya yadasaḥ punjam-iva xirājamānaḥ*<sup>11</sup> *||* <sup>12</sup>*Pradagdha-kālāgaru-dhūpa-*  
22 *dhūmāḥ pravarddhamān-ōpachayāḥ-payōdāḥ* [*||*°] *yasy-ājīram svachchha-*  
*eugandha-tōyai*[*h*°]  
23 *siñchanti Siddh-ōdita-kūṭa-bhāgāḥ* *||* [*3*°] *Na ch-ēdṛisām prāpyam-iti pralōbbhāt*  
*Bhav-ōdbhavō*<sup>13</sup> *bhāvi*-[*yu*]g-ā-  
24 *vatārē* [*||*°] *avaimi yasya sthitayō svayan-tat kalp-āntaram n-aiva cha*  
*bhāvayat-iti* *||* [*4*°] *Tār-ga-*  
25 *pēsh-ūnnata-kūṭa-kōṭi-taṭ-ārppitāś-ā*[*j*°]*jvala-dīpikāsu* [*||*°] *mōmuhyatō rātri-vi*[*bhēda-*  
*bhā*]-  
26 *vaḥ*<sup>14</sup> *nīś-ātyayaḥ paura-janair-nnīśāyāḥ*<sup>15</sup> *||* [*5*°] *Ādhāra-bhūt-āham-idam vyatītya*  
*mā*[*m*] *varddhatē*  
27 *ch-āyam-atiprasaṅgaḥ* [*||*°] *yasy-āvakāśārtham-it-iva prithvī prithv-iva*<sup>16</sup> *bhūt-ēti*  
*cha mē vī(vi)-*  
28 *tarkaḥ* *||* [*6*°] *vichitra-patākā-sahasra-saṁchchāditam upari-paricharaṇa-bhayaḥ*  
*lōk-ai-*  
29 *ka-chūdāmaṇiṇā maṇi-kutṭima-ss*[*m*] *krānta-pratibimbav-yājñena svayam-avatīryya*

## Second Plate; Second Side.

- 30 *Paramēśvara-bhakti-yuktēna namaśkrī(ekrī)yamāpam-iva vī(vi)rājamānam prahata-*  
*pushkara-mandra-nī(ni)nād-ā-*

<sup>1</sup> It would seem that originally *kara* was engraved instead of *bhuja*.

<sup>2</sup> Read *yarmiā*.

<sup>3</sup> *gasaḥ* would be a preferable reading.

<sup>4</sup> Metre: *Āryā*.

<sup>5</sup> Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *ā*-stroke.

<sup>6</sup> Originally *sa* was engraved, but the engraver corrected the error by beating it down and engraving *ei* a little more to the right.

<sup>7</sup> Originally another *āśāra* was engraved before *ēva*, but it has been struck out.

<sup>8</sup> From here to line 21 the construction is faulty. Instead of the genitives *saviśēshasya*, *virachitasya*, *śamānasya*, *nirmmitasya* the respective nominatives *saviśēśam* etc. are required.

<sup>9</sup> Perhaps *trayā* was engraved.

<sup>10</sup> The first *cā* looks like *e*.

<sup>11</sup> Read *punja* (see *virājamāna*).

<sup>12</sup> Metre: *Upajāti*; also of the next three verses.

<sup>13</sup> Read *śāśō*.

<sup>14</sup> Read *pralōbbhāt*.

<sup>15</sup> I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

<sup>16</sup> *prithvī*-*eva* would be a preferable reading.



- 31 karṇan-ōdit-ānurāgaḥ prāvṛṇ-ārambha-kāla-janit-ōtsav-ārambhaḥ<sup>1</sup> mayāraiḥ  
prārabdha-vṛtta-nri-
- 32 ttāntam<sup>2</sup> dhūma-vēḷā-llā-gata-vilāsi-<sup>3</sup> janānām kara-tala-kissaya-rasa-bhāva-sad-  
bhāva-praka-
- 33 ṭana-kuśala-śaśivadan-āṅganā-narttan-āhṛita-paura-yuvati-jana-chitt-āntaram samasta-  
siddhānta-sāga-
- 34 ra<sup>4</sup>-pārāga-muni-śata-saṁkulam dēvakulam-āsīt Kanṇō(ṇṇō)śvaran-nāma  
sva-nāmadhēy-āṁkita[m\*] asā-
- 35 v=Akālavarsha iti vikhyātaḥ [||\*] Tasya sūnuḥ ānata-nṛipa-makuta-mapi-gaṇa-  
kirāṇa-jāla-ramjita-
- 36 pada-yugala-nakha-mayūkha-prabhā-bhāsita-simhāsan-ōhā(pā)ntaḥ kāntā-jana-kaṭaka-  
khachi-
- 37 ta-padmarāga-di(dī)dhiti-visara-śumbhat-kusumbha-rasa-ramjita-nija-dhavalā-  
vi(vī)jyamāna-ohāru-ohā-
- 38 mara-nichaya-vikhyātam(ta)-prājya-rājya-ābhishēk-āntar-aikaisvaryya-sukha-samanubhava-  
sthi-
- 39 tiḥ nija-tuka(ram)gam-aika-vijay-ānita-rājalakshmi-sanāthō mahi-nāthō yaḥ  
kalpāṁghmi(ghri)paḥ sakhavaḥ<sup>5</sup>
- 40 chintāmaṇir-iti dhravam yaṁ vadanty-arthina[ḥ]<sup>6</sup> nī(nī)tya[m] prītyā prāpt-  
ārtha-sampad-asau Prabhūtavarsha iti vi-
- 41 khyātō bhūpa-chakra-chūdāmaṇiḥ [||\*] Tasy-ānujaḥ Dhāravarsha-  
Śri-Prithuvi(thvi)vallabha-mahārājādhi-
- 42 rāja-paramēśvaraḥ khaṇḍit-āri-maṇḍal-āsi-bhāsita-dōr-ddaṇḍaḥ Puṇḍarika<sup>7</sup> iva bali-  
ripu-marddan-ā-
- 43 krānta-sakala-bhuvana-talaḥ sukṛit-ānēka-rājya-bhāra-bhār-ōdvahana-samarthaḥ  
Himaśaila-vi-
- 44 śāl-ōra-sthalēna rājalakshmi-viharāṇa-mapi-kuṭṭimēna chatur-āṅgan-ālimgana-turṅga-  
kucha-

Third Plate; First Side.

- 45 sa[m]ga<sup>8</sup>-sukh-ōdrēk-ōdita-rōmāñcha-yōjitēna sva-bhuj-āsi-dhārā-dalita-samasta-<sup>9</sup>gaṇita-  
muktāphala-vi-
- 46 sara-virājit-āri-bala-hasti-hast-āspḥālana-danta-kōṭi-ghaṭṭita-ghanikṛitēna virājamānaḥ  
Tripura-
- 47 hara-vṛishabha-kakud-ākār-ōnnata-vikaṭ-āmsa-taṭa-nikaṭa-dōdhūyamāna-chāru-chām a r a-  
chayaḥ phēna-piṇḍa-
- 48 pāṇḍara-prabhāv-ōdita-chchhavinā vṛittēn-āpi chatur-ākārēṇa sit-ātapatrēṇa-  
śchchhādita-samasta-dig-viva-

<sup>1</sup> After this we should expect *iva*.

<sup>2</sup> Read *vṛitta-erittāntam*, as suggested in the *Kātyāyānīya*.

<sup>3</sup> Originally another *āśhara* seems to have been engraved instead of *ra*.

<sup>4</sup> The second *ākshara* of this word, which I have read *śā*, is very uncertain; it is apparently a later correction. Mr. Rice reads *as* *śa*, but the *śa* 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 *Kātyāyānīya* suggest *śa* *śa*.

<sup>5</sup> 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 *pōda* of the Sragipt metre: *-ti dhravam yaṁ vadanty arthinaḥ*. Similarly we find twice periods ending like *śāndana*: *śāndmadhēyāntam* (l. 34) and *śāpachakravāṇāṁ* (l. 41).

<sup>6</sup> Read *Puṇḍarīkaka*.

<sup>7</sup> It is possible that before this another *ākshara*, perhaps *śā*, was engraved. But it is entirely effaced.

<sup>8</sup> Read *-dalita-masta*.



- 49 rô ripu-jana-hridaya-vidâraṇa-dârupēna sakala-bhû-tal-âdhipatya-lakshmi-kilâm-  
utpâdayatâ pra-  
50 hata-pada<sup>1</sup>-dḥak[k\*]â-gambhîra-dhvânēna ghanâghana-garjjan-ânuakâripâ asyâchitô.<sup>2</sup>  
vinôda-nirggamaḥ sva-  
51 [k]tyâ[m] sañchalatâm para-nripa-chêtô-vṛttiahu dâtum=iv-ôchchair-âvilôla-  
prakaṭita-râjya-chi-  
52 hnaḥ turamgama-khara-khur-ôthhita-pâṁsu(su)-paṭala-masṛipita-jalada-sañchaya[h\*]  
53 anêka-matta-dvipa-karata-tata-galita-dâna-dhârâ-p r a t â n a - p r a s a m i t a - m a h i -  
54 pa-râgaḥ || <sup>3</sup>Yasya śrī[s=\*]chapa-ôdayâ <sup>4</sup>khura-taraṅg-âlt-sama(mâ)sphâlanât  
nirbhinna-<sup>5</sup>dvipa-yânapâ-  
55 tragatayô yê sañchalach-chêtanaḥ<sup>6</sup> [i\*] tasurinn=êva samētya sâra-vibhavaṁ  
sa[m\*]tyajya râjyaṁ rapô  
56 bhagnâ mōha-vaśât svayaṁ khalu diśâm-antaṁ bhajantê-rayah || [7\*] <sup>7</sup>Idam  
kiyad=bhû-talam-atra  
57 samyak sthâtum=mahat=samkaṭam=ity=udagram [i\*] svasy=âvakâśam na<sup>8</sup> karôti  
yasya yaśô  
58 diśâm bhitti-vibhêdanâni || [8\*] anavarata-dâna-dhârâvarah-âgamēna tripta-  
janatâyaḥ Dhâ-  
59 râvaraha iti jagati vikhyâta=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-  
âtmaja(jô) nija-bbu-

## Third Plate; Second Side.

- 60 ja-bala-samânita-para-nripa-lakshmi-kara-dhri(dhri)ta-dhava-âtapatra-nâla[h\*] pratikûla-  
ripu-kû(ku)la-charapa-nibaddha-  
61 khalakhalâyamâna-dhava[la]-śrîmkhala-rava-bedhirikṛita-[pa]ryanta-janô nirupama-  
gupa-gap-âkarṇana-samâ-  
62 hlâdita-manasâ sâdhu-janēna sadâ sannī(mgl)yamâna-śasi-viśada-yaśô-râśik(r)=âś-  
âvaśtâbdha-ja-  
63 na-manah-parikalpana-triguṇikṛita-svakti-ânuśtṛhânô nishṭhita-kartavyâḥ(vyah)  
Prabhûtavaraha-Śrî-Pri-  
64 thuvi(thvi)vallabha-râjâdhirâja-paramêśvarasya<sup>9</sup> pravarddhamâna-śrî-râjyâ-<sup>10</sup>vijaya-  
samvatsarēshu vaha-  
65 tsu | chârû-Châlûky-ânvaya-gagana-tala-haripalâ[ū]chhanâyi(ya)mâna-<sup>11</sup>śrî-  
Balavarmma-narēndra-

<sup>1</sup> The editors of the *Kāvyamālā* have corrected this word to *paśaśa*; 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 Kirtivarman II (*Ind. Ant.* Vol. VIII. p. 23 ff., Plate, l. 27: *pada-ḍakṣṭa*). *Paśaśa* and *ḍakṣṭa* are mentioned together also in the *Śaṅkhaśāstram*, p. 297; compare *Amarakōśa*, i. 7, 6.

<sup>2</sup> This passage is corrupt. Something like *âdri-âri-chêtô* seems to be intended.

<sup>3</sup> Metre: *Sârdûlavikṛidita*.

<sup>4</sup> I would read *khara*; but it is possible that *Kâra* is the name of some river, though, in this case, we should expect to find a feminine form.

<sup>5</sup> Read *-samdipâdlands-nirbhîna-*.

<sup>6</sup> The text is here apparently corrupt. Considering that *tasmiṁ rûpē* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhînaadipayânapdtrakatayâ yasmiṁ-châlach-chêtasâḥ*. This, at least, yields a tolerable meaning.

<sup>7</sup> Metre: *Upajâti*.

<sup>8</sup> I would read: *svasy-âvakâśam*, though the dative *âvakâśas* would be preferable.

<sup>9</sup> The construction is here confused. The correct reading would be *-paramêśvaraḥ i tasya*.

<sup>10</sup> Read *-râjya-*. Perhaps the sign for the long vowel has been struck out again by the engraver.

<sup>11</sup> This word seems to have been corrected.



- 66 *sa* *su(sū)nu* *sva-vikram-āva[r]jjita-sakala-ripu-nṛipa-śiraś-śekhara-ā[r\*]chchita-charapa-yuga-*  
 67 *lō Yaśōvarma-nāmadhēyō rājā vyarājata* [11\*] *Tasya putras=suputraḥ kula-dīpaka*  
 68 *iti purāpa-vachanam=avitatham-iha kurvaṇ=atitarāṇ virājamānō Manōjāta iva māni-*  
 69 *jana-mana-sthali-[sa]ñcharapa<sup>2</sup>-chaturag(ś)=chatura-jan-āśrayaḥ śrī-samālim(lim)gita-viśālā(la)-vakaba-sthalō ni-*  
 70 *tarām-asōbhata assau mahātmā* || <sup>3</sup>*Kamal-ōchita-sad-bhujāntara* *śrī-Vimalādityā(tya) i-*  
 71 *ti pratita-nāmā* [1\*] *kamanīya-vapur=vvilāsininā[m] bhramad-akshi-bhramar-āji-vakra-padmaḥ* [(11) [9\*] *yaḥ=pra-*  
 72 *chāḍātara-karavā(la)-dalita-ripu-nṛipara-<sup>4</sup>kari-ghaṭṭ-kumbha-mukta-m u k [t] A p h a l a -*  
*vira[ch]ita-ruchi-*  
 73 *ra-kapṭhik-ātiruchira<sup>5</sup>-parita-ni(ni)ja-kaṭatra<sup>6</sup>-kapṭhaḥ Śī(Śī)tikaṭṭha iva ma[h]ita-ma[hi]m[ā] pra7-ruchira-*

*Fourth Plate ; First Side.*

- 74 <sup>8</sup>*kirttir-asē(śē)sha-Gaṅga-maṇḍal-ādhirāja-śrī-Chākirājasya bhāginēyaḥ bhuvi pr[ā\*]kāsata* [1\*] *yas[m]i(smin) Ku-*  
 75 *nuṅgil-nāma dēsam=ayaśaḥ-parāmu(āmu)khō Manu-mārggēpa pālā(la)yati sati*  
 76 *śrī-Yāpanīya-*  
 77 *Nandi(ndi)samgha-Punnāgavṛikshamūlaganē Śrīkīrti-<sup>9</sup>āchāryy-ānvayē bahushv-āchāryyō(ryyō)shv-atikrā-*  
 78 *ntōshu vrata-samiti<sup>10</sup>-gupti-gupta-muni-vṛinda-vandita-charapa[h\*] Kūli-āchāryyō nām-āsi(s)t* [11\*]  
 79 *tasy-āntōvāsi samupanata-jana-parisrama-haraḥ sva-dāna-santarppita-samaata-vidvaj-janō*  
 80 *janita-mah-ōdayaḥ Vijayakīrti<sup>11</sup> nāma muni-prabhur=abhāvan<sup>12</sup> ||* <sup>13</sup>*Arkakirttir=iti khyātīm-ātanva-*  
 81 *n-muni-sattama[h] [1\*] tasya śāhyatvam-āyātō na yātō vaśam-ēnasā[m\*] ||* [10\*] *tasamō(smai) muni-varāya*  
 82 *tasya Vima[ā]dityā(tya)sya Śānaischara-pīḍ-āpanōḍāya Mayūrakhaṇḍi(pḍi)m-adhivasati*  
 83 *vijaya-akandhāvarē Chākirājēna vijñāpitō Vallabhēndraḥ Idigūr-vvishaya-madhya-vartti-*  
 84 *na[m] Jālama[m]gala-nāmadhēya-grāma[m] Śaka-nṛipa-samvatsarēshu śara-śikhi-muniāhu vyatitē-*

<sup>1</sup> *sa* seems to have been omitted first and inserted afterwards.

<sup>2</sup> *sa* is very indistinct, and apparently inserted afterwards.

<sup>3</sup> Metre : Anupachchandasika.

<sup>4</sup> In the *Kāryamālā* this is corrected to -*nṛipa* ; perhaps we have to read -*nṛipa-para*.

<sup>5</sup> The aksharas *śirucāra* are engraved below the line.

<sup>6</sup> Between *ka* and *ja* another *ja* was originally engraved, but it appears to have been effaced.

<sup>7</sup> The reading of this word is rather uncertain. Mr. Rice reads -*makim-dmōdyamāna*.

<sup>8</sup> Originally -*sa* was engraved for -*ra*.

<sup>9</sup> Read *Śrīkīrti*.

<sup>10</sup> *sa* of *samiti* has evidently been inserted afterwards.

<sup>11</sup> Read *Vijayakīrti* ; perhaps *Vijay* was originally engraved.

<sup>12</sup> Read *abhāvat* ; the *n* is indistinct.

<sup>13</sup> Metre : Anuṣṭubh.



- 84 shu J[y\*]śeṣṭha-māsa-śukla-pakṣa-daśamyām Pushya-nakṣatrē Chandravārē  
Mānya-puravar-āpara.<sup>1</sup>  
85 dig-vibhāg-āṣṭakāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [l\*] tasya  
pūrvva-dakahi-  
86 p-āpar-ōttara-dig-vibhāgēshu Svasti(sti)maṅgala-Bolḍinda-Guḍḍanūr-Ttaripā]-iti  
prasi(si)ddhā grā  
87 mā[h\*] ēvaṁ caturṇām grāmāṇām-madhyē vyavaasthitasya Jālamāṅgalasy-  
āyaṁ catur-āghā-

## Fourth Plate ; Second Side.

- 88 ti-kramah [l\*] punas-tasya śimā-vibhāgah [l\*] Śānataḥ mukūḍal dakahina-dig-  
vibhāgam=avalōkya E[ta]ga-  
89 kodala<sup>2</sup> mūḍa gareyi[m\*] bandu irppeya<sup>3</sup> komade pallad=olagaṇa uli alariye  
kodeyā[l]i be-  
90 lane saykane bandu <sup>4</sup>po[la]-puṇu[se] eva[r]ile ante pōyie<sup>5</sup> Bi-  
91 dirūr-ggere mukūḍal<sup>6</sup> [l\*] Tataḥ-paśchimataḥ pulipadiya<sup>7</sup> tenkaṇa  
pēr-olbeyi[m\*] pē[r-bi]like eja-  
92 gala<sup>8</sup> korap-āle mukūḍal<sup>9</sup> [l\*] Ante saykane pōgi Gāyamaṇi-gereya tāy-gaṇḍi  
mukūḍal [l\*]  
93 Tataḥ uttarataḥ Baṭṭi-gereya paḍuva gaḍe goda palambe puṇuseye Ānedale-  
gere<sup>10</sup>  
94 pul-[p]adiye <sup>11</sup>eja-galle Pul[ti][v]ārada gere mukūḍal [l\*] Tataḥ pūrvvataḥ  
niduvilimkke  
95 kadavi[na] pul-pādiye<sup>12</sup> ka[n̄cha]gāra-galle pola-elle-puṇusee<sup>13</sup> baṭṭa-puṇu-  
96 seye helane bandu śānada <sup>14</sup>mukūḍalo[ ]-k[ā]ḍi nindattu ③ ③  
97 Rāvamalla-Gāmuṇḍanum Śīranum Gaṅga-Gāmuṇḍanum Māreyanum Be[l]gerey-  
Oḍeyō-  
98 rum modal-āge E[pa]diṇbarum Kuṇuṅgil=Aynūbarum sākshiy-āge koṭṭattu ③  
namaḥ ③  
99 <sup>15</sup>Adbhira-ddatta[m] tribhir-bhuk[t]am śaḍbhiś=cha parihā(pā)litam [l\*] ētāni na  
nivaratantē pūrvva-rāja-kṛitāni cha ||  
100 Svan-dātu[m] suma[ha\*]ch=chhakyam duḥkham=anyasya pālā(la)nam [l\*]  
dānēm(nam) vā pālanam chētti<sup>16</sup> dānāch=chhrēyō-  
101 nupālanam || Sva-datt[ā\*]m para-datt[ā\*]m vā yō harēti(ta) vasundharām [l\*]  
śhaṣṭhim(ṣṭim) varsha-sahasraṇi vi-  
102 śhṭhāyām jāyatē krimi[t] || Dēva-svaṁ [hi\*] viṣaṁ ghōraṁ kākūṭa-sama-  
prabhaṁ [l\*] viṣaṁ=ēkā-

## Fifth Plate.

- 103 kinam hanti dēva-svaṁ putra-pautri(tra)kaṁ ||

<sup>1</sup> Properly this should be *Mānyapara-puravar-āpara*, but *para* is frequently omitted in this case; compare the title of Kṛishṇa-Kandhāra, *Kandhārapuravar-dāśīnara*, *Ind. Ant.* Vol. XII. p. 220, etc.

<sup>2</sup> Read *kolada* (?).

<sup>3</sup> Read *ippeya*.

<sup>4</sup> The words from *pola-* to *pōyie* are written on an erasure and in a larger hand.

<sup>5</sup> Read *pōyie*.

<sup>6</sup> Read *mukūḍal*.

<sup>7</sup> Read *pul-padiya*.

<sup>8</sup> Read *elle-galla*.

<sup>9</sup> Read *mukūḍal*.

<sup>10</sup> Read *-gereye*.

<sup>11</sup> Read *elle*.

<sup>12</sup> Read *-padiye*.

<sup>13</sup> Read *-puṇuseye*.

<sup>14</sup> Read *mukūḍa*.

<sup>15</sup> Metre: Anuṣṭubh; also of the following verses.

<sup>16</sup> Read *v-ēti*; *chē* is indistinct.



## TRANSLATION.

(Line 1.) Om. 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<sup>1</sup> 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 valour 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 spirits ; a real Agastya<sup>2</sup> to the ocean of all arts and sciences ; following the way pointed out by Mann ; the moon in the spotless firmament of the race of the *Bāshtrakūtas* ; 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 Brāhmanas ; 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 (P)<sup>3</sup> :—

(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 ;<sup>4</sup> whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;<sup>5</sup> 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<sup>6</sup> 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 murmur of its waves, the Gaṅgā 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 Paramēśvara<sup>7</sup> who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple<sup>8</sup> 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 Kṛtayugas :—

(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.

<sup>1</sup> I take *sandhāgita* in the sense of *sandhāgana*.

<sup>2</sup> In the text *Kalāyāgai*, — 'born in a water-jar.'

<sup>3</sup> I have translated *gāta-pāreśa* instead of *gāga-pāreśa*.

<sup>4</sup> This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śāśa* in the sense of 'garland' see the *Sekhāśhīdāni*, verse 2556.

<sup>5</sup> Or, reading *-gūṇa* for *-gūṇa* : 'the series of his numerous exploits.'

<sup>6</sup> i.e. Siva.

<sup>7</sup> Literally : 'shining like a cluster of whose fame, a temple,' etc.

<sup>8</sup> The text is corrupt here.



(V. 4.) Bhava<sup>1</sup> will not be allured to be born again in a future age by the prospect of getting such (a temple);<sup>2</sup> nay, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all).<sup>3</sup>

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles 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 (?).<sup>4</sup>

(V. 6.) 'I am (its) seat, and it is growing beyond me; this is an *atiprasaṅga*;<sup>5</sup>' 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;<sup>6</sup> 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 Kāṇṇēśvara,— he was renowned as Akālavarsha.

(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 (fanning) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;<sup>7</sup> 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, . . . .<sup>8</sup> the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as Prabhūtarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhāravarsha Śrī-Prithivīvalabha Mahārājādhirāja Paramēśvara, whose strong arm shone 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 Puṇḍarikākha<sup>9</sup> 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 Himālaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— 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

<sup>1</sup> i.e. Śiva.

<sup>2</sup> The meaning is that there will never be again a temple of Śiva like this one.

<sup>3</sup> 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.

<sup>4</sup> This seems to be the meaning of the second half of the verse, which apparently is corrupt.

<sup>5</sup> *Atiprasaṅga* 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. *Acakṣa* 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.'

<sup>6</sup> *Dhāmardī* 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'?

<sup>7</sup> I think that this is what the author intended to say, though it implies the supposition that the words *prāṇa-rājya-dhārī* are not in their proper place in the compound.

<sup>8</sup> Regarding this blank see p. 342, note 4.

<sup>9</sup> i.e. Viṣṇu.



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 cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;<sup>1</sup> 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;<sup>2</sup> who, by the deep sounds of the beaten *paṣāḥa*<sup>3</sup> and *ḍhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions<sup>4</sup>— 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 vacillation 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,<sup>5</sup>— 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 *Dhāravarsha*, 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*);<sup>6</sup> who performed his duties,— was *Prabhūtarsha Śrī-Prithivīvallabha Rājādhirāja Paramēśvara*.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called *Yaśōvarman*, 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 *Manōjāta*<sup>7</sup> 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 *Kamālā*,<sup>8</sup> 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*.

<sup>1</sup> i.e. Śiva.

<sup>2</sup> Or 'appeared square.' There can be no doubt that *chatur-dāśa*, to work out the pan, is used here in the sense of *chatur-asra*, though this is hardly admissible.

<sup>3</sup> The form used in the text is *pada*; see p. 343, note 1.

<sup>4</sup> I have followed the conjectural reading in translating this passage; see p. 343, note 2.

<sup>5</sup> See p. 343, note 6.

<sup>6</sup> I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

<sup>7</sup> i.e. Kāma.

<sup>8</sup> i.e. Lakshmi.



(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 Śitikaṇṭha,<sup>1</sup> his splendid fame spreading afar, the sister's son of the glorious Chākirāja, 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 Kuṇṇṇil in accordance with the Law of Manu :—

(L. 75.) When many āchāryas in the family of Śrīkīrti-āchārya in the Punnāga-vṛkṣhamūlagana of the Nandisaṅgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of munis protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. 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 munis called Vijayakīrti.

(V. 10.) The best of munis, who spread his famous name Arkakīrti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the munis, on removing the evil influence of Saturn from that Vimalāditya,—Vallabhendra, residing in his victorious camp at Mayūrakhaṇḍī, on the application of Chākirāja, gave the village named Jālamaṅgala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka 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 Jinendra at Śilagrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (respectively) the well-known villages Svastimaṅgala, Beḷḷinda, Guḍḍanūr and Taripāl. This is the order of the four boundaries of Jālamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,<sup>2</sup> the eastern bank of the Elṭaga pond ; coming thence, . . . . . of an olive tree ; . . . . . a pīpāl tree<sup>3</sup> in a pit ; . . . . . coming straight (thence), a tamarind tree in a field ; . . . . . going further, the tank of Bidirūr (forms) the (south-eastern) angle. Thence towards the west, on the south of a grass ridge . . . . . ; thence . . . . . a boundary stone ; the stump of a banyan tree (forms) the (southern) angle. Going straight on, the head-sluice (?) of the Gāymani tank (forms) the (south-western) angle. Thence towards the north, on the western side of the Baṭṭi tank . . . . . a tamarind tree ; the Āndale tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (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, Śiṛa, Gaṅga-Gāmuṇḍa, Māreya, Be[ ]gere Oḍeyōru and others of the 'Seventy,' and the 'Five-hundred' of Kuṇṇṇil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

<sup>1</sup> i.e. Śiva.

<sup>2</sup> With mukūḍal compare mayyānikēffu, above, p. 96, note 4, and meccakūḍī, p. 237 f.

<sup>3</sup> Ajari is probably the same as araji.



## No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLINT, I.C.S., PH.D., C.I.E.

Hebbal<sup>1</sup> is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhārwar district. Its name occurs in the present record in the ancient form of *Perbāl*, 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 *Papāḍis*,<sup>2</sup> 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' 2½" 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 colotype 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 shewn 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 *śiṅha* on three tiers of stone-work. In the centre compartment there is a *līṅga*, 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 Gaṇapati, 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 *upadhānīya* in line 28. They do not appear to include the separate distinct form of the lingual *ḍ*. The *ḍ* appears, of course, only in the later or cursive form; so, also, the *kā*, which occurs in *śukhādīn*, line 7. In the cases of final *t*, lines 2, 4, 11, and *ḥ*, lines 5, 19, 21, 27, 46, we have the *vīrāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *vīrāma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *śaṁdhī* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *vīrāma* and not to be pronounced. In the cases of final *n*, 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.<sup>3</sup> We have one ordinary verse in lines 45 to 47, and two of the customary benedictive 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 *upadhānīya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhāvīnaḥ-pārthivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshtrakūṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadēva,—i.e. his son Amōghavarsha-

<sup>1</sup> The 'Hebbal' of the Indian Atlas, sheet No. 42.

<sup>2</sup> See p. 361 below, note 3.

<sup>3</sup> Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *gaḍa*, = *gaḍa*, lines 22, 24, and *kaḷaḥ*, = *kareṇu*, *kaḷaḥ*, line 44; they are both found in other records also.



Vaddiga,—gave his own daughter Rāvaka, the elder sister of Kṛishṇa III., in marriage to the Gaṅga prince Permāṇḍi-Būtayya, and gave as her dowry the districts known as the Puligere three-hundred, the Belvola three-hundred, the Kiaukāḍ seventy, and the Bāge seventy. Then, it says, while Amoghavarsha-Vaddiga himself was reigning (between A.D. 933 and 940), to Būtayya and Rāvaka there was born Maruḷadēva. To him and to Bijabbe there was born a son, whom it perhaps names as Rachcha-Gaṅga. And immediately after this person had ruled, there ruled another son of Būtayya, 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 Bhujjabbarasi was governing the village of Paṭṭu . . Perbāl 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 Bhujjabbēśvara, 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 *Pergaḍe* or chamberlain of Bhujjabbarasi, named Kannayya or Kannapayya.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month Phālguna of the Bhāva *samvatsara*, Śaka-Samvat 896 (expired). By the southern luni-solar system of the cycle, Bhāva coincided, as indicated, with Ś.-S. 897 current.<sup>1</sup> And the corresponding English date is Thursday, 18th February A.D. 975; on which day the given *tithi* began, by Prof. Kern Lakahman 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 Mālagāni,<sup>2</sup> to the effect that the Pallava prince Pallavāditya-Nalambādhirāja had already heard of the death of Mārasimha in the month Āshāḍha, of the same *samvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *idda*, 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 Gōkararāsi by Bhujjabbarasi and Kannayya (lines 42 to 44).

TEXT.<sup>3</sup>

- 1 Om<sup>4</sup> Svasty=Akṣajavarshadēva śriprithivīvallabha mahārājādhirāja paramēśvara  
para-

<sup>1</sup> By the mean-sign system, the Bhāva *samvatsara* began on the 24th June A.D. 973, in Śaka-Samvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month Phālguna of this *samvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that Phālguna, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

<sup>2</sup> Unless, indeed, the Mālagāni inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the Mālagāni inscription, see Mr. Rice's *Inscriptions at Srirangam-Belgoḷa*, Introd. p. 18, note 7.

<sup>3</sup> From an ink-impression and an estampage.—In 1864, 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 Pāṇḍita. I am indebted to his Pāṇḍit 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.

<sup>4</sup> Represented by an ornate symbol.



- 2 mabhattārakam chalake-nallātam śrīmat Kannaradēvaṁ<sup>1</sup>-ā-samudra-  
paryyā(ryya)ntam saka-
- 3 l-āvanī-maṇḍalamam pratipālisuttam-īdā [i\*] Svasti Satyavākya-Koṁguṇi-  
varmma dharmma.
- 4 mahārājādhirāja Kōlāla-puravar-dēvara Nandagiri-nātha [ā]r[ī]mat Permmānādi-  
5 Būtayyaṁge Baddegadēvaṁ Kannaradēvaṁ p[i]riyo[ī] Rēvakani(na)m-<sup>2</sup>  
[m]a[d]iyo[ī]<sup>3</sup> vivā-
- 6 ham-māḍi Puligore-mūnūrumam Beḷvola-mūnūrumam Kisukād-eḷpattu-  
7 mām Bāgey-eḷpattumam ba[i]vali-goṭṭa sukhadim rājya[m]-geyyuttum-ire [i\*]  
8 Avargge puttida[m] Maruḷadēvan-ātaṅgam Bijabbegam puttida[m] [Raohcha]<sup>4</sup>-  
Gaṅgam ava-
- 9 ra rājyada tadanā(na)ntaradim baḷiyam-arasu-geyḍātām Būtayyaṁga[m] Kalla-  
10 bba[r]a[s]i[ga]m<sup>5</sup> puttidoṁ<sup>6</sup> || Svasti Satyavākya-Koṁguṇivarmma dharmma-  
mahā[r]ājādhirāja
- 11 Kōlāla-purava[r]-dēvara Nandagiri-nātha chalad-uttaraṅga jaga[d-ā]ka-vira<sup>7</sup>  
śrīmat
- 12 Noḷamba-kuḷ-Āntakad[ā]va Gaṅgara-siṅga<sup>8</sup> Gaṅga-Kandarppa Gaṅga-  
chūdāmapī Gutti-
- 13 ya-Gaṅga Mārasimhadēva[m]<sup>9</sup> Noḷambavādi-[mūva]tti[rchehāsiramam] Gaṅga-  
vādi-tombha(mba)-
- 14 tt[ā\*]ru-sāyiramumam= . . . . . mu[mam]<sup>10</sup> Banava[se]-pan[n]ir-  
chchhā(rehchā)siramama[m]
- 15 Sāntalige-sāyiramama[m] . . . . . pe[rddo]ru-  
[pa]ryya[nta]yu(ma)ma-
- 16 [n]<sup>11</sup>-ānttam-īdā [i\*] Svasti Sa(ā)ka-nṛipa-kāḷ-āt[ī]ta-sa[m]vatsara-ātaṅga[i\*]  
Seṇeya

<sup>1</sup> Read "dēva".

<sup>2</sup> The second syllable of this word may possibly be *cha*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

<sup>3</sup> In the first syllable of this word, the subscript *m* is rather damaged; but it seems clearly recognisable; and, in fact, we must of necessity read either *Eṭekasim*-[m]a[d]iyo[ī] or *Rēvakani*[m] ma[d]iyo[ī]. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maṛiyo[ī]*, or *maḷiyo[ī]*; 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 *Eṭekasim* should be altered into the accusative *Eṭekasam*, and that the following word must be *maḍiyo[ī]*, "in the lap,"—with reference to the custom of the bride sitting in her father's lap before she is given away.

<sup>4</sup> I owe this name, *Raohcha*, to Mr. Rice's Paṇḍit. But the *akṣaras* are both very much damaged; and it is possible that there is a three-syllable name here.

<sup>5</sup> I owe this name, and the next word, to Mr. Rice's Paṇḍit.

<sup>6</sup> Read *puttidon*.

<sup>7</sup> I owe this epithet to Mr. Rice's Paṇḍit.

<sup>8</sup> I owe this epithet, also, to Mr. Rice's Paṇḍit.

<sup>9</sup> The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *ga*.

<sup>10</sup> At first, I was inclined to read here *eraḍ-geḍamamam*, "and the two (three-hundreds of Puligore and Beḷvola, which together make up a) 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 Banavase province, which is mentioned next.—Mr. Rice's Paṇḍit would read *eraḍ-geḍamamam*, "and two villages." But this does not give a suitable meaning.—After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akṣara* does look very like *ā* or *ḍ*; but it may be *l*. In the next *akṣara*, we seem to have *g* or *ḍ*, with a subscript *r*. The next *akṣara*, immediately before the *ma*[mā], looks very like *ka* or *pa*.—It is also possible that, instead of *adyi-amamam* . . . . . *ma*[mā], we have *adyi-amamam* . . . . . *ma*[mā].

<sup>11</sup> I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdoḥ-paryyantiḍyāta*.



- 17 Bhāva-samvatsarada P[ā]lguna suddha pamohami Brīhaspativārada-andu [i\*]  
Būtayyama-  
18 i-abbe Mārasinghadēva[mga]-aj[j]i Baṭṭayyanindam Si[m]ghavarman-  
rasarin[dam] Ch[occha]payyani-  
19 ndam piriyo Bhujjabbaram<sup>1</sup> [P]u[li]gere-nāḍ-olagaṇa . . . . . [e]pattaga  
Paṭṭu-  
20 . . Perbbālan<sup>2</sup>-āuttam-i]du tamma māḍiada dharmam dēgula-[k]aṭṭam<sup>3</sup> kere  
hiri-  
21 [ya] bilam<sup>4</sup>-māḍiada Bhuj[j]abbēva(śva)rake Noḷamba-ku-Āntakadēvara biṭṭa  
rāja-mā-  
22 nam ereya keyi nūru mattara galdey-ir-mmatta[ru] pūvina tōṭam-eradu yi-  
23 var-olaga dēvargge ayvattu mattar-k[k]eyi ma[ṭa]ke ayvattu mattar-kkeyu-  
24 m=[era]du mattara gal[d]e[yum\*] gāpav-āṇa . . . . . eṭṭa<sup>5</sup> maṭakam  
dēgulakam samana  
25 pamneradu maneya [n]ēṇa<sup>6</sup> sarva-parihāra[m] dharmma[k-a]nukūlan-āgi mā-  
26 [ḍi]sida[m] arasiya pergaḍe Kan[n]ayya[n\*] dharmman-āvon-orvvaṇ tann-  
āva kāla-  
27 doḷ nadeyisidan-ātanaye dharmma || Sāmānyō<sup>7</sup>-[ya]m dharmma-sētar-nūpā-  
28 [pām] kālō-kālō pālanīyō bhavadbhiḥ sarvān-ētām<sup>8</sup> bhāvinah-pārtthivēndrō<sup>9</sup> bhū-  
29 yō-bhūyō yāchatō Rāmabhadraḥ [(||) I dharmmamah kādātama<sup>10</sup>-ē]-kōṭi-tapō-  
30 dhanamu(ru)mam kavileyumam Bāpārāiyumam<sup>11</sup> kādōo-idan-āvon-orvva-  
31 n-a]idom Bāpārāiyō-ē]-kōṭi-tapōdhanamu(ru)mam kavileyumam brāhma-  
32 ṇaruman-a]ida pamcha-mahāpātakan-ak[k\*]um [(||) Sva<sup>12</sup>-datt[ā\*]m para-datt[ā\*]m  
vā yō harō-  
33 ta vasumudharā<sup>13</sup> shaṣṭi-varisha-saṣṭrāpi<sup>14</sup> [vi]ṣṭhāyām jāyatō krimiḥ ||  
34 Dēvargge biṭṭa keyy-olaga paṇey-oy[v]aṇu hadināku mattar ayvar-  
sū[eyā[r]gg[ē]

<sup>1</sup> Read *Pālguna suddha*.

<sup>2</sup> 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.

<sup>3</sup> Mr. Rice's Paṇḍit would here read *Bhujjabbaram* — *gere* — *olagaṇa* — *ramm* — *reppattaga* *paṭṭa* *Paṇḍit*; in which Mr. Rice finds a reference to Paṇḍit, — Heḷḷera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hēmarāṇi, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbālan*, the second *b*, 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 *ṭṭa* of *paṭṭa* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbāḷ which exist in the Belgaum and Bijapur districts and the Kōḷāpur, Mudbōḷ, and Bāndurg States. The distinctness of the vowel *a* in the second syllable prevents our reading *paṭṭa* on the analogy of the well-known Paṭṭaḍa-Kisuvōḷa.

<sup>4</sup> We might perhaps read *dēgula[m]* [k]aṭṭam.

<sup>5</sup> Mr. Rice's Paṇḍit would read *āṇiyādāḷam*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dā*.

<sup>6</sup> Mr. Rice's Paṇḍit would read *gāṇāyāyirigaṇa*, which I do not understand. The *gāṇā*-*āṇa* and *eṭṭa* seem quite clear. The intermediate *śaṣṭras* look like *ligeyā* or *tigeyā*; but I cannot make a recognisable word out of them.

<sup>7</sup> 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, *śaṣṭra*, — *śaṣṭra*, occurs in one of the inscriptions on the Śāḷḍgi pillar (above, p. 64, text line 24).

<sup>8</sup> This name appears in the same form in line 43 below. In line 47, a *pa* is inserted. — *Kannapayya*.

<sup>9</sup> Metre: *Śāḷḍgi*.

<sup>10</sup> Read *ēṭām*.

<sup>11</sup> Read *pārtthivēndra*.

<sup>12</sup> Read *kādātama*.

<sup>13</sup> Read *Bāpārāiyō*.

<sup>14</sup> Metre: *Śāḷḍgi* (Anuṣṭubh).

<sup>15</sup> Read *varuṇāḍāḍa*.

<sup>16</sup> Read *varuṇa-saṣṭrāpi*.



- 35 irppattu mattar nduvādu(ṇu)vātamge<sup>1</sup> āṇu mattar pātrakke ondu mattar  
 36 kāḷeyātamge e[ra]ṇu mattar dēgulamaṇ besageyda biṇṇmāpi<sup>2</sup>. Polla-  
 37 maṇge paṇneraḍu ma[ttā]r [||\*] Būta-gāvunḍannu Rājayyanu Gu-  
 38 l[il]ugayyanu<sup>3</sup> Nāgavarmayyanu[ra]h<sup>4</sup> Kabbilayyanu[m] int-iy-ayva-  
 39 r-ggāvunḍagalum-i dharmmamaṇ kādu naḍeyisuvar kāla-kā-  
 40 l-āntarado-ivara saṁtati go(?)ṇilaravaḷavaṁte<sup>5</sup> pratipālisuvar  
 41 pāpamaṇ bageyad-āvan-orbba[n<sup>6</sup>=ida]n-aḷidoḍe ta[nna] dharmmad-oḍane ki-  
 42 ḍuv[on] || Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-samādhi-saṁpan[n\*]a-  
 43 r-appa śrī-Gōkarṇarasi(śi)-bhaṭ[ā]rargg[e] Bhuj[j\*]abbarasiyumu perggade  
 Kan[n\*]ayyanu-  
 44 m-i sthānamamaṇ kāla[ra] kālchi koṭṭar-Ivara śiṣhya-pratīṣipya(āhya)-kram-ānvaya-  
 45 r-i sthānake aruḥar || Bhuj[j\*]abbarasiya<sup>7</sup> matado[-Bhuj[j\*]abbēva(śva)ra-taṭā-  
 46 [ka] vāpi-sahitaṇ raṁjisi sa[le] nila māḍisidom jagado  
 47 Kannapayyan-ēṇ pati-hitaṇ || Maṁgala-mahā-śrī [||\*]  
 48 Kammaṇa-Kōtōjage sadi(?)i vāḷa keyi mattar-eraḍu [||\*]

## TRANSLATION.

Om! Hail! When<sup>8</sup> Akāḷavarashadēva, the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the Paramahattāraka, he who excelled in firmness of character, the glorious Kannaradēva-(Kṛishṇa II.), was protecting the whole circuit of the earth as far as the oceans:—

(Line 3)—Hail! Baddegadēva, (holding her) in (his) lap, gave Rēvaka, the elder sister<sup>9</sup> of Kannaradēva-(Kṛishṇa III.) in marriage to Satyavākya-Koṅṇuvarman, the pious Mahārājādhirāja, the lord of Kōḷāḷa the best of towns, the lord of the mountain Nandagiri, the illustrious Permāṇaḍi-Būtayya, and gave, as (her) dowry, the Puligere three-hundred, the Belvola three-hundred, the Kisukāḍ seventy, and the Bāge seventy; (and then) while<sup>10</sup> he (Baddegadēva) was reigning happily:—

(L. 8)—To them (viz. to Būtayya and Rēvaka) there was born Maruḷadēva. To him and to Bijabbe there was born [Rachcha]-Gaṅga. Immediately after his reign, there reigned he who was born to Būtayya and Kallabbarasi; (viz.)—

(L. 10)—Hail! Satyavākya-Koṅṇuvarman, the pious Mahārājādhirāja, the lord of Kōḷāḷa the best of towns, the lord of the mountain Nandagiri, the lintel of firmness of character, the sole hero of the world, the illustrious Nōḷamba-kuḷ-Āntakadēva ("a very Death to the family of the Nōḷambas, i.e. the Pallavas"), the lion of the Gaṅgas, the Gaṅga-Kandarpa (god of love), the crest-jewel of the Gaṅgas, the Gaṅga of Gutti,<sup>11</sup> Mārasīṅgadēva;

<sup>1</sup> Mr. Rice's Paṇḍit would read *gēndevāḍēdāṅge*. But in the first *akṣara* there seems to be a subscript *y*.  
<sup>2</sup> Read *biṇṇāpi*. \* \* These marks of punctuation are unnecessary.

<sup>3</sup> Mr. Rice's Paṇḍit would read *ēṇi* — *raṇṇaravāṁte*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

<sup>4</sup> Read *deva-oruva*, as in lines 26, 30, above.

<sup>5</sup> Metro: Kanda.

<sup>6</sup> \* \* When \* \* Kannaradēva \* \* was protecting; here we have the past participle, *iḍa*.

<sup>7</sup> *Pirigoḷ* seems to be equivalent to *pirigavāḷa*, 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 *Kannaradēva-iṇṇariyoḷ*, and translating "in the gracious manner, or after the good example, of Kannaradēva-(Kṛishṇa II.)." But, *iṇṇari*,—supposed to be compounded, I think, from *iṇṇa*, 'sweetness, agreeableness, pleasantness, charm,' and *ari*, for *ari*, 'to know,'—does not seem to me a very practical word.

<sup>8</sup> Here we have the present (or synchronistic) participle, *ēṇ*, which places the birth of Maruḷadēva in the reign of Amoghavarsha-Vaddiga.

<sup>11</sup> *Guttiya-Gaṅga*. But, taking *gutti* as a corruption of *gupti*, we might render this epithet by "the secret or reticent Gaṅga"—on the analogy of *śaṇṇiya-Gaṅga*, "the truthful Gaṅga," which occurs in other records.







(L. 45)—In (accordance with) the intention of Bhujjabbarasi, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujabbēvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two mattars of . . . .<sup>1</sup> cultivable land (were given) to Kammaṅa-Kētōja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;  
SAKA-SAMVAT 1259.

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

The plates which contain this inscription were received by Dr. Hultsch from the Collector of the Gōdāvari 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. Hultsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures 8½" 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 strung on a plain, unsoldered ring, which is ⅜" thick and from 4 to 4½" 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 (*talakattu*), except when (as in bhā, bhī, bhī, bhō, and bhyō) 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 bh, but just as often there is no difference at all between the two letters. The sign for d, also, differs from that for dh 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.<sup>2</sup> Similarly, there often is very little, if any, difference between the signs for the medial ī and i. The size of the letters is about ⅜"—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,<sup>3</sup> in lines 42-54, where it is Telugu.<sup>4</sup> 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 donee, the compound *pramāṣṭaka-vid*, about the meaning of the first part of which I am doubtful;<sup>5</sup> and in line 28 the Telugu *biruda* *Pagamechakuganḍa*, the meaning of which is expressed in Sanskrit by *pratyarthi-garv-ōpaka*.<sup>6</sup> As regards orthography, the vowel *ṛ*, which is correctly used in -*ākṛitīḥ*, l. 14, and u[j\*] *jṛimbbhatē*, l. 16, is six times represented by the syllable *ru*, e.g. in *kruta*, l. 2, and -*śruṅgam*, l. 9; the dental *ṣ* is employed instead of the lingual *ṣ* in the word *karna*, twice in line 3, and in *paurṇamāsyāḥ*, l. 32, and *ṣ* instead of *ṣ* in *nishayna*,

<sup>1</sup> The meaning of *sadivḍa* or *saḍivḍa*, line 48, is not known.

<sup>2</sup> Instead of *dhā* we have *dāḥ* in *yadvadh-bāmir*, l. 39, and *dvadh-bāyād*, l. 40.

<sup>3</sup> In the words *Nāmi-Nēni rāḍu*, 'the signature of Nāmi-Nēni (Nāmaya-Nāyaka)', in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

<sup>4</sup> For a transcript and translation of the Telugu passage I am indebted to Dr. Hultsch's Assistant, Mr. Krishna Sastri.

<sup>5</sup> The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

<sup>6</sup> The Telugu word *paga* means 'an enemy' and *mechaka* 'praise, applause.'

<sup>7</sup> The manner in which this word is written in the original (with *j* instead of *ṣ*) appears to indicate that the vowel *ṛ* here also was pronounced as *ru*; compare the very common *vṛcala* for *vṛcala*.



l. 13; and a superfluous *anuvāra* is inserted by the writer before *na* in *°bhyān nāmaḥ* (for *°bhyān=nāmaḥ*), l. 1, *vibhinn-ākṛitīḥ* (for *vibhinn-ākṛitīḥ*), l. 14, and *śrīmadān=Nāmaya-*, l. 30, before *nam* in *śaṣṭakarm-* (for *śaṣṭakarm-*),<sup>1</sup> l. 35, and *Vallepakommana*, l. 44, and before *se* in *=ānneya-* (for *=ānveya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Samvat 1259, was made by Nāmaya-Nāyaka of Pithāpuri. After<sup>2</sup> the words 'adoration to the holy Umā and Mahāśvara,' and two verses invoking the protection of the gods Gaṇeśa and Viṣṇu, it glorifies (in v. 3) the Āndhrakhaṇḍa-maṇḍala,<sup>3</sup> rich in precious treasures, and extending from the banks of the Gautama river (i.e. the Gōdāvari) to Kalinga; and (in vv. 4 and 5) its city of Pithāpuri,<sup>4</sup> 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 (*śamanta*, v. 6), in which, to one Koppulakāpa-Nāyaka, was born a son, named Prōlaya-Nāyaka (v. 7). To him, from Chōdamāmbā, 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 Ēlā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* Pagamechchuganḍa' (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Gōdāvari, on the date given above, granted the village of Donepūndi, which after his father he had called Prōlōra, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aśvarya*),<sup>5</sup> to one Gaṇapati of the Bhāradvāja *gōtra*, who knew the *prastāśhāka*, and who was an ocean of the knowledge of the Vēdas and Śāstras, 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 Dira[sa]m; thence the Būruḡu[v]āya river at Eṇḍapalli. In the south the boundary (is) the Lanka river; thence the path to the lands of the god Maṇḍanārāyaṇa. In the west the boundary (is) the path to the yard of Apparāju in the fields of Kondevuramu; thence the Dūsanēru (river). In the north the boundary (is) a path to the tamarind field of the god Kukkuṭēśvara. Ten *puffi* of cultivated land in the Boḍḍaladoḍḍilanka (island), (which belongs) to the fields of Pithāpuramu on the west of the Dūsanēru (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of Nāmi-Nēni.<sup>6</sup>— Bliss! Great fortune! Fortune! Fortune!'

Pithāpuri is the modern Pithāpuram, the head-quarters of the Pithāpuram *saṁūdāri* in the Gōdāvari district.<sup>7</sup> The village, granted by this record, must have been situated between Kondevuramu and Eṇḍapalli.<sup>8</sup> Kukkuṭēśvara, which occurs in the description of the

<sup>1</sup> In the original the *anuvāra* of course is written immediately before the double *m*.

<sup>2</sup> Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

<sup>3</sup> I take this to be equivalent to *Āndhra-maṇḍalaḥ*, which we have above, p. 41, l. 55.

<sup>4</sup> In line 52 the place is called *Pithāpura*; the name is also written *Pithāpura* and *Pithāpura* (see above, p. 37, note 11), and *Pithāpuri* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

<sup>5</sup> See above, Vol. III. p. 239, l. 31, *śaṣṭakarmyam śaṣṭakarmyam*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *aśva-bhōga* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Car.* Part I. pp. 19, 23, 77, etc.

<sup>6</sup> i.e. Nāmaya-Nāyaka.— [With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.— E. H.]

<sup>7</sup> See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Cc.

<sup>8</sup> [2 miles and 4½ miles, respectively, east of Pithāpuram.— E. H.]



boundaries, is the name of a Śiva temple at Piṭhāpuram itself, and Maṇḍenārāyaṇa the name of a Viṣṇu temple at Bhīmavaram, about six miles south-west of Piṭhāpuram.<sup>1</sup>

The date of the inscription is irregular. In Śaka-Saṃvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṃvat 1259 expired<sup>2</sup> on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṃvat 1260 expired the given *tithi* did end on the required weekday, *vis.* 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.<sup>3</sup>

TEXT.<sup>4</sup>

## First Plate.

- 1 ॐ ॥ Śrī-Umā-Mahēśvarābhyām namaḥ<sup>5</sup> (||) १Pāyād=vaḥ Kari-vadanah  
 2 kru(kṛi)ta-nija-dāna-stutāv-iv-āli-gaṇē | ninadati muhur-a-  
 3 pidhattē karnnau(rāṇa) yaḥ karṇna(rāṇa)tālābhyām || [1\*] २Śrī-Viṣṇu-astu  
 bhava-  
 4 d-iṣṭa-phala-pradātā vārāha-mūrttir-akhiḥ-āga-  
 5 ma-gita-kṛtiḥ | yō dāṣṭṭrayā sva-ramaṇim=aram-abdhi-  
 6 magnām sambhōga-lampāta-manāḥ kṣhitim=uddadhā-  
 7 ra || [2\*] Asti prāsasta-nidhi māṇḍalam-Āmdhra-khaṇḍam=ārabhya Gau-

## Second Plate; First Side.

- 8 tama-nadi-taṭam=ā-Kalimṅgaṁ | ālōkya yad=divishadas=Sura-  
 9 śaila-śruṇ(śrīṇ)gam=ārōhaṇa-śrama-phalaṁ kalayām-babhū-  
 10 vuḥ || [3\*] Piṭhāpuri jayati tatra samasta-dēva-śakti-prayatna-  
 11 parikalpita-tōraṇa-śrīḥ | yasyās=sunirmala-nabhō-  
 12 mukur-āntarālē dhattē Surēndra-nagarī pratibimbā-  
 13 līlām || [4\*] ३Yat-saundhāgra-nishapna(rāṇa)-vāraṇitā-vaktreṇḍu-ma-  
 14 dhya-sthitāḥ sv[ai]raṇ n=aiśa vibhāvyatē himaruchis-tēbyō(bhyō)  
 १०vibhūn[n]-ākṛitiḥ |

## Second Plate; Second Side.

- 15 ēvaṁ chētasi śaṁkitēna rachitō dhātrā kalāṁka sphuṭaṁ nō  
 16 chēd=īdru(dṛi)śi nirmalāḥ katham=idam mālīnyam=n[j\*]jṛimbatō || [5\*] Vi-  
 17 khyātā<sup>11</sup> vira-sāmaṁta-saṁtatī-tām-aramjayat [1\*]  
 18 pārijāta-prasūna-śrīr=iva Nandana-mēdinīm || [6\*] १२Tad-anvayē  
 19 Koppulakāpa-nāyakād= vibō(bhō)r= abbūt= Prōlaya-nāya-  
 20 ka-prabhuḥ | yaśō yadiyaṁ vibhavaṁ cha vikramaṁ na va-  
 21 ktum=īśhṭē vachasām=ap=īśvaraḥ || [7\*] १३Tasmāj=jātō jayati vijayī

## Third Plate; First Side.

- 22 Chōḍamāmbā<sup>14</sup> - k u m ā r a s = s a u d h a ś r ē ṇ i - m i l a d - a r i p u r i - s a m y a -  
 23 g-āhāra-dhā(dā)nāt | jāta-priti śrayati satatam yat-pra-

<sup>1</sup> See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

<sup>2</sup> In Śaka-Saṃvat 1259 expired the month of Śrāvaṇa was intercalary, and the full-moon *tithi* of the first Śrāvaṇa ended on Sunday, the 19th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

<sup>3</sup> For similar dates see *Ind. Ant.* Vol. XXV, p. 268.

<sup>4</sup> From impressions supplied by Dr. Hultzsch.

<sup>5</sup> Read *Śry-*.

<sup>6</sup> Read *dhya-dā-namaḥ* or *dhya-dā namaḥ*.

<sup>7</sup> Metre: Āryā.

<sup>8</sup> Metre of verses 2-4: Vasantatīlakā.

<sup>9</sup> Metre: Śārdūlavikrīḍita.

<sup>10</sup> Read *vibhūn*.

<sup>11</sup> Metre: Ślōka (Anuṣṭubh).

<sup>12</sup> Metre: Vamśastha.

<sup>13</sup> Metre: Mandākrāntā.

<sup>14</sup> This *śākara*, *śā*, looks rather like *śād* in the original.



- 24 tāpaṁ Kru(kṛi)sānur=nnô chēch=chētas=sa dahati katham vairi-vāmēksha-  
 25 pānām || [8\*] Yam<sup>1</sup> kāmātāḥ kathayaṁti Pushpa-viśikha-  
 26 m kalpadrunam yāchakā vidvānsaḥ phaṇi-nāyakam cha  
 27 suhrudhō<sup>2</sup> Rākā-sudhādīdhitim ||(1) dēsam yas=sadaya-  
 28 m praśāsti balavān=Ēlā-nadī-mātru(tri)kaṁ yam prāhuḥ Paga-

*Third Plate; Second Side.*

- 29 mechehugamda-birudam pratyarthi-garvv-āpaham || [9\*] Ayam<sup>3</sup> na-  
 30 ya-nidhir=vvīrah<sup>4</sup> śrimān=<sup>5</sup> Nāmaya-nāyakaḥ | analpaṁ phala-  
 31 m=anvichchann=ā-kalpaṁ bō(bhō)ga-sādhanaṁ || [10\*] Śāk-ābdē Namda-  
 bāp-ārka-  
 32 mitē Bhādrapadē tathā | paurṇa(rṇa)māsyām Ravēr=vvārē puṇyē  
 33 Gōdāvari-taṭē || [11\*] Pavitrita-Bharadvāja-gōtrāya gaṇa-sā-  
 34 linē | prasnāshṭaka-vidē vēda-sāstra-vijñāna-simdhavē || [12\*]  
 Gaṇapaty-a[ḥ]jīdhānā-  
 35 ya shaṭkaṁ(ṭka)mm-ārḥ[ā]ya sādhavē | Prōlōram=iti nām=āsyā

*Fourth Plate; First Side.*

- 36 nirddiśya pitur-ākhyayā || [13\*] Agrahāram=abī(bhī)shṭ-āshṭa-bō(bhō)g-aśvarya-  
 37 samanvitam | Donepūṁdim=imam grāmam prādād=ā-cham-  
 38 dra-tārakam || [14\*] <sup>6</sup>Ētad=dattam yāvad=arkk-ōmdu-tāram yā-  
 39 vadh=būmir=yyāvad=ēshām vidhātā | yāvach=chhrimān=A-  
 40 chyutō yāvad=īśas=tāvadh<sup>7</sup>=bhūyād=dātur=asy=āmnvaya-<sup>8</sup>  
 41 ś=cha || [15\*] <sup>10</sup>Akhamā-Ākhamāḍala-śrīkaḥ khamḍit-ārāti-mamḍalaḥ | ā-  
 42 chamdra-tārakam bhūyād=ēsha Nāmaya-nāyakaḥ || [16\*] I agra-

*Fourth Plate; Second Side.*

- 43 b[ā]rānaku chatus-simalumūn=aina pola-mēralu | Terppo<sup>11</sup>  
 44 simalu [i\*] Vallepakommmansa ēgu | ā taruvātānu Dira-  
 45 [sa]m puṁta | ā taruvātānu Eṁḍapalli Būrgu-  
 46 [v]āya ēgu || Dakṣiṇānaku sima [i\*] Lāmka ēgu [i] ā taru-  
 47 vātānu Maṁḍenārāyapa-dēvara krittula<sup>12</sup> puṁta || Pa-  
 48 ḍumaṭi sima [i\*] Komdevurapum bolam Apparāju doḍḍi

*Fifth Plate.*

- 49 puṁta | ā taruvāta Dūsanēru || Ā<sup>13</sup> uttarānaku  
 50 sima [i\*] Kukkuṭēśvara-dēvara chinchali-polaṁ puṁta ||(1)  
 51 I agrahārānaku grāma-grāsamugāu  
 52 Dū[sa]nēti paḍmaṭānu Piṭhāpurapu polamu<sup>\*</sup>  
 53 lōnu Boḍḍaladoḍḍilamkanu beṭṭimdi paḍi puṭlu chē-  
 54 nu [11\*] Śubham=astu [11\*] Nāmi-Nēni vrālu [11\*] Maṁga[sa]m[ā] mahā-śrī śrī  
 55 śrī [11\*]

<sup>1</sup> Metre: Śārdūlavikrīḍita.<sup>2</sup> Read *suhṛidhō*. The *akṣara dāḥ* may have been altered to *dā* already in the original.<sup>3</sup> Metre of verses 10-14: Ślōka (Anuṣṭubh).<sup>4</sup> This sign of *śisarga* was originally omitted.<sup>5</sup> Read *śrīmān*.<sup>6</sup> Metre: Śālīni.<sup>7</sup> Read *vad=bbāḥ*.<sup>8</sup> Read *tāvadh=bbāḥ*.<sup>9</sup> Read *śmāyā*.<sup>10</sup> Metre: Ślōka (Anuṣṭubh).<sup>11</sup> Read *tūrpa*.<sup>12</sup> Read *krittula(?)*.<sup>13</sup> This *d* is superfluous.



## No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, 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 *ṣ* looks like the modern secondary form of *ai*, with fully developed central loop. The *vīrāma* is expressed by a vertical daah behind *t* of *nāṭṭu* in line 3. The syllable *ṣu* or *ḍu* of *yāṇḍu* (l. 2) and *Mukkuttur* (l. 6) resembles the *r* of *parumaṅku* (l. 1) and *māṇṇāḍu* (l. 2); the *u* is attached to the lower end of *t* in *nāṭṭu* (l. 3); it is separated from *ḍ* in *ḍur* (l. 4); and the *ṣu* of *mīṭṭu* (l. 7) resembles the *tā* of *paṭṭār* (l. 8). With the archaic form *Ṣapmaduraru* (l. 6 l.) compare *areṣaru*, which occurs twice in the Vallam cave inscription.<sup>1</sup>

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Ṣapmadura*.<sup>2</sup>

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.<sup>3</sup>

1	Kō	vīṣe[ya]-	Naraiṣi[ṭ]gaparumaṅ-
2	ku	yāṇḍu	[mū]ṇṇāḍu Vi[ṇ]-
3	ṇāṭṭu	vaḍa-karai	āṇ=Daga-
4	ḍurnāḍar <sup>4</sup>	[Va]ṇmadura-ṣēvagar	[Pā]-
5	kkattu=kkuḍi	Atimattar	Mu-
6	ruḡaṇ	<sup>5</sup> Mukkuttur=ttoru	Ṣapma-
7	ḍuraru	ko[ḷ]a=t[to]ṇu	mīṭṭu=ppa-
8	ṭṭār [ḷ*]		

## TRANSLATION.

In the third year (of the reign) of the king, the victorious Narasimhavarman,— when *Ṣapmadura* lifted cattle<sup>6</sup> at *Mukkuttur*,<sup>7</sup>— Atimattar Murugaṇ, an inhabitant of [Pā]kkam (and) a servant of [Va]ṇmadura, the chief of *Tagaḍurnāḍu*,<sup>8</sup> who ruled over the northern bank (of the river) in *Viprūnāḍu*, having recovered the cattle, fell.

<sup>1</sup> *South-Ind. Inscr.* Vol. II. p. 341.

<sup>2</sup> The donee of the other inscription of Narasimhavarman was a servant of the same *Ṣapmadura*. This name represents the Sanskrit *Saṇmadhura* and not, as I formerly suggested (p. 178 above), *Ṣāḍmadura*.

<sup>3</sup> From three inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

<sup>4</sup> Read *ḍār*.

<sup>5</sup> Read *Mukkuttur*.

<sup>6</sup> See above, p. 179, note 2.

<sup>7</sup> Compare p. 177 above.

<sup>8</sup> On *Tagaḍār*, a place in the Naṅjanagūḍa taluka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.











# INDEX.<sup>1</sup>

A		PAGE		PAGE
Abhata, m., . . . . .		171	Ajayapala, Chaulukya k., . . . . .	312n
Abhimanyu, Rāshtrakūṭa ch., . . . . .		340n	Ajayapala, m., . . . . .	171
Abhinanda, m., . . . . .		171	Ajayasagara, tank, . . . . .	155
abhishēka, . . . . .		99	Ajita, m., . . . . .	30
abhitvaramāpa, . . . . .		253	ājñapti, s. a. dātaka, . . . . .	140, 222, 225, 303
Ābū, mo., . . . . .		312n, 313	Akalaṅka, Jaina preceptor, . . . . .	25, 26
Achamāmbā, queen of Vallabha, . . . . .		85, 95	Akalaṅkāśāṅkuna, m., . . . . .	302
Achchamperumpēdu, vi., . . . . .		6	Akalaṅkattuvarāyar, ch., . . . . .	180, 183
Āchchan, m., . . . . .		332	Akalavaraha, sur. of Rāshtrakūṭa kings, 58,	
Achchaperumpēdu, vi., . . . . .		7	62, 278, 280, 289, 336, 347, 354	
Achchhavalī, vi., . . . . .		106	Akkāmbikā, queen of Viru-Rājendra-Chōḍa, . . . . .	35, 51
Achchirumuha, vi., . . . . .		9	akshapaṭalika, . . . . .	125, 126
Achynataparam, vi., . . . . .		143	akshaya-triṭīyā, tithi, . . . . .	98, 103, 128n
Achynarāya, Vijayanagara k., . . . . .		1, 3	Ālabguḍi, vi., . . . . .	70
Ādhēm, s. a. Ādhi, . . . . .		281, 290	alari, s. a. araji, . . . . .	349n
Ādhi, vi., . . . . .		281	Alhapa, ch., . . . . .	130
adhirāja, . . . . .		338, 349	Ālhapa, m., . . . . .	154, 171
Ādikēśava, s. a. Vishnu, . . . . .		5, 118, 123	Ālhapadēva, k., . . . . .	312n
Ādipurāṇa, . . . . .		25	Ālhi, m., . . . . .	154, 171
Āditya I., Chōla k., . . . . .		222, 224	Ālhū, m., . . . . .	154, 171
Āditya II., do., . . . . .		331	Almā, vi., . . . . .	195n
Ādityarāma, m., . . . . .		202	Alla, m., . . . . .	247n
Ādityasēna, k., . . . . .		244	Allikuḍi, s. a. Allikuḷi, . . . . .	10
Ādityavarman, Kēraḷa k., . . . . .		146n	Allikuḷi, do., . . . . .	10
Agaram, vi., . . . . .		7	Allikuḷi, vi., . . . . .	10
Agastyasvara, te., . . . . .		68	alphabets :—	
agnibōtrī, . . . . .		155	Brāhmī, . . . . .	56n
agrabāra, . . . . .	59, 66, 94, 145, 239, 303, 320n,	357	Grantha, . . . . .	81, 140, 141, 145, 148, 177, 178,
Agrapi, vi., . . . . .		281	179, 180, 201, 203, 222, 291, 292, 293, 331	
Aharittirumani, vi., . . . . .		7	Gupta, . . . . .	133, 134
Āhavamalla, sur. of Sōmēśvara I., . . . . .		212, 214	Kanarese, 1, 57, 58, 59, 68n, 140, 141, 142,	
Āhavamalla, sur. of Taila II., . . . . .		205, 207	205, 212, 214, 260, 266, 350	
Abōtil, vi., . . . . .		123	Kharōṣṭhī, . . . . .	54, 58
Ahichohhatrā-bhukti, dī., . . . . .		210	Malayālam, . . . . .	148n, 291, 292, 293
Almadābād, vi., . . . . .		207, 298, 300	Nāgarī, 57, 58, 99, 101, 103, 104, 106, 107,	
Abōbala, m., . . . . .		320	109, 110, 111, 113, 114, 115, 116, 117,	
Abōbala, vi., . . . . .		12	120, 122, 123, 124, 126, 128, 130, 154,	
Aihole, vi., . . . . .		26	184, 198, 209, 244, 255, 297, 311, 312	
Ajai, m., . . . . .		171	Nandināgarī, . . . . .	1, 289
Ajan, m., . . . . .		171	Śārādā, . . . . .	209

<sup>1</sup> 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; dī. = district or division; do. = ditto; dy. = dynasty; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town.



	PAGE		PAGE
Telugu, 32, 83, 226, 269, 278n, 301, 314, 318,	328, 356	Āndhra, <i>language</i> , . . . . .	302
Vaṭṭeluttu, . . . . .	136n, 177, 202, 291, 292, 293	Āndhrakhaṇḍa-maṇḍala, <i>di.</i> , . . . . .	357
Āmadēva, <i>m.</i> , . . . . .	171	Ānedale tank, . . . . .	349
Āmaiṇṇr, <i>s. a.</i> Āmbūr, . . . . .	180, 182, 183	Āṇekkottaputtūru, <i>s. a.</i> Āṇakāputtūr, . . . . .	8
Amalapuram, <i>vi.</i> , . . . . .	193, 194	Āṇga, <i>co.</i> , . . . . .	36, 288
Amanāri, <i>vi.</i> , . . . . .	7	Āṇḡādiya-vishaya, <i>di.</i> , . . . . .	210
Amappāka, <i>vi.</i> , . . . . .	10	Āṇḡapadēva, <i>Chēdi k.</i> , . . . . .	280
Amarakōṣa, <i>quoted</i> , . . . . .	24n, 343n	Āṇḡiras, <i>rishi</i> , . . . . .	181
Amarāvati, <i>vi.</i> , . . . . .	34	Āṇḡulika, <i>s. a.</i> Āṇḡaligi, . . . . .	267, 269
Amarūr-nāḍuka, <i>di.</i> , . . . . .	9	animēshānōkaka, <i>s. a.</i> suradruma, . . . . .	269
Āmbāmāyūtā, <i>vi.</i> , . . . . .	115	Aniyāṇkabhinna, <i>sur. of</i> Vajrabhāsa II., 186,	188, 192
Ambavāḍi-vishaya, <i>di.</i> , . . . . .	186n	Aniyāṇkabhinēśvara, <i>te.</i> , . . . . .	188
Ambāvali, <i>vi.</i> , . . . . .	186n	Āṇḡanēya, <i>s. a.</i> Hanumat, . . . . .	221, 266
Āmbavara, <i>vi.</i> , . . . . .	130	Āṇḡavaṇṇam, . . . . .	293, 294
Ambērā, <i>queen</i> , . . . . .	337	āṇḡakāra or āṇḡakāra, . . . . .	212
Āmbūr, <i>vi.</i> , . . . . .	179n, 180, 182, 222n	Āṇḡana-siṅga, <i>sur. of</i> Jayasimha III., . . . . .	214
Āṇḡāchhi, <i>vi.</i> , . . . . .	243n, 251n, 307n	Annapōta, <i>s. a.</i> Anarōta, . . . . .	319n
amhāti, <i>a gift</i> , . . . . .	2, 270	Annavēma, <i>s. a.</i> Anavēma, . . . . .	319, 321
amhiti, <i>s. a.</i> amhāti, . . . . .	269	Annavōta, <i>s. a.</i> Anarōta, . . . . .	319, 321, 323, 329
Amma I., <i>Eastern Chalukya k.</i> , . . . . .	240, 241	Āṇḡiga, <i>Pallava k.</i> , . . . . .	289
Amma II., <i>do.</i> , . . . . .	33, 227, 240, 301	Āṇḡrōli-Chhārōli, <i>vi.</i> , . . . . .	195n
Ammaṇḡayambā, <i>queen of</i> Rājārāja I., . . . . .	36, 40	Anukūla, <i>family</i> , . . . . .	271
Amōghavarsha, <i>sur. of</i> Kakka II., . . . . .	336n	Aparājita, <i>Guhila k.</i> , . . . . .	30
Amōghavarsha, <i>sur. of</i> Vaddiga, 58, 62, 279,	280, 288, 289, 336n, 350, 351	Aparājita, <i>Jaina saint</i> , . . . . .	24, 28
Amōghavarsha I., <i>Rāṣṭrakūṭa k.</i> , 25, 137,	181, 182, 227, 279, 333, 335, 336n, 340	Āṇḡaisahāyēśvara, <i>te.</i> , . . . . .	70
Amōghavarsha II., <i>do.</i> , . . . . .	288	Aphsāḍ, <i>vi.</i> , . . . . .	309, 344
Amperumāl, <i>s. a.</i> Embērumāṇār, . . . . .	5	Apparāju, <i>m.</i> , . . . . .	367
Āmrashapdikā-maṇḍala, <i>di.</i> , . . . . .	247, 253	Appayadikshita, <i>author</i> , . . . . .	269, 271
Amritaphalavalli, <i>goddess</i> , . . . . .	221n	Appayārya, <i>m.</i> , . . . . .	320
Amṛitarāsi, <i>m.</i> , . . . . .	215	Apramēya, <i>m.</i> , . . . . .	67n
Āmūr, <i>vi.</i> , . . . . .	9	Apratilhāra, <i>vi.</i> , . . . . .	99
Āmūrukuppa, <i>s. a.</i> Āmūr, . . . . .	9	Āṇḡavāḍa, <i>vi.</i> , . . . . .	223, 229, 242
Anabala, <i>m.</i> , . . . . .	75	Āṇḡi (Arni), <i>vi.</i> , . . . . .	138n
Āṇakāputtūr, <i>vi.</i> , . . . . .	8	Aravēḍu, <i>vi.</i> , . . . . .	270n
Anamkoḍḍ, <i>vi.</i> , . . . . .	197n	Āṇḡavēlu-Niyōgin, . . . . .	34n
Ānanda, <i>m.</i> , . . . . .	171	Āṇḡavēlu or Āṇḡavēlu, <i>vi.</i> , . . . . .	4 and add., 270
Ananta, <i>s. a.</i> Viṣṇu, . . . . .	5	Arcoṭ, <i>vi.</i> , . . . . .	136, 138
Anantabhaṭṭa, <i>m.</i> , . . . . .	270	ardhasrōtikā, . . . . .	245, 253n
Anantavarman, <i>Eastern Gāṅga k.</i> , 185, 186	and Table, 187, 188, 228, 314, 315	Arhadbalia, <i>s. a.</i> Guptigopta, . . . . .	24n, 26
Anantavarman, <i>Maukhari k.</i> , . . . . .	29	Arhat, . . . . .	28, 309
Anagūr, <i>vi.</i> , . . . . .	136n	Ariṇkugram, <i>vi.</i> , . . . . .	271
Anatapāla, <i>m.</i> , . . . . .	171	Ariyapāka, <i>vi.</i> , . . . . .	10
Anavēma, <i>Reḍḍi k.</i> , . . . . .	319, 320, 321, 327	Āṇḡiyūr, <i>vi.</i> , . . . . .	140
Anavōta, <i>do.</i> , . . . . .	319, 330, 321	Arjuna, <i>Chēdi k.</i> , . . . . .	279, 280
Andhra, <i>co.</i> , 36, 48, 50, 68n, 207, 227, 228, 240, 357n		Āṇḡakīrti, <i>Jaina preceptor</i> , . . . . .	333, 338, 349
		Āṇḡiṅgal, <i>vi.</i> , . . . . .	146n
		Arugunna, <i>s. a.</i> Ariṇkugram, . . . . .	271
		Arugunna-Parandāmi-simā, <i>di.</i> , . . . . .	270, 271



	PAGE		PAGE
Arulāla-Perumāl, <i>tc.</i> , . . . . .	145, 148, 293	Bādāmi, <i>vi.</i> , . . . . .	4a, 259
Aruntanallūr, <i>vi.</i> , . . . . .	8	Baddega or Baddiga, <i>s. a.</i> Vaddiga, . . . . .	279, 280, 238n, 350, 354
Āryadevi, <i>queen of Dānārāya</i> , . . . . .	227, 240	Bāgo seventy, <i>di.</i> , . . . . .	351, 354
Āryanandin, <i>Jaina preceptor</i> , . . . . .	140, 141, 142	Bahudhara, <i>m.</i> , . . . . .	171
Ārya-siddhānta, . . . . .	67, 219, 221n, 265, 328	Bāhula, <i>m.</i> , . . . . .	171
Asadhara, <i>m.</i> , . . . . .	171	Bahuladēva, <i>m.</i> , . . . . .	171
Asārva, <i>vi.</i> , . . . . .	297	Bāhūr, <i>vi.</i> , . . . . .	180, 181, 182
ashtabhōga, . . . . .	357n	bahusuvārṇa, <i>sacrifice</i> , . . . . .	194, 197
ashtādāś-āvadharāṇa-śhakra-vartin, . . . . .	302, 303	Bāl Harir, <i>f.</i> , . . . . .	298, 300
Asirgaḍh, <i>vi.</i> , . . . . .	244n	Baiqara, <i>sur. of Maḥmūd I.</i> , . . . . .	297, 298
Asul, <i>vi.</i> , . . . . .	310n	Bākergañj, <i>vi.</i> , . . . . .	255
Asōka, <i>Mourya k.</i> , . . . . .	23, 209, 256n	Bālachandra, <i>Jaina preceptor</i> , . . . . .	142
Assam, <i>co.</i> , . . . . .	255	Bālachandra, <i>m.</i> , . . . . .	210
āsthāna-maṇḍapa, . . . . .	52, 330	Balāditya, <i>k.</i> , . . . . .	186n, 187
Asvaghōsha, <i>author</i> , . . . . .	134	Bajambaga, <i>vi.</i> , . . . . .	59, 66
Āśvalāyana Śrautasūtra, <i>quoted</i> , . . . . .	133n	Balavarman, <i>Chālukya ch.</i> , . . . . .	337, 348
asvamedha, <i>a horse sacrifice</i> , . . . . .	197	Balgōṭi-tirtha, . . . . .	213, 214, 215
Asvapati, <i>k.</i> , . . . . .	97n, 119, 131	Bali, <i>demon</i> , . . . . .	225, 24 <sup>1</sup> , 288, 347
Asvatthāman, <i>rishi</i> , . . . . .	181	Baligāmi, <i>vi.</i> , . . . . .	296n
Ātakūr, <i>vi.</i> , . . . . .	141, 280, 281	Ballā or Ballamā, <i>queen of Bakka</i> , . . . . .	4
Ataśhānkuppa, <i>vi.</i> , . . . . .	8	Bālāla-Nārāyaṇa, <i>tc.</i> , . . . . .	247n
Aṭhasuā, <i>vi.</i> , . . . . .	123	Bālālarāya, <i>ch.</i> , . . . . .	271
Atikavani tank, . . . . .	193	Balmuri, <i>vi.</i> , . . . . .	68
Atimattar Murugan, <i>m.</i> , . . . . .	360	Bāpa, <i>family</i> , . . . . .	133, 142, 221n, 222, 225
atiprasāṅga, . . . . .	347	Bāpādhirāja, <i>title</i> , . . . . .	222, 225
Atri, <i>rishi</i> , . . . . .	93, 238	Bāpapati, <i>s. a.</i> Vanapati, . . . . .	315, 318
Attimallag, <i>s. a.</i> Hastimalla, . . . . .	225	Bāpārasi, <i>s. a.</i> Vārāpasi, . . . . .	355
Aubhalarāja, <i>ch.</i> , . . . . .	4	Bāpārāya, <i>k.</i> , . . . . .	142
avagraha, . . . . .	244, 255	Bāpavaram, <i>vi.</i> , . . . . .	231, 331
avakāśa, . . . . .	347n	Banavaśa twelve-thousand, <i>di.</i> , . . . . .	352n, 355
Avanti, <i>co.</i> , . . . . .	245, 246, 252	Banavāśi, <i>di.</i> , . . . . .	205, 207
Āvasara, <i>m.</i> , . . . . .	171	Bangalore, <i>vi.</i> , . . . . .	233n, 332
Avimukta-kahētra, . . . . .	113, 114, 130	Banṅekal, <i>vi.</i> , . . . . .	215
Āyakkulattūru, <i>s. a.</i> Āyakolattūr, . . . . .	7	Baukthēra, <i>vi.</i> , . . . . .	208, 209, 210
Āyakolattūr, <i>vi.</i> , . . . . .	7	bappa-bhaṭṭāraka-pāda-bhakta, . . . . .	143
Āyalchēri, <i>vi.</i> , . . . . .	8	Bappaka, <i>m.</i> , . . . . .	75
Āyattūr, <i>vi.</i> , . . . . .	8	Baradarāmi, <i>vi.</i> , . . . . .	271
Ayitana, <i>ch.</i> , . . . . .	185, 193	Barigar, <i>s. a.</i> Vārīdurga, . . . . .	156
Āyōḍhyā, <i>vi.</i> , . . . . .	94, 239	Barimika, <i>m.</i> , . . . . .	242
Ayyapillārya, <i>m.</i> , . . . . .	33, 54	Baroda, <i>vi.</i> , . . . . .	337, 338n
		Batēśvar, <i>vi.</i> , . . . . .	156n
		Baṭṭayya, <i>ch.</i> , . . . . .	355
		Baṭṭi tank, . . . . .	349
		Bāva, <i>m.</i> , . . . . .	74
		Bāvājī hill, . . . . .	81, 82
		Beekore, <i>s. a.</i> Vikaura, . . . . .	156
		Behār, <i>co.</i> , . . . . .	26, 28n
		Belgere Oḍeyōrn, <i>m.</i> , . . . . .	349
		Bellinda, <i>vi.</i> , . . . . .	340, 349

## B

Bāchaladēvi, <i>queen of Sōmēśvara I.</i> , . . . . .	215
Badāl, <i>vi.</i> , . . . . .	243, 244n
Bādāle thirty-six, <i>di.</i> , . . . . .	59, 66
Bādām, <i>vi.</i> , . . . . .	187



	PAGE		PAGE
Bôlâr, vi., . . . . .	7	Bhīmasamudra, tank, . . . . .	223n
Belvola three-hundred, di., . . . . .	205, 351, 352n, 354	Bhīma-Vallabha, Kōna cā., . . . . .	87
Berwara, s. a. Vajavāri, . . . . .	156	Bhīmavaram, vi., . . . . .	227, 230, 358
Bôta, Eastern Chalukya k., . . . . .	227, 228, 229, 241	Bhīmēśvara, te., . . . . .	34, 37, 51, 183, 230, 328, 330
Bôta, Kōna cā., . . . . .	85, 95	Bhinmâl, vi., . . . . .	312 add.
Bhābhû, m., . . . . .	171	bhishuka, . . . . .	245, 253n
Bhadalpur, vi., . . . . .	23n	Bhōdatâta-kâli, channel, . . . . .	96
Bhadra, co., . . . . .	245, 251	bbōga, . . . . .	52, 53, 96, 156
Bhadrabâhu I., Jaina saint, . . . . .	23, 24, 26, 28	Bbōgadēvarasa, cā., . . . . .	260, 262
Bhadrabâhu II., Jaina preceptor, . . . . .	24, 26, 28	Bbōgāditya, m., . . . . .	171
Bhadrabâhuharita, name of a work, . . . . .	23n, 338	bbōgapati, . . . . .	253
Bhadrasvâmin, m., . . . . .	210	Bbōgaṭa, m., . . . . .	247, 254
Bhadrēśvara, m., . . . . .	171	bbōgika, . . . . .	253n
bhāgabhogakara, tax, . . . . .	99, 102, 105, 106, 108, 109, 110, 111, 112, 113, 114, 115, 116, 118, 120, 122, 123, 125, 126, 128, 130	Bhōja, co., . . . . .	3, 43, 245, 246, 252, 270
Bhāgalpur, vi., . . . . .	243n, 244n, 245, 246, 251n, 252n, 254n	Bhōja, Paramāra k., . . . . .	4, 148, 151
Bhagavati, s. a. Durgā, . . . . .	318	Bhōjadēva, Kanauj k., . . . . .	244n, 246n, 309, 310
Bhagavati hill, s. a. Bāvājī hill, . . . . .	81, 82	Bhujjabbarasi, queen, . . . . .	351, 355, 356
Bhāgrathi, s. a. Gaṅgā, . . . . .	252	Bhujjabbēśvara, te., . . . . .	351, 355, 356
Bhahugḍāpūrva, vi., . . . . .	125	bhūmicchhidra, . . . . .	75, 254
Bhāna (or Bhānu), m., . . . . .	210	Bhūpāla, k., . . . . .	338
Bhāṇanavijaya, biruda, . . . . .	315, 318	Bhūshapa, s. a. Kavibhūshapa, . . . . .	152
Bhānika, m., . . . . .	171	Bhūtārya, s. a. Bātuga, . . . . .	280, 289
Bharadvāja, rishi, . . . . .	181	bhūtavātapratyāya, . . . . .	75
Bharata, Indica, . . . . .	26	Bidirâr, vi., . . . . .	349
Bharant, vi., . . . . .	138n	Bihāmad, m., . . . . .	300
Bharōch, vi., . . . . .	336	Bijabbe, queen of Marjadēva, . . . . .	351, 354
Bhartipihari, author, . . . . .	25	Bijapur, vi., . . . . .	270n
Bhāskara, m., . . . . .	171	Bijapur, vi., . . . . .	335n
Bhāskarabhāṭṭa, m., . . . . .	257	Bilhapa, author, . . . . .	212n
Bhāskara Ravivarman, k., . . . . .	291, 293	Billemapeddapūṇḍi, vi., . . . . .	303
Bhāṭakka (Bhāṭarka), Valabhi k., . . . . .	74	Bilvanāthēśvara, te., . . . . .	65
bhāṭi-āgrahāra, . . . . .	155	Bimantāngal, vi., . . . . .	7
Bhāṭṭa Nārāyaṇa, poet, . . . . .	243n, 247n	Bimaran, vi., . . . . .	57
bhāṭṭaputra, . . . . .	199, 256	Bimbanāmbā, queen of Bôta, . . . . .	85, 95
Bhāṭṭi, m., . . . . .	74	biruda, a surname, . . . . .	2, 357
Bhava, s. a. Śiva, . . . . .	337n, 347	boar, crest, . . . . .	1, 58n, 239, 301
Bhavadēva, k., . . . . .	257	Bodḍaladodḍilaṅka, island, . . . . .	357
Bhavanandin, Jaina preceptor, . . . . .	142	Bōdhānā, m., . . . . .	171
Bhāvanārāyaṇa, te., . . . . .	33	Bomma, cā., . . . . .	271
Bhavapasmī, m., . . . . .	171	Boppadām, vi., . . . . .	187
Bhāvaśrman, m., . . . . .	171	Boramdeo, vi., . . . . .	258n
Bhāyila, m., . . . . .	171	Brahmachārin, m., . . . . .	30
Bhīma, cā., . . . . .	37, 51	brahmādāya, . . . . .	178
Bhīma III., Kōna cā., . . . . .	84, 85, 86, 95	brahmādēya, . . . . .	75
Bhīmakhapḍama, quoted, . . . . .	331n	Brahman, cā., . . . . .	228, 229, 241
Bhīmanātha, s. a. Bhīmēśvara, . . . . .	36, 37, 51, 56, 95	Brahman, god, . . . . .	47, 93, 154, 181, 238, 288, 319
Bhīmarāju-chegava, tank, . . . . .	96	Brahman, m., . . . . .	130, 171
		Brahman, sw. of Vikhanas, . . . . .	225
		Brahmanēmidatta, Jaina author, . . . . .	25, 26
		brahmapuri, . . . . .	123



	PAGE		PAGE
Brahma-siddhānta, . . . . .	71, 72, 73, 217, 218, 220, 221n, 230, 265, 310	Chalukya, Eastern, <i>dy.</i> , . . . . .	32, 33, 34, 36, 37, 38, 84, 86, 87, 137, 184, 195n, 212n, 226, 227, 228, 229, 270, 301, 302
Bṛihadgrihōkamisāra-pattalā, <i>di.</i> , . . . . .	103, 120	Chalukya, Western, <i>dy.</i> , . . . . .	34, 38, 83, 94n, 137, 182, 205, 212, 213n, 214, 260, 270, 335n
bṛihadrājñi, . . . . .	113	Chālukya, <i>family</i> , . . . . .	38, 49, 84, 94, 239, 279, 287, 302, 335n, 337, 348
Bṛihadvirāchamaśa, <i>vi.</i> , . . . . .	102	Chālukya, <i>do.</i> , . . . . .	207, 214, 241, 242, 262
Bṛihagrihōyēvarāṭha-pattalā, <i>di.</i> , . . . . .	103	Chālukya-Bhīma I., <i>Eastern Chalukya k.</i> , . . . . .	227, 240
Bṛihaspati, <i>risāi</i> , . . . . .	181	Chalukya-Bhīmanagari, <i>s. a.</i> Bhīmavaram, . . . . .	227
Bṛihatsamhitā, <i>quoted</i> , . . . . .	58n, 246	Chālukya-Bhīmāpura, <i>do.</i> , . . . . .	227
British Museum plates, . . . . .	1, 120 add., 335n	Chalukya-Bhīmēśvara, <i>s. a.</i> Chālukya- Bhīmēśvara, . . . . .	227, 240
Buddha, . . . . .	56, 134, 135, 244, 251n	Chālukya-Bhīmēśvarapura, <i>s. a.</i> Bhīmavaram, . . . . .	227
Buddharāja, <i>cā.</i> , . . . . .	37	Chammak, <i>vi.</i> , . . . . .	194n
Buddhavarman, <i>cā.</i> , . . . . .	37	champū, . . . . .	332, 334
Buddhila, <i>s. a.</i> Buddhilingāśhārya, . . . . .	24, 28	Chāmrajnagar, <i>vi.</i> , . . . . .	340
Buddhilingāśhārya, <i>Jaina saint</i> , . . . . .	24	Chandāla, <i>caste</i> , . . . . .	155
Buddhists, . . . . .	54, 133, 134, 138, 177, 244, 257	Chandaladōvi, <i>queen of</i> Mallapa II., . . . . .	225, 229, 241
Būdhapatra, <i>s. a.</i> Burtra, . . . . .	312, 313	Chandamāhāsēna, <i>k.</i> , . . . . .	312n, 335
Būdūr, <i>vi.</i> , . . . . .	9	Chandamāruta, <i>name of a work</i> , . . . . .	221n
Bagudā, <i>vi.</i> , . . . . .	199n	Chandavarman, <i>Kalinga k.</i> , . . . . .	143, 145
Bakka, <i>Vijayanagara k.</i> , . . . . .	4	Chandēlla, <i>dy.</i> , . . . . .	246n, 310
Bukkamā, <i>queen of</i> Iśvara, . . . . .	3	Chandradēva, <i>Kanauj k.</i> , . . . . .	99, 118, 131
bull, <i>crest</i> , . . . . .	74, 177, 180, 183, 186n, 192, 318	Chandrāditya, <i>m.</i> , . . . . .	171
Burtra, <i>vi.</i> , . . . . .	312, 313	Chandragiri, <i>hill</i> , . . . . .	23, 25
Būrugavāya, <i>ri.</i> , . . . . .	257	Chandragiri, <i>vi.</i> , . . . . .	6n, 267, 269, 270
Būtagāvunḍa, <i>m.</i> , . . . . .	355	Chandragiri-rājya, <i>di.</i> , . . . . .	6, 267
Būtayya, <i>s. a.</i> Būtuga, . . . . .	280, 351, 354, 355	Chandragupta, <i>Jaina preceptor</i> , . . . . .	23, 26
Būtuga, <i>Western Gaṅga k.</i> , . . . . .	141, 280, 331	Chandragupta, <i>k.</i> , . . . . .	257
<b>C</b>		Chandragupta, <i>Maurya k.</i> , . . . . .	23
Cambodia, <i>co.</i> , . . . . .	335	Chandramauji-tāṭka, <i>tanḥ</i> , . . . . .	10
Ceylon, . . . . .	296n	Chandrātēya, <i>s. a.</i> Chandēlla, . . . . .	154
Chācha, <i>k.</i> , . . . . .	312 and add., 313	Chandrāvatī, <i>vi.</i> , . . . . .	312n
Chāchāpura, <i>vi.</i> , . . . . .	115	Chanupakātya, <i>vi.</i> , . . . . .	96
Chāchiga, <i>s. a.</i> Chācha, . . . . .	312 add.	Chattapayya, <i>m.</i> , . . . . .	263
Chāhamāna, <i>s. a.</i> Chāhumāna, . . . . .	312n	Chātūr, <i>s. a.</i> Śāttūr, . . . . .	271
Chāhavāṇa, <i>do.</i> , . . . . .	312n	Chaturbhūja, <i>m.</i> , . . . . .	154, 171
Chāhumāna, <i>family</i> , . . . . .	312 and add., 313	Chaturdanta, <i>elephant</i> , . . . . .	195n
Chāhuyāṇa, <i>s. a.</i> Chāhumāna, . . . . .	312n	Chaturthakula, <i>the fourth caste</i> , . . . . .	37
Chākīrāja, <i>Western Gaṅga cā.</i> , . . . . .	333, 338, 349	Chaturthānvaya, <i>do.</i> , . . . . .	33, 47
Chakradhara, <i>s. a.</i> Viṣṇu, . . . . .	225	chaturvōdin, . . . . .	155
Chakrakōṭṭa, <i>vi.</i> , . . . . .	227	Chaubhūja, <i>m.</i> , . . . . .	154, 171
Chakrakūṭa, <i>vi.</i> , . . . . .	226, 227, 239	Chaubāpa, <i>s. a.</i> Chāhumāna, . . . . .	312n
Chakrasvāmin, <i>m.</i> , . . . . .	171	Chaulukya, <i>dy.</i> , . . . . .	254n, 312n
Chakrāyudha, <i>k.</i> , . . . . .	245, 246	chaurāl, <i>eighty-four</i> , . . . . .	270
Chakrāyudha, <i>m.</i> , . . . . .	58, 63	chaurōddharanika, . . . . .	253
chakrin, <i>a provincial chief</i> , . . . . .	96	Chochhapayya, <i>cā.</i> , . . . . .	355
Chalamartigandā, <i>biruda</i> , . . . . .	315, 317, 318	Chedaluvāḍa, <i>vi.</i> , . . . . .	242
Chālīkka-chakravartin, <i>biruda</i> , . . . . .	270		
Chalukya, <i>family</i> , . . . . .	58n		
Chalukya, <i>mo.</i> , . . . . .	239		



	PAGE		PAGE
Chēdi, <i>co.</i> , . . . . .	246n, 279, 280	Dadañāmayūtā, <i>vi.</i> , . . . . .	115
Chēlekātu, <i>vi.</i> , . . . . .	10	Daddārpava, <i>ch.</i> , . . . . .	315, 317
Chellūr, <i>vi.</i> , . . . . .	36, 84, 96n, 226, 228, 302, 307n	Dākirañjuñke seventy, <i>di.</i> , . . . . .	213, 214
Chēra, <i>co.</i> , . . . . .	12, 216, 288n, 289n, 292, 295	Dākshārāma, <i>s. a.</i> Drākshārāma, . . . . .	37, 51, 328, 330
Chēraṇma, <i>s. a.</i> Śēraṇmāg, . . . . .	280, 289	Dakshatapōvana, <i>do.</i> , . . . . .	37n
Chhadvidōvi, <i>queen of</i> Mummaḍi-Bhima I., . . . . .	85, 94	Dakshavāṭa or Dakshavāṭikā, <i>do.</i> , . . . . .	37n
Chhahara, <i>di.</i> , . . . . .	55, 56	Dalhūśarman, <i>m.</i> , . . . . .	130
Chhatrapa, <i>s. a.</i> Kshatrapa, . . . . .	55, 56, 57	Dāmapārya, <i>m.</i> , . . . . .	62
Chhēma (Kshēma), <i>vi.</i> , . . . . .	54, 56	Dāmara, <i>m.</i> , . . . . .	171
Chhili, <i>vi.</i> , . . . . .	185, 193	Dāmōdara, <i>m.</i> , . . . . .	30, 171
Chhitā, <i>m.</i> , . . . . .	171	Dāna, <i>s. a.</i> Dānārpava, . . . . .	237, 240
Chicacole, <i>vi.</i> , . . . . .	143	Dānārpava, <i>Eastern Chalukya k.</i> , . . . . .	237, 240
Chidambaram, <i>vi.</i> , . . . . .	70	Dānārpava, <i>Eastern Ganga k.</i> , . . . . .	186n and Table
Chikkulla, <i>vi.</i> , . . . . .	193	daḍḍanāyaka, . . . . .	165, 260, 262
China-Vīra, <i>s. a.</i> Virappa-Nāyaka, . . . . .	271	dāḍḍapāsika, . . . . .	253
Chinēcha, <i>s. a.</i> Chinēchila, . . . . .	205, 208	daḍḍaśakti, . . . . .	245, 253
Chinēchila (or Chinēchali), <i>s. a.</i> Chinchoole, . . . . .	205, 208	Dantidurga, <i>s. a.</i> Dantivarman II., . . . . .	279, 287, 336
Chinchoole, <i>vi.</i> , . . . . .	205	Dantiga, <i>k.</i> , . . . . .	289
Chingleput, <i>vi.</i> , . . . . .	1	Dantiga, <i>s. a.</i> Dantivarman, . . . . .	181
Chinna-Bomma, <i>s. a.</i> Bomma, . . . . .	271	Dantipriya, <i>ch.</i> , . . . . .	59, 64
Chintādurga, <i>sur. of</i> Bhavadōva, . . . . .	257	Dantivarman, <i>k.</i> , . . . . .	180, 181, 182
Chitrakūṭa, <i>vi.</i> , . . . . .	289	Dantivarman I., <i>Rāshtrakūṭa k.</i> , . . . . .	181n
Chitrarathasvāmin, <i>te.</i> , . . . . .	143n, 197n	Dantivarman II., <i>do.</i> , . . . . .	181n, 336
Chittātūra, <i>vi.</i> , . . . . .	271n	Daravāli, <i>vi.</i> , . . . . .	108
Chōḍa, <i>s. a.</i> Chōḷa, . . . . .	207, 228, 241, 302, 315, 317	dāśagrāmika, . . . . .	245, 253
Chōḍa, <i>s. a.</i> Rājendra-Chōḍa I., . . . . .	86	Daśapūrvadhārin, . . . . .	24
Chōḍa, <i>Velanāṇḍa ch.</i> , . . . . .	35, 36, 37, 38, 50, 84	dasavanda, <i>rent-free land</i> , . . . . .	65, 269
Chōḍagaṅga, <i>sur. of</i> Anantavarman, . . . . .	185, 186	dates, recorded by a chronogram, . . . . .	147, 203, 204
	Table, 188, 238	dates, recorded in numerical symbols, . . . . .	75, 143, 194, 195, 209
Chōḍamāmbā, <i>f.</i> , . . . . .	357	dates, recorded in numerical words, . . . . .	4, 33, 53, 193, 228, 241, 242, 270, 311, 318, 320, 335, 357
Chōḍasamudra, <i>tank</i> , . . . . .	223n	Dāḷ, <i>m.</i> , . . . . .	171
Chōḷa, <i>s. a.</i> Chōḷa, . . . . .	12, 289	ḍaḍḍasādhāsādhānika, . . . . .	253
Chōḷa, <i>co.</i> , . . . . .	36, 66, 82, 94n, 137, 138, 139, 146, 147, 153, 178, 181, 216, 221, 222, 223, 225, 227, 228, 280, 281, 294, 315, 331	ḍaḍḍārika, . . . . .	302
Chōḷapura, <i>s. a.</i> Sholinghur, . . . . .	221	Dāvāngere, <i>vi.</i> , . . . . .	212n
Chōḷapurisvara, <i>te.</i> , . . . . .	221	Dāyi, <i>m.</i> , . . . . .	171
Chōḷasimhapura, <i>s. a.</i> Sholinghur, . . . . .	221	Dayitavishpa, <i>k.</i> , . . . . .	245, 251
Chōḷavāridhi, <i>tank</i> , . . . . .	222, 223, 225	days, lunar :—	
choska, <i>a horse</i> , . . . . .	56	bright fortnight :—	
Chukha, <i>di.</i> , . . . . .	55, 56, 57	first, . . . . .	311
club banner, . . . . .	177	second, . . . . .	204, 217, 218, 263, 328, 329
Cocanada, <i>vi.</i> , . . . . .	33n, 227	third, . . . . .	98, 103, 112, 128, 185 and add., 193
Coehin, <i>vi.</i> , . . . . .	177, 291, 292, 293, 294, 295	fourth, . . . . .	265, 266
Coonm (Kūvam), <i>vi.</i> , . . . . .	8	fifth, . . . . .	30, 69n, 143, 145, 361, 355
		sixth, . . . . .	99, 120, 121
		seventh, . . . . .	71, 73, 98, 122, 155, 156
		eighth, . . . . .	130, 131
		ninth, . . . . .	99, 109

## D

Dabbagūṇṭa, <i>tank</i> , . . . . .	242
Dāda Harir's Well, . . . . .	297, 298



	PAGE		PAGE
tenth, 99, 118, 220, 228, 230, 241, 265,	335, 349	Dégāmve, vi.,	247
eleventh, . . . . .	328, 330	Dēhula, m.,	171
twelfth, . . . . .	155, 193, 270	Dēha, m.,	171
thirteenth, . . . . .	127, 297, 300	Dēhā, m.,	171
fourteenth, . . . . .	309, 310	Dēhapa, m.,	171
fifteenth, . . . . .	98n, 99, 123, 323, 330	Dēhū, m.,	171
full-moon, 66, 69, 98, 102, 106, 110, 111,	115, 125, 213, 214, 290, 329, 357, 358	Dēḍalārū, vi.,	195
dark fortnight:—		Dēḍ-Barapārk, vi.,	243, 244n, 245n, 251n
first, . . . . .	72, 99, 113, 114, 210	Dēḍgadh, vi.,	246n, 309, 310
second, . . . . .	69	Dēḍi, vi.,	279, 280, 281, 310
third, . . . . .	75	Deopara, vi.,	244, 252n, 255
fourth, . . . . .	311	Dēsūaka, vi.,	74, 75
fifth, . . . . .	67, 219, 220	Dēd, m.,	154, 171
sixth, . . . . .	100, 207, 269	Dēd, vi.,	213
seventh, . . . . .	312	Dēva, m.,	300
eighth, . . . . .	99, 126, 127, 263, 264	Dēvā, m.,	300
ninth, . . . . .	125, 217, 220, 221	Dēvāchāri, m.,	329
tenth, . . . . .	228, 242	Dēvadatta, cā.,	244
eleventh, . . . . .	264	Dēvadatta, m.,	171
thirteenth, . . . . .	278, 279, 290	Dēvadhana, m.,	171
fifteenth, . . . . .	105, 107, 116, 155, 156	Dēvadhara, m.,	171
new-moon, 4, 5, 58, 63n, 69n, 98, 105, 215		Dēvagera, vi.,	195n, 197n
days, solar:—		Dēvahara, m.,	171
tenth, . . . . .	265, 266n	Dēvaki, queen of Timma,	3
fifteenth, . . . . .	219	Dēvanābha, m.,	171
twenty-first, . . . . .	296	Dēvanāga, m.,	128
twenty-second, . . . . .	292	Dēvapāla, k.,	243n, 244n, 245n, 246, 251n
days of the week:—		Dēvapāla, Kanauj k.,	310n
Sunday, 4, 67, 72, 73, 107, 108, 113, 114,	115, 118, 120, 121, 126, 127, 128,	Dēvāram, quoted,	294
185 and add., 193, 205n, 228, 242,	311, 328, 330, 357, 358	Dēvaremachikīdama, vi.,	193
Monday, 4, 5, 69, 102, 103, 106, 213, 214,	220, 221, 263, 264, 265, 297, 300,	Dēvarshi, m.,	171
312, 328, 330, 335, 349		Dēvasārman, m.,	145, 171
Tuesday, 58, 63, 116, 122, 130, 131, 219,	220, 267, 269	Dēvasēna, Jaina preceptor,	142
Wednesday, 69, 105, 109, 123, 215, 216,	217, 218, 278, 279, 290	Dēvathāna, vi.,	105
Thursday, 71, 125, 155, 156, 204, 218, 302,	309, 310, 328, 329, 351, 355	Dēvata, m.,	253
Friday, . . . . .	70, 71, 110, 111, 125, 219, 263	Dēvavrate, m.,	171
Saturday, 99, 112, 223, 230, 241, 265, 266,	279n, 292, 296, 311n	Dēvēndrapāḍita, m.,	214
Dēda, m., . . . . .	171	Dēvāri road,	267, 268
Dēddadēvi, queen of Gōpāla I., . . . .	245, 251	Dēvēvara, m.,	171
Dēdē, m., . . . . .	171	Dēvīa, m.,	171
Dēdi, m., . . . . .	171	Dhādhāka, m.,	114
		Dhammapada, quoted,	135
		Dhanadapōlu, s. a. Tandavōlu,	34 and 1.
		Dhanadapura, do.,	34 and add., 48
		Dhanaga, cā.,	66
		Dhanapati, m.,	74
		Dhāndhō, m.,	171
		Dhāndō, m.,	171
		Dhānyāṅkapura, s. s. Amāravati,	34
		Dhārā, vi.,	227



	PAGE	PAGE	
Dharapidhara, m., . . . . .	171	Durga-meṭṭa, hill, . . . . .	314
Dhāravaraha, sur. of Dhruva, 336, 337, 338n,		Dūsanēro, vi., . . . . .	357
	347, 348	dūta, . . . . .	253
Dharmadhara, m., . . . . .	171	dūtaka, . . . . .	75, 210, 245, 254, 303n
dharmalēkkin, . . . . .	156	dvāra, the mouth of a river, . . . . .	74
Dharmāmbudhi, tanak, . . . . .	223n	Dvārakā, vi., . . . . .	246n
Dharmānanda, m., . . . . .	171	Dvīpa, s. a. Diu, . . . . .	74, 75
Dharmapāla, k., 243, 244, 245, 246, 247, 251,		dvivēda, . . . . .	125, 126
	252, 253, 254n, 255n, 256	dvivēdin, . . . . .	156
Dharma-sāstra, . . . . .	256		
Dhavaia, ch., . . . . .	335n	E	
Dhōlhaqa, m., . . . . .	171	Ēchiganahalli, vi., . . . . .	72
Dhōlpur, vi., . . . . .	312n, 335	eclipse, lunar, . . . . .	66, 67, 69, 98, 99, 213, 214, 303
Dhritishēpa, Jaina saint, . . . . .	24, 28	eclipse, solar, 4, 5, 58, 63, 67n, 98, 108, 155,	
Dhrūbhata, sur. of Śilāditya VII., . . . . .	195n		156, 205, 208
Dhruva, Rākshtrakūṭa k., . . . . .	334n, 336, 337, 338	Ēkāmranātha, te., . . . . .	229
Dhruvasēna, prince, . . . . .	75	Ēlā, vi., . . . . .	357
Dhruvasēna III., Valabhi k., . . . . .	75	Ēlāpura, s. a. Ēlūrā, . . . . .	337
Dhūsa, vi., . . . . .	103	Elavampēdu, vi., . . . . .	9
Digambara, . . . . .	25, 26, 286, 339	Elavaru, vi., . . . . .	33
dikshita, 98, 99, 102, 105, 109, 110, 111, 113,		elephant, crest, . . . . .	177
	114, 115, 116, 118, 120, 122, 125, 155	Elephanta, island, . . . . .	174
Dinājpur, vi., . . . . .	243n, 244n, 251n, 253n	Elitaga pond, . . . . .	349
Dinakara, m., . . . . .	171	Ēlūrā, vi., . . . . .	337
Dipavaima, quoted, . . . . .	58n	Ēlūra (Ellore), vi., . . . . .	37, 195
Dirasam, vi., . . . . .	357	Eluvittāngal, vi., . . . . .	9
Dirgharasi, s. a. Dirghāsī, . . . . .	315, 318	Emberumagār, s. a. Rāmānuja,	
Dirghāsī, vi., . . . . .	314, 315, 318		5n
Diu, vi., . . . . .	75	Enḍapalli, vi., . . . . .	357
Divākara, m., . . . . .	171	Ēnika, m., . . . . .	96
Dodḍāmbā or Dodḍāmbikā, queen of Kāṭya II.,		Ennugudala, vi., . . . . .	96
	319, 321, 328	Ērada- (or Ērada-) vishaya, di., . . . . .	185, 193
Dodḍasāni-amma, s. a. Dodḍāmbā, . . . . .	328, 329	Ērāla-nādu, s. a. Ērā-nādu, . . . . .	295
Dodḍayachārya, author, . . . . .	221n	Ērā-nādu, di., . . . . .	295, 297
dodḍi, a yard, . . . . .	242n	eras :—	
Donepūndi, vi., . . . . .	357	Chālukya-Vikrama, . . . . .	37, 86
Doṅkisūdiyalu, vi., . . . . .	53	Chōdi, . . . . .	195n
Drāksharāma, vi., 33, 34n, 36, 37, 38, 83, 86,		Gupta-Valabhi . . . . .	75, 195n
	328, 329, 330	Harsa, . . . . .	195n, 209, 210, 246n, 310n
Dramiḍa, s. a. Draviḍa, . . . . .	5	Hijri, . . . . .	297, 298
Dramila, s. a. Chōla, . . . . .	315	Kollam, . . . . .	146n, 202n, 203, 204, 219, 293
Draviḍas, the five, . . . . .	228, 240	Mālava, s. a. Vikrama, . . . . .	29n, 30
Draviḍa-vēda, s. a. Nāllāyiraprabandha, . . . . .	5n	Śaka, 2, 3n, 4, 5, 33, 35, 37, 38, 39, 53, 58,	
Drōpa, rishtī, . . . . .	181		62, 67, 68, 69, 70, 71, 72, 73, 83, 84, 86,
Dudhai, vi., . . . . .	155, 156		87, 96, 138n, 141, 146, 147, 180, 185,
Dudhai-vishaya, di., . . . . .	155		186, 187, 188, 193, 195n, 197n, 203, 204,
Dudia, vi., . . . . .	196n		205, 208, 213, 214, 215, 216, 217, 218,
Dupēndu, vi., . . . . .	115		219, 220, 221, 222, 230, 241, 242, 246n,
Durgā, goddess, . . . . .	314, 315, 318		255, 260, 262, 263, 264, 265, 266, 267.
Durgagapa, k., . . . . .	9		







	PAGE
Gauri, queen of Satyāśraya, . . . . .	228, 229, 241
Gautama, Jaina saint, . . . . .	24, 28
Gautama, w., . . . . .	172
Gautama-nadi, s. a. Gōdāvari, . . . . .	357
Gautami, vi., . . . . .	320
Gautamimāhātmya, . . . . .	320
Gayā, vi., . . . . .	243, 244n, 255
Gayādhara, m., . . . . .	172
Gāyana tank, . . . . .	349
Ghaṭikāchala, te., . . . . .	221
Ghaṭikāchalamāhātmya, . . . . .	221n
Ghiyās-ud-dīn Balban, k., . . . . .	312n
Ghōṣarāwā, vi., . . . . .	244, 251n
Giḍāṇḍā-maṇḍala, di., . . . . .	256
Giḍisīngi, co., . . . . .	315, 318
Girapā, m., . . . . .	300
Giripāśchimaśāsana, biruda, . . . . .	37
Girnār, mo., . . . . .	56n, 209
Gōda-Mārtāṇḍa, Travancore k., . . . . .	202
Gōdāvari, vi., 38, 83, 84, 194, 195, 230, 300, . . . . .	320, 356, 357
Gōdhapa, m., . . . . .	172
Gōga-Nārāyaṇa, te., . . . . .	247n
Gōhaḍa, m., . . . . .	172
gōkara, tax, . . . . .	99, 118
Gōkarṇa, cā., . . . . .	315, 317
Gōkarṇa, vi., . . . . .	13
Gōkarṇarāṣi, m., . . . . .	351, 355
Gōkarṇasvāmin, s. a. Gōkarṇēśvara, 185, 186n, . . . . .	192, 199n, 200n
Gōkarṇēśvara, te., . . . . .	199
Gōkula, di., . . . . .	155
Gōlamba, s. a. Kōlamba, . . . . .	202
Gōlbē, m., . . . . .	172
Golkonḍa, vi., . . . . .	270
Gollakuppa, vi., . . . . .	9
Gondavāḍi, vi., . . . . .	214, 215
Gōṅka I., Velanāṇḍu ch., . . . . .	35, 36, 49, 50
Gōṅka II., do., . . . . .	34n, 35, 36, 38, 50, 51
Gōṅka III., do., . . . . .	33, 35, 37, 38, 51, 53
Gōṅkaya, s. a. Gōṅka II., . . . . .	38
Gōpāla I., k., . . . . .	245, 246n, 251, 253
Gōpāla-Krishṇa, te., . . . . .	67
Gōpati, m., . . . . .	172
Gōpippall, vi., . . . . .	247, 253
Gōśalsādevī, queen of Gōvīndachandra, . . . . .	98n
Gōśālā Krishṇa, te., . . . . .	201n
Gōśē, m., . . . . .	172
gōshṭhika, . . . . .	309
Gōṭha, m., . . . . .	172

## gōtras :—

	PAGE
Ātrēya, . . . . .	4, 192, 315, 317
Atri, . . . . .	170
Bābhravya, . . . . .	170
Bandhula, 98, 99, 102, 105, 110, 115, 116, . . . . .	118, 120, 122, 126, 128, 170
Bandhāyana, . . . . .	170
Bhāradvāja or Bhāradvāja, . . . . .	145, 170, 210, 357
Bhārgava, . . . . .	170
Chandrātrēya, . . . . .	170
Darbhi, . . . . .	170
Dārḍhyachyuta, . . . . .	170
Daundavya, . . . . .	74
Dhaumya, . . . . .	170
Garga or Gārgya, . . . . .	170
Gautama or Gōtama, . . . . .	170
Gōbhila, . . . . .	98, 112
Hārīta, . . . . .	302
Jātūkarṇa, . . . . .	170
Jivantāyana, . . . . .	170
Kapva, . . . . .	320
Kāśyapa or Kāśyapa, . . . . .	63, 170, 232, 235, 320
Kātyāyana, . . . . .	170
Kauṇḍinya, . . . . .	62, 170, 256
Kauṣika, . . . . .	154, 170
Kautsa, . . . . .	170
Krishṇātrēya, . . . . .	128, 170
Kutaa, . . . . .	171
Laugākahi, . . . . .	171
Māhula, . . . . .	171
Mānavya, . . . . .	239
Māṇḍavya, . . . . .	171
Msudgalya, . . . . .	171
Mauna, . . . . .	171
Pāpini, . . . . .	171
Parāśara, . . . . .	154, 171
Sāṃkhyīya, . . . . .	128, 154, 171
Śāṇḍilya, . . . . .	130, 171
Śankarāksha, . . . . .	128
Saudravasa, . . . . .	171
Sāvanya, . . . . .	171
Śrīvataa, . . . . .	270
Trailokyaya, . . . . .	171
Upamanyu, . . . . .	171
Vasē, . . . . .	154, 171
Vasishṭha, . . . . .	154, 171
Vataa, . . . . .	128, 171, 199
Vataabhārgava, . . . . .	130
Vishṇuviddha, . . . . .	171
Viśvāmītra, . . . . .	205, 208



	PAGE
Gōull, vi., . . . . .	116
Gōvardhana, <i>Jaina preceptor</i> , . . . . .	142
Gōvardhana, <i>Jaina saint</i> , . . . . .	24, 28
Gōvinda, m., . . . . .	63, 172
Gōvinda I., <i>Rāṣṭrakūṭa k.</i> , . . . . .	336, 346
Gōvinda II., <i>do.</i> , . . . . .	287, 336, 338
Gōvinda III., <i>do.</i> , 24n, 26, 181, 182, 279, 333, 334, 335, 336, 337, 338, 340	
Gōvinda IV., <i>do.</i> , . . . . .	288, 336
Gōvindachandra, <i>Kanauj k.</i> , 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 120 add., 130, 132n, 133n	
Gōvinda-dvādāśī, <i>tithi</i> , . . . . .	185
Gōvinda-kānana, <i>s. a. Mukhalīngam</i> , . . . . .	188
Gōvindarāja, <i>Gujarāt k.</i> , . . . . .	334, 336
Gōvinda-vāṭikā, . . . . .	112
Gōvindpur, vi., . . . . .	255
Gōvunarasa, <i>Śiṣāhara ch.</i> , . . . . .	59, 65, 66n
grāma-nīpāna-kūpaka, <i>the drinking-well of a village</i> , . . . . .	74
Gūḍanagaram, vi., . . . . .	271n
Gūḍanār, vi., . . . . .	340, 349
Guddavādi, <i>di.</i> , . . . . .	83, 84, 96
Guddavādi-nāṇḍu, <i>di.</i> , . . . . .	37n
guḍi, . . . . .	319
Guḍivāda, vi., . . . . .	34, 83n, 230, 242
Gudrapt, vi., . . . . .	193
Gudrāra, <i>di.</i> , . . . . .	34, 83n
Gudravāra, <i>di.</i> , . . . . .	34, 49, 83n
Gubila, <i>family</i> , . . . . .	30, 312n, 313n
Gujarāt, <i>co.</i> , 138, 195n, 246n, 298, 334, 336, 338n	
Gujarāt Chalukya, <i>dy.</i> , . . . . .	195n
Gullugayya, m., . . . . .	355
Gupabhara, <i>sur. of Mahēndravarmān I.</i> , . . . . .	152, 153
Gupaga-Vijayāditya, <i>s. a. Gupaka-Vijayāditya III.</i> , . . . . .	226, 239
Gupaka-Vijayāditya III., <i>Eastern Chalukya k.</i> , . . . . .	212n
Gupamahārṇava, <i>Eastern Gaṅga k.</i> , 185, 186, 187, 192	
Gupārṇava I., <i>do.</i> , . . . . .	186n and Table
Gupārṇava II., <i>do.</i> , . . . . .	186 Table, 187
Gupḍama I., <i>do.</i> , . . . . .	186 and Table, 187, 192
Gupḍama II., <i>do.</i> , . . . . .	186 and Table, 192
Gupḍāmbikā, <i>queen of Chōḷa</i> , . . . . .	35, 38, 50
Gupta, <i>dy.</i> , . . . . .	243
Guptigupta, <i>Jaina preceptor</i> , . . . . .	24n, 26, 339
guptis, <i>the three</i> , . . . . .	339
gurava, <i>a preceptor</i> , . . . . .	136n, 137

	PAGE
Gurjara, m., . . . . .	210
Gurjara, <i>co.</i> , . . . . .	287, 289, 298, 300
Guruparamparāprabhāva, <i>name of a work</i> , . . . . .	221
Gutti, vi., . . . . .	354
Guttiya-Gaṅga, <i>biruda</i> , . . . . .	354n
Gwālior, vi., . . . . .	244n

## H

Haidarābād, vi., . . . . .	335n
Haihaya, <i>family</i> , . . . . .	86, 95, 228, 229, 241
Haihaya, <i>mythical k.</i> , . . . . .	84, 94
Haihayāditya, <i>sur. of Rājendra-Chōḷa I.</i> , . . . . .	86, 95
Hāla, m., . . . . .	172
Haladōya-pattalā, <i>di.</i> , . . . . .	99, 100
Halsi, vi., . . . . .	195n, 197n
Hambira, <i>s. a. Hammira</i> , . . . . .	119n
Hammira, <i>k.</i> , . . . . .	119
Hampe, vi., . . . . .	267
hansa, <i>crest</i> , . . . . .	177, 235
Haṅgargi, vi., . . . . .	260
Hannumat, <i>god</i> , . . . . .	260, 302
Hari, m., . . . . .	172
Hari, <i>mythical k.</i> , . . . . .	84, 94
Hari, <i>s. a. Viṣṇu</i> , 30, 47, 51, 151, 204, 287, 288, 289	
Haridatta, m., . . . . .	172
Haridhara, m., . . . . .	172
Harihara, vi., . . . . .	13
Haripura, vi., . . . . .	118
Harir, <i>s. a. Bāl Harir</i> , . . . . .	300
Haripur, vi., . . . . .	297, 298, 300
Harisarman, m., . . . . .	172
Harisēchandra, <i>Kanauj prince</i> , 98n, 99, 126, 127	
Hārītī, . . . . .	239
Harivamśa-purāṇa, . . . . .	25, 246n, 247n
Harsha, <i>k.</i> , . . . . .	208, 209, 245n, 254n
Harsha, vi., . . . . .	312n
Harshagupta, <i>k.</i> , . . . . .	257
Hastikuṇḍī, vi., . . . . .	335n
Hastimalla, <i>sur. of Prithivipati II.</i> , 182, 222, 223, 225	
Hastipada, vi., . . . . .	256
Hāt-āṣṭādaśaka, <i>di.</i> , . . . . .	155
haṭṭikā, . . . . .	245, 254
Hebbāl, vi., . . . . .	350, 353n
Himālaya, <i>mo.</i> , . . . . .	289, 246
Hindurāya, <i>a Hindū king</i> , . . . . .	2
Hirāditya, m., . . . . .	172
Hrahadagalli, vi., . . . . .	195n



	PAGE		PAGE
Hiranya, m., . . . . .	172	Īvara, m., . . . . .	74, 75, 210
hiranya, <i>tax</i> , . . . . .	99, 113, 115, 116, 122, 123	Īvara, <i>s. a.</i> Śiva, . . . . .	82, 242, 247n, 287, 337n
Honūr, vi., . . . . .	339	Īvara, <i>Vijayanagara k.</i> , . . . . .	3
Hosapēte (Hospet), vi., . . . . .	266, 267	Īvaravarman, <i>Maukhari k.</i> , . . . . .	30
Hosūr, vi., . . . . .	337	Īṭva-pañchēla, <i>di.</i> , . . . . .	155, 156
Hoyala, <i>dy.</i> , . . . . .	82n, 180	I-tsing, <i>Chinese pilgrim</i> , . . . . .	25
Hungund, vi., . . . . .	59		

## I

Ibrāhīm Shāh, <i>Golkonda k.</i> , . . . . .	270
Idīgūr-vishaya, <i>di.</i> , . . . . .	340, 349
Īkāṭṭu-kōṭaka, <i>s. a.</i> Īkkāṭṭu-kōṭaka, . . . . .	9, 10
Īkkāṭṭu, vi., . . . . .	8n
Īkkāṭṭu-kōṭaka, <i>di.</i> , . . . . .	8
Īlam, <i>Ceylon</i> , . . . . .	68n, 219, 220
Ilavampēṭṭu, <i>s. a.</i> Elavampēṭṭu, . . . . .	9
Inda or Indra II., <i>Rāshtrakūṭa k.</i> , . . . . .	336, 346
Indi, vi., . . . . .	57
India Office plate, . . . . .	196n
Indra, <i>god</i> , . . . . .	134, 239, 243
Indra III., <i>Rāshtrakūṭa k.</i> , . . . . .	280, 288
Indra IV., <i>do.</i> , . . . . .	336
Indrabala, <i>k.</i> , . . . . .	257
Indrabhattāraka, <i>Eastern Chalukya k.</i> , . . . . .	195n, 226
Indrabhattāraka, <i>k.</i> , . . . . .	195
Indrabhattārakavarman, <i>k.</i> , . . . . .	194, 195, 197
Indrādhirāja, <i>k.</i> , . . . . .	195
Indrarāja, <i>k.</i> , . . . . .	245, 246n
Indrarāja, <i>s. a.</i> Indrabhattāraka, . . . . .	94, 226
Indrasēna, <i>k.</i> , . . . . .	83, 47
Indrasthāna, <i>s. a.</i> Indraprastha (Delhi), . . . . .	100, 118
Indravarman I., <i>Eastern Ganga k.</i> , . . . . .	143
Indrayodha, <i>k.</i> , . . . . .	246n
Indurāja, <i>s. a.</i> Indrabhattāraka, . . . . .	226, 239
Indurāvamu, vi., . . . . .	53
Indus, vi., . . . . .	55, 56, 57
Ingāligi, vi., . . . . .	267
Ingivittāṅgal, vi., . . . . .	9
Innākkāṭṭakōṭa, <i>s. a.</i> Irukkāṭṭukōṭṭai, . . . . .	7
Irattapēḷi, <i>s. a.</i> Rattarāḍi, . . . . .	94n
Iravikottan, <i>s. a.</i> Ravikkottan, 292, 293, 294n, . . . . .	296, 297
Iruṅkola, <i>s. a.</i> Irukkulam, . . . . .	6
Irukkāṭṭukōṭṭai, vi., . . . . .	7
Irukkulam, vi., . . . . .	6
Īśānadēva, <i>k.</i> , . . . . .	255
Īśānāsiva, m., . . . . .	278, 290
Isarabara-pañchēla, <i>di.</i> , . . . . .	155
Iṣṭāpūrta, . . . . .	318

## J

Jādū, m., . . . . .	172
Jagaddhara, m., . . . . .	172
Jagannāth, vi., . . . . .	199n
Jaganobbhaganda, <i>sur. of Vāma</i> , . . . . .	319
Jāgarahi, m., . . . . .	172
Jagadha, m., . . . . .	172
Jagattunga, <i>sur. of Govinda III.</i> , . . . . .	279, 287
Jagattunga II., <i>Rāshtrakūṭa k.</i> , . . . . .	280, 288
Jagē, m., . . . . .	172
Jāgū, <i>s. a.</i> Yājñavalkya, 98, 99, 102, 103, 105, . . . . .	106, 108, 109, 111, 113, 114, 115, 116, 118, 120, 122, 126, 172
Jāhaṇa, m., . . . . .	172
Jahlapa, <i>author</i> , . . . . .	280
Jāhula, m., . . . . .	172
Jaina, 23, 24, 25, 26, 57, 136, 138, 139, 140, . . . . .	141, 142, 246n, 309, 333, 339
Jaitanābha, m., . . . . .	172
Jaitā, m., . . . . .	172
jalakara, <i>tax</i> , . . . . .	99 add., 118 add., 120 and add.
Jālamāṅgala, vi., . . . . .	333, 340, 349
Jalapa, m., . . . . .	103
Jālhapā, m., . . . . .	172
Jālḥē, m., . . . . .	172
Jālḥū, m., . . . . .	172
Jalhuā, m., . . . . .	165
Jambu, <i>s. a.</i> Jambūdvāmin, . . . . .	24, 28
Jambūdvipa, <i>India</i> , . . . . .	253
Jambunātha, <i>s. a.</i> Jambunāthanahalli, . . . . .	267, 269
Jambunāthacahalli, vi., . . . . .	267
Jambūdvāmin, <i>Jaina saint</i> , . . . . .	24
Jamharimayūtā, vi., . . . . .	115
Janārdana, m., . . . . .	256
Janārdanaśvāmin, <i>te.</i> , . . . . .	203
Janōra-vishaya, <i>di.</i> , . . . . .	199
Jantāvuram, <i>s. a.</i> Jayantapura, . . . . .	188
Jāpiliya, <i>family</i> , . . . . .	311 and add.
Jāsha, m., . . . . .	312
Jātaka, <i>quoted</i> , . . . . .	264n and add., 303n
jātakarman, . . . . .	99, 126, 127
Jātōśarman, m., . . . . .	98, 112



	PAGE		PAGE
Jatilavarman, <i>Pāṇḍya k.</i>	177, 291	Kabbilayya, <i>m.</i>	355
Jatīnga-Rāmēśvara hill,	212, 213, 214	Kacchbōha-pattalā, <i>di.</i>	116, 128
Jaunpur, <i>vi.</i>	29	Kacchi, <i>s. a. Kāñchī,</i>	81, 82, 290
Java, <i>island,</i>	335	Kacchippattu, <i>vi.</i>	6, 7
Jayabhata III., <i>Gurjara k.</i>	253n	Kacchippattu-simā, <i>di.</i>	6
Jayachandra, <i>Kanauj k.</i>	97, 98, 99, 117, 118, 120, 121, 122, 123, 124, 125, 126, 127n, 128, 129n	Kachchūru-nāḍuka, <i>di.</i>	8, 9
Jayadhara, <i>sur. of Kulottunga-Chōla I.,</i>	70	Kadaba, <i>vi.</i>	24n, 332, 335n
Jayadhavalatika,	25	Kadaikkōttūr, <i>vi.</i>	222n
Jayadratha, <i>m.</i>	172	Kadamba, <i>dy.</i>	26, 195n, 197n, 339
Jāyama, <i>s. a. Jāyāmbikā.</i>	33, 53, 86, 96	Kadamba, <i>s. a. Kadamba,</i>	94, 239
Jāyāmbikā, <i>queen of Gohka III.,</i>	33, 35, 37, 51	Kadamba, <i>dy.</i>	247
Jayanāman, <i>s. a. Jayasōnachārya,</i>	24, 28	Kadambari, <i>goddess,</i>	253
Jayāpanda, <i>m.</i>	172	Kadappēri, <i>vi.</i>	265
Jayanāpanda-Chōla, <i>sur. of Rājādhirāja,</i>	216, 217, 218	Kadāram, <i>co.</i>	69
Jayanāpanda-Chōla-mapdala, <i>di.</i>	6	Kadigai, <i>s. a. Ghatikāchala,</i>	221
Jayantapura,	128	Kadiyam or Kadiyamu, <i>vi.</i>	330
Jayantapura, <i>s. a. Mukhalingam,</i>	188	Kadphises, <i>k.</i>	55n
Jayadakti, <i>Chandella k.</i>	154	Kadū, <i>m.</i>	172
Jayadharman, <i>m.</i>	172	Kāila, <i>vi.</i>	115
Jayasōnachārya, <i>Jaina saint,</i>	24	Kailasa, <i>te.</i>	337n
Jayānha, <i>m.</i>	172	Kakajūr-nāḍuka, <i>di.</i>	8
Jayasimha, <i>Kēraḷa k.</i>	146, 147, 148, 293	Kakaradaha, <i>vi.</i>	155
Jayasimha I., <i>Eastern Chalukya king,</i>	94, 195n, 239	Kakatiya, <i>dy.</i>	34, 197n
Jayasimha II., <i>do.</i>	239	Kakka, <i>Gujarāt Rāshtrakūṭa k.</i>	195n
Jayasimha II., <i>Western Chalukya k.</i>	68n, 94n and add.	Kakka or Karka I., <i>Rāshtrakūṭa k.</i>	336, 346
Jayasimha III., <i>do.</i>	214, 215	Kakka II., <i>do.</i>	336n
Jayatalladēvi, <i>queen,</i>	313n	Kakkajūr, <i>vi.</i>	8n
Jēnandāyikā, <i>vi.</i>	247, 253	Kalachuri, <i>dy.</i>	122 add., 279, 280
Jewa,	293, 294	Kālabasti, <i>vi.</i>	13, 36, 51
Jhālrapāṭa, <i>vi.</i>	29, 32n, 208	Kālājara, <i>vi.</i>	154, 257n, 299
Jiārai-pattalā, <i>s. a. Jīāvati-pattalā,</i>	118	Kālapriya, <i>te.</i>	281, 290
Jīāvati-pattalā, <i>di.</i>	118	Kalavai, <i>vi.</i>	271
jīhvāmūlīya,	208, 210	Kalavē-pattu, <i>di.</i>	271
Jīmūtavāhana, <i>mythical k.</i>	69, 66	Kālēru, <i>vi.</i>	84
Jina,	28	Kālēśvari, <i>goddess,</i>	256
Jinasēna, <i>Jaina author,</i>	25	Kālidāsa, <i>poet,</i>	319n, 320
Jinēndra, <i>te.</i>	333, 349	Kaligalāṅkūṭa, <i>Eastern Gaṅga k.</i>	186 Table, 187
Jitānkaṭa, <i>Eastern Gaṅga k.</i>	186 Table, 187	Kālikāśvabhra, <i>vi.</i>	247, 253
Jivitagupta II., <i>Gupta k.</i>	243, 244n, 245n, 254n	Kalinga, <i>co.</i>	3n, 48, 68n, 143, 145, 184, 185, 186n and Table, 187, 188, 192, 193, 199, 226, 228, 256, 262, 288, 357
Jōdhpur, <i>vi.</i>	312 and add.	Kālīga, <i>s. a. Kālīga,</i>	3, 188, 240, 270
jōlaka,	245, 263	Kalinganagara, <i>s. a. Mukhalingam,</i>	185, 187, 188n, 189, 193
Joseph Rabbān, <i>m.</i>	293, 294	Kalingapatana, <i>vi.</i>	187, 314
Jvarahara, <i>sur. of Śiva,</i>	271	Kālīgattu-Parani,	146n
Jvaraharalingasamudra, <i>sur. of Vilāpaka,</i>	270, 271	Kalirāma, <i>m.</i>	183
jyēsthakāyastha,	245, 263	Kalivallabha, <i>sur. of Dhruva,</i>	287
jyōtiśtōma,	98n	Kali-Vishṇuvaradhana, <i>Eastern Chalukya k.</i>	239
		Kaliyūr, <i>vi.</i>	67



	PAGE		PAGE
Kallabbarasi, queen of Būtayya, . . .	351, 354	Kāndū, m., . . .	172
Kallakursi, vi., . . .	270	Kāngali-pattalā, dī., . . .	126
Kallī, vi., . . .	281	Kanhara or Kanbāra, s. a. Kṛishṇa, . . .	280
Kalli twelve, dī., . . .	278, 281, 290	Kanhavannā, rī., . . .	281, 290
Kalpādi, tītāi, . . .	98, 128n	Kanheri, vi., . . .	176
Kalugumalai, vi., . . .	136n	Kanīyakal three-hundred, dī., . . .	213, 214, 215
Kalyānapurādhipa, biruda, . . .	270	Kanīyagūr, vi., . . .	138n
Kāma, Eastern Chālukya ch., . . .	229, 341	Kānkālī Tila, . . .	55
Kāma, Eastern Chalukya k., . . .	227, 240	Kānkēm, s. a. Kānki, . . .	278, 281, 290
Kamalādēva, Jaina preceptor, . . .	309	Kānki, vi., . . .	281
Kamalādēvi, Kādamba queen, . . .	247	Kannadā, Kanarese, . . .	59
Kamala-Nāriyapa, te., . . .	247	Kāpantāṅgal, vi., . . .	7
Kamalapāla, ch., . . .	130	Kannapa (or Kennapa), ch., . . .	205, 207
Kamalāsana, m., . . .	172	Kāppapālaiyam, vi., . . .	8
Kāmārṇava I., Eastern Gaṅga k., 186 and Table, 187, 188, 192		Kāppapayya, s. a. Kannayya, . . .	351, 356
Kāmārṇava II., do., 186 and Table, 187, 188, 192, 193		Kāppapillepālaya, s. a. Kāppapālaiyam, . . .	8
Kāmārṇava III., do., . . .	186 Table	Kannaradēva, s. a. Kṛishṇa II., . . .	354
Kāmārṇava IV., do., . . .	186 Table, 187	Kannaradēva, s. a. Kṛishṇa III., . . .	280, 354
Kāmārṇava V., do., . . .	186 Table	Kāpparadēva, do., . . .	82
Kāmarūpa, co., . . .	97n, 255	Kāpparadēva, do., . . .	81, 82, 83, 138, 223, 280
Kamauli, vi., . . .	97, 130, 245n, 255	Kannayya, m., . . .	351, 356
Kāmaya, m., . . .	273	Kāpṇēvara, te., . . .	336, 337, 347
Kāmbhōja, co., . . .	3, 270	Kānittāṅgal, s. a. Kāpantāṅgal, . . .	7
Kāme, m., . . .	172	Kāpṇōja, m., . . .	208
Kammara-Kōtōja, m., . . .	356	Kāṇṭāchāri, s. a. Kāṇṭāchārya, . . .	33, 54, 84
Kampavarman, k., . . .	182	Kāṇṭāchārya, m., . . .	84, 97, 230, 242
Kampa-Vikramavarman, k., . . .	183	Kāṇṭāka-vartani, dī., . . .	186n
Kampili, vi., . . .	213, 213n, 214	Kāṇṭhikā, a necklace, . . .	227, 241
Kāpā, island, . . .	247, 253	Kāṇṭhikā-Bēta, s. a. Bēta, . . .	227, 229, 240
Kānāditya, m., . . .	172	Kāṇṭhika, m., . . .	128
Kanakasadas, te., . . .	13	Kanyakubja, s. a. Kanauj, . . .	99, 118, 131, 245, 246, 252
Kanamarampa, vi., . . .	193	Kapālamōchana-ghaṭṭa, . . .	110
Kanasāmi, m., . . .	172	Kapilā-ahasthī, tītāi, . . .	267, 269
Kapaswa, vi., . . .	29n, 258	Kapilēvara, m., . . .	172
Kanauj, vi., 97, 99, 118, 130, 208, 244n, 245, 246, 309, 310		Kāppagantula, family, . . .	320
Kāñchanamuduvōl, vi., . . .	58, 62	Kārāḍa, vi., . . .	242
Kāñchena, m., . . .	302	Karabāta, s. a. Karhād, 3, 262, 270, 278, 290, 338, 339n	
Kāñchi or Kāñchipura (Conjeeveram), vi., 12, 81, 145, 146, 148, 149, 177, 181, 182, 280		Karabāta-vishaya, dī., . . .	278, 290
Kāñchiga, Sefara ch., . . .	59, 64	Kāraikkāl (Karikal), vi., . . .	331n
Kandakadēvi, queen of Vaddiga, . . .	279, 280	karapa, an accountant, . . .	254
Kāndajūr-Sālai, vi., . . .	137	Kārāpa, vi., . . .	9
Kandanavōlu (Kurnool), vi., . . .	270	Kārapattāṅgal, s. a. Kārantāṅgal, . . .	7
Kandankolla, vi., . . .	8	karapika, . . .	105, 106, 110
Kandhārapura, vi., . . .	345n	Karāñjakhōta, vi., . . .	290
Kandigai, vi., . . .	8	Kārantāṅgal, vi., . . .	7
Kandiyūr, vi., . . .	140n, 181n	Kāranūru, vi., . . .	267, 269
		Karḍā, vi., . . .	279, 280
		Karhād, vi., . . .	278, 279, 290, 381, 339n



	PAGE		PAGE
Kārganūru, vi., . . . . .	267	Kāraja, co., . . . . .	48, 146, 147, 148
Kārikal, vi., . . . . .	331	Kēśakurē-pattalā, di., . . . . .	105
Kārpa, Chēdi k., . . . . .	246n	Kēśava, m., . . . . .	172
Karpadēva, Kalachuri k., . . . . .	123 add.	Kēśavachapṭu-cheruvu, tank, . . . . .	96
Karpapuri-viahaya, di., . . . . .	58, 62	Kēśavadēva, k., . . . . .	255
Karpāta, co., . . . . .	2, 3, 262, 270	Kēśavasēna, k., . . . . .	255
Karpāta, language, . . . . .	302	Kēvalin, . . . . .	24
Kārtavīrya, mythical k., . . . . .	84, 86n, 94, 288	Khaḍgāvalōka, sur. of Dantidurga, . . . . .	336
Kārttikī, tilāi, . . . . .	290, 320	Khālimpur, vi., . . . . .	243, 255n, 256
Karuvūr, vi., . . . . .	220	Khāmbhamaṇa, vi., . . . . .	125
Kāśākūḍi, vi., . . . . .	177, 180n	khaṇḍaga, land measure, . . . . .	269
Kāśalnāḍuvāru, . . . . .	34n	Kharagraha II., Valabhī k., . . . . .	75
kāśāra, a brazier, . . . . .	199, 201n	Kharawar, tribe, . . . . .	311n
Kāśi or Kāśī, s. a. Vārāṇasī, . . . . .	100, 118, 125, 126	Khārēpāṭaṇ, vi., . . . . .	94n, 279
Kāśikā, quoted, . . . . .	150n	khātaka, . . . . .	245, 253n
Kāśikhaṇḍamu, quoted, . . . . .	319n	Khaṭaṇḍā-dvādaśaka, di., . . . . .	155, 156
Kāśyapa, mythical Buddha, . . . . .	135	khāṭikā, . . . . .	245, 253
Kāṭa or Kāṭaya I., Redḍi k., . . . . .	319, 321, 328, 329	Khayarā, vi., . . . . .	107
Kāṭa or Kāṭaya II., do., . . . . .	319, 321, 328, 329	Khayaravāla, family, . . . . .	311
Kāṭaka (Cuttack), vi., . . . . .	48, 199n, 200n, 258n	Khazana Ghat, . . . . .	133
kāṭakādhirāja, . . . . .	303	Khēḍā (Kaira), vi., . . . . .	74
kāṭakarāja, . . . . .	309n	Khētaka, s. a. Khēḍā, . . . . .	74
Kāṭamareḍḍi, s. a. Kāṭa II., . . . . .	328, 329	khōla, . . . . .	245, 253
Kāṭamareḍḍi-Vēṃāreḍḍi, -Vēṃāyareḍḍi, or		Khutourea, s. a. Khaṭaṇḍā, . . . . .	156
-Vēṃireḍḍi, s. a. Kāṭaya-Vēma, . . . . .	328, 329, 330	Kilār-kūṭṭam, di., . . . . .	332
Kāṭavapra, s. a. Chandragiri, . . . . .	23, 25, 28	Kilavilāha, s. a. Kilvilāgam, . . . . .	8
Kāṭaya-Vēma, Redḍi k., . . . . .	319, 320, 321, 325, 328	Kilēpaṭṭu, vi., . . . . .	6
Katākōśa, quoted, . . . . .	26	Kilēppaṭṭu, vi., . . . . .	7
Kāṭi-pattalā, di., . . . . .	102	Kilhaṇa, m., . . . . .	172
Kātyāyanī, s. a. Pārvaṭi, . . . . .	66	Kil-Muttugūr, vi., . . . . .	177, 180, 182, 360
Kauḍiṇya-nadi, vi., . . . . .	371n	Kilpāka, vi., . . . . .	8
Kauṭikī, s. a. Pārvaṭi, . . . . .	239	Kilvidi, vi., . . . . .	152
Kauṭumba, . . . . .	75	Kilvilāgam, vi., . . . . .	8
Kāvēri, vi., . . . . .	12	Kimiḍi, co., . . . . .	315, 318
Kāvēripāk, vi., . . . . .	152	Kira, co., . . . . .	245, 246, 252
Kāvi, vi., . . . . .	253n, 338n	Kiraippāka, s. a. Kiraippākkam, . . . . .	9
Kavibhava-jrāṅkūśa, sur. of Nārāyaṇa, . . . . .	302	Kiraṇa, m., . . . . .	256
Kavibhūṣaṇa, m., . . . . .	149, 151, 152	Kiraṇapura, vi., . . . . .	226, 227, 239
kāvidi, . . . . .	183n	Kiraippākkam, vi., . . . . .	9
Kavirājamārga, name of a work, . . . . .	59	Kiriya-Dākiyaḍuvāṅgi, vi., . . . . .	213, 214
Kavirājāsōkhara, sur. of Nārāyaṇa, . . . . .	302	kiriya-kōlu, the small rod, . . . . .	66
Kavittihikā, . . . . .	75	Kirtidhara, m., . . . . .	172
Kāyāṅgulam, vi., . . . . .	295	Kirtigiridurga, s. a. Dēḍgaḍh, . . . . .	310
Kāyāṇṭha, . . . . .	99, 103	Kirtikamudi, name of a work, . . . . .	312n
Kelavāḍi, s. a. Kelawaḍi, . . . . .	259, 260, 262	Kirtinābha, m., . . . . .	173
Kelavāḍi three-hundred, di., . . . . .	259, 260	Kirtipura, vi., . . . . .	33, 34, 48
Kelawaḍi, vi., . . . . .	259, 260	Kirtivarman, Chaudhā k., . . . . .	310
Kempāmbudhi, tank, . . . . .	223n	Kirtivarman I., Chalukya k., . . . . .	84, 94, 239
Kempegaṇḍa, ch., . . . . .	223n	Kirtivarman I., k., . . . . .	33, 48
Kēṅgaḷi five-hundred, di., . . . . .	205	Kirtivarman II., k., . . . . .	34, 48



	PAGE		PAGE
Kirtivarman III., <i>k.</i> , . . . . .	34, 48	Koṅgu, <i>co.</i> , . . . . .	68n
Kirtivarman II., <i>Western Chalukya k.</i> , . . . . .	333, 343n	Kopikal-vishaya, <i>di.</i> , . . . . .	337
Kisukhāḍ seventy, <i>di.</i> , . . . . .	351, 354	Kotkapa, <i>co.</i> , . . . . .	146, 148
Kisuvolal, <i>s. a. Patṭadakal</i> , . . . . .	59	Kotkapi, <i>mythical Gaṅga k.</i> , . . . . .	177, 181, 182
Kīṭhapa, <i>m.</i> , . . . . .	99, 173	Kotkapika, <i>s. a. Kotkapi</i> , . . . . .	181
kōda, <i>a king</i> , . . . . .	202n	Konnātavāḍi, <i>di.</i> , . . . . .	34
Kōdai, <i>the Chēra k.</i> , . . . . .	294	Koṇṇayāttam, <i>vi.</i> , . . . . .	271n
Kōdai Ravi, <i>ch.</i> , . . . . .	291n	Kōṇṭhiyā, <i>vi.</i> , . . . . .	247, 253
koḍige, <i>rent-free land</i> , . . . . .	66	Kōnūrana, <i>vi.</i> , . . . . .	193
Koḍuṅgōlūr, <i>s. a. Koḍuṅṇālūr</i> , . . . . .	294	Kopal, <i>vi.</i> , . . . . .	59
Koḍuṅḡlūr, <i>do.</i> , . . . . .	292, 294, 295, 297	Kopāṇanagara, <i>s. a. Kopāṇapura</i> , . . . . .	59
Koḍuṅṇālūr (Cranganore), <i>vi.</i> , . . . . .	294, 295	Kopāṇapura, <i>vi.</i> , . . . . .	59, 65
Kogali, <i>di.</i> , . . . . .	205, 207	Koppalakāpa-Nāyaka, <i>ch.</i> , . . . . .	357
Kōhētūra, <i>vi.</i> , . . . . .	143, 145	Korakantapḍalam, <i>vi.</i> , . . . . .	9
Kōkā, <i>m.</i> , . . . . .	173	Kōraethalēru, <i>s. a. Kusastala</i> , . . . . .	8
Kōkkala, <i>Chōḍi k.</i> , . . . . .	280	Korumelli (Korumilli), <i>vi.</i> , 84, 96n, 226, 301,	
Kokkili, <i>Eastern Chalukya k.</i> , . . . . .	239	302, 303n, 304n, 305n, 306n, 307n	
Koklurukuru, <i>vi.</i> , . . . . .	96	Kōsala, <i>co.</i> , . . . . .	315, 318
Kōlāhalapura, <i>s. a. Kōlār</i> , . . . . .	199, 200n	Kōsa-Malla tank, . . . . .	75
Kōlālapura, <i>do.</i> , . . . . .	200n, 354	Kōṭā, <i>vi.</i> , . . . . .	244
Kōlamba, <i>s. a. Kollam</i> , 145, 147, 148, 202, 204		Kōṭa-Gajavaktra, <i>s. a. Kōṭa-Vināyaka</i> , . . . . .	267, 268
Kolann, <i>vi.</i> , . . . . .	242	Kōṭa-Vighnēśapura, <i>s. a. Kōṭa-Vināyakapura</i> ,	
Kōlār, <i>vi.</i> , . . . . .	199	267, 268	
Kōlhāpur, <i>vi.</i> , . . . . .	339, 353n	Kōṭa-Vināyaka, <i>tc.</i> , . . . . .	267, 268, 269
Kollabhigaṇḍa, <i>sur. of Vijayāditya IV.</i> , . . . . .	240	Kōṭa-Vināyakapura, <i>sur. of Satkalāpura</i> , . . . . .	267, 268
Kollam (Quilon), <i>vi.</i> , . . . . .	145, 294	Kōṭhōtakōṭiāvarahōttara, <i>di.</i> , . . . . .	108
Kolleru lake, . . . . .	37, 143n and add.	Kōṭipalli, <i>vi.</i> , . . . . .	320
Kōlpāka, <i>vi.</i> , . . . . .	10	Kōṭkhāḍa, <i>vi.</i> , . . . . .	7
Kōlūr, <i>vi.</i> , . . . . .	9	Kōṭṭakāla, <i>vi.</i> , . . . . .	6
Kōluvantani-vishaya, <i>di.</i> , . . . . .	185, 193	Kōṭṭakārāpa, <i>vi.</i> , . . . . .	7
komāra, <i>s. a. kumāra</i> , . . . . .	4	Kōṭṭapāḍa, <i>vi.</i> , . . . . .	7
Komaragirireḍḍi, <i>prince</i> , . . . . .	328, 330	Kōṭṭapāka, <i>vi.</i> , . . . . .	7
Kōmarti, <i>vi.</i> , . . . . .	142, 143	Kōṭṭapālaya, <i>vi.</i> , . . . . .	9
Kommarēru, <i>vi.</i> , . . . . .	242	Kōṭṭayam, <i>vi.</i> , . . . . .	174, 175, 176, 290, 291, 292, 293
Komināyaku-cheguvu, <i>tanak</i> , . . . . .	63	Kōṭṭayūr, <i>vi.</i> , . . . . .	7
Kōna, <i>co.</i> , . . . . .	84, 85, 86, 87, 94, 95, 96, 228,	Kōṭṭūr, <i>vi.</i> , . . . . .	10
	320	Kōṭṭūri, <i>vi.</i> , . . . . .	7
Kōpa, <i>s. a. Kōna</i> , . . . . .	86, 320	Kovalālapura, <i>s. a. Kōlār</i> , . . . . .	200n
Koṇḍakkārār, <i>caste</i> , . . . . .	180n	Kozoule, <i>s. a. Kujula</i> , . . . . .	55n
Koṇḍāmbikā, <i>f.</i> , . . . . .	4	Krañchasaṅgabhra, <i>vi.</i> , . . . . .	247, 253
Koṇḍapaḍumaṭi, <i>s. a. Parvatāpara</i> , . . . . .	37	Kṛishṇa, <i>god</i> , 30, 52n, 113, 151, 152n, 203, 238,	
Koṇḍar, <i>s. a. Koṇḍakkārār</i> , . . . . .	180, 183	242, 237, 288, 312, 313n, 315n, 319, 329	
Koṇḍarāja, <i>ch.</i> , . . . . .	2, 4	Kṛishṇa, <i>k.</i> , . . . . .	226, 227, 240
Koṇḍaviḍa, <i>vi.</i> , . . . . .	33, 319, 320, 321, 327, 328	Kṛishṇa, <i>m.</i> , . . . . .	172
Kondevarannu, <i>vi.</i> , . . . . .	357	Kṛishṇa I., <i>Rāśṭrakūṭa k.</i> , 25, 26, 279, 287,	
Koṇḍiya-guṇṭa, <i>tanak</i> , . . . . .	303	386, 337	
Koṇḍyāta, <i>s. a. Koṇṇayāttam</i> , . . . . .	270, 271n	Kṛishṇa II., <i>do.</i> , . . . . .	227, 287, 350, 354
Kōṇḍriṅgaikōṇḍāṇ, <i>śiruda</i> , . . . . .	146	Kṛishṇa III., <i>do.</i> , 58, 62, 63, 81, 82, 181, 223,	
Kōṇṭirāja, <i>ch.</i> , . . . . .	4	278, 279, 280, 281, 288, 331, 351, 354	
Konga, <i>co.</i> , . . . . .	262	Kṛishṇa, <i>Fādava k.</i> , . . . . .	280



	PAGE		PAGE
Krishnā, vi., . . . . .	15n, 36, 194, 281, 355n	Kulōttuṅga-Chōla I., <i>Chōla k.</i> , . . . . .	70, 71, 72,
Krishnabepnā, s. a. Krishnā, . . . . .	194, 196n, 198	73, 137, 146n, 262, 263, 266, 315n	
Krishnajanmāhātami, <i>tīthi</i> , . . . . .	99, 127	Kulōttuṅga-Chōla III., <i>do.</i> , 180, 216, 219, 220,	221, 264, 265, 266
Krishnā-Kandhāra, s. a. Krishnā III., . . . . .	345n	Kulōttuṅga-Manma-Gonkarāja, s. a. Gonka	
Krishnarāja, s. a. Upendra, . . . . .	227	III., . . . . .	35, 37, 53
Krishnarāja, <i>Vijayanagara k.</i> , . . . . .	3, 4, 267,	Kulōttuṅga-Prithivīvara, s. a. Prithivīvara, . . . . .	86, 96
	368, 269	Kulōttuṅga-Rājendra-Chōlarāja, . . . . .	39, 86
Krishnarāman, m., . . . . .	172	Kulōttuṅga-Rājendra-Chōdsyarāja, <i>Felandāṇḍu</i>	
Krishnasvāmin, <i>to.</i> , . . . . .	201, 203	<i>ch.</i> , . . . . .	35, 36, 39, 53
Krishnavarman, <i>Kadamba k.</i> , . . . . .	339	Kulūmēdu, vi., . . . . .	242
Krishnavernā, s. a. Krishnā, . . . . .	34	kumāra, a prince, . . . . .	279
Krishnēśvara, <i>to.</i> , . . . . .	281, 290, 337	Kumāra, <i>ch.</i> , . . . . .	130
Kṛitavirya, <i>mythical k.</i> , . . . . .	84, 94	Kumāra, m., . . . . .	222, 225
Kṛitayugādi, <i>tīthi</i> , . . . . .	99, 109n	Kumāra (Skanda), god, . . . . .	239
Kṛittikārya, s. a. Kāhatrīyāchārya, . . . . .	24, 28	kumaragadiāpa, kumaragadiāpaka or	
Kṛittivāsas, s. a. Śiva, . . . . .	125	kumaragadiāpaka, <i>tax</i> , 99, 105, 108, 114,	116, 118, 123
Kropalli, vi., . . . . .	96	Kumārāgiri, <i>Reddī k.</i> , . . . . .	319, 320, 321, 327, 328
Kahatrapa, a <i>Satrap</i> , . . . . .	54, 134	Kumārāgiri-rājya, name of a work, 319n, 320,	321, 325, 327
Kāhatrīyāchārya, <i>Jaina saint</i> , . . . . .	24	Kumāra-Nandai Pujalappag, m., . . . . .	179
Kāhōtramāhātmya, . . . . .	188	Kumārārāma, s. a. Bhīmavaram, . . . . .	227n
Kāhōtracūḍha, <i>k.</i> , . . . . .	312	Kumārāśarma, m., . . . . .	172
Kāhōtrāmēśvara, <i>to.</i> , . . . . .	87	Kumari, <i>Cape Comorin</i> , . . . . .	83, 140, 145 add.
Kahurikāśahāya, <i>sur. of Anavōma</i> , . . . . .	319	Kumārila, author, . . . . .	25
Kubja-Vishṇu, s. a. Kubja-Vishṇuvardhana I., . . . . .	37	Kumbhaghōṣa, vi., . . . . .	13
Kubja-Vishṇuvardhana I., <i>Eastern Chalukya</i>		Kumuda, elephant, . . . . .	195
<i>k.</i> , . . . . .	84, 94, 239	Kuṇḍalin, s. a. Varuṇa, . . . . .	300n
Kudārkōṭ, vi., . . . . .	209, 309n	Kuṇḍalini, goddess, . . . . .	300
Kuḍiyavarman I., <i>Felandāṇḍu ch.</i> , . . . . .	35, 49	Kuṇḍapa, m., . . . . .	172
Kuḍiyavarman II., <i>do.</i> , . . . . .	35, 49	Kundavāḍōvi, queen of Vimalāditya, . . . . .	302
Kudopali, vi., . . . . .	254	Kundavai, princess, . . . . .	70
Kuḍiyavarman, s. a. Kuḍiyavarman II., 34, 35, 36, 49		Kundēśvara, s. a. Bhīmēśvara, . . . . .	34n
Kujula, epithet of Kādphises, . . . . .	55c	Kuṇḍimperumpēdu, s. a. Kuṇḍuperumbēdu, . . . . .	6
Kūkō, m., . . . . .	172	Kuṇḍipperumbēdu, <i>do.</i> , . . . . .	7
Kukkūṭēśvara, <i>to.</i> , . . . . .	357	Kuṇḍuperumbēdu, vi., . . . . .	6, 7
Kulachchalūru, vi., . . . . .	8	Kuṇḍigal, vi., . . . . .	337, 338
Kuladhara, m., . . . . .	125, 172	Kūniyūr, vi., . . . . .	270
Kulāditya, m., . . . . .	172	Kuñjara, vi., . . . . .	9
Kulam, vi., . . . . .	37	Kuntala, co., . . . . .	48, 84, 94
Kulaśēkhara, <i>sur. of Ravivarman</i> , 146, 148,		Kuntī-Mādhava, <i>to.</i> , . . . . .	32, 33, 37, 52n, 53,
149, 160, 161, 163, 293		83, 96, 226, 228, 230, 242, 328, 329	
Kulō, m., . . . . .	172	Kuntīnātha, s. a. Kuntī-Mādhava, . . . . .	242
Kūḷhaṇa, m., . . . . .	172	Kunūṅgil or Kuṇūṅgil, <i>di.</i> , 333, 335, 337, 338, 349	
Kūḷi-āchārya, <i>Jaina preceptor</i> , . . . . .	338, 349	Kūpa-dōsa or Kūpa-rājya, s. a. Kūpaka, . . . . .	146
Kulōttuṅga-Chōla I., s. a. Kulōttuṅga-Chōla I., . . . . .	35, 36, 37, 49, 50, 84, 227, 228, 290	Kūpaka, co., . . . . .	146, 148
Kulōttuṅga-Chōla II., <i>Eastern Chalukya k.</i> , . . . . .	37, 38, 96n, 228, 307n	Kupapapura, s. a. Kopapapura, . . . . .	59, 64
Kulōttuṅga-Chōla-Gāṅgōya-Gonkarāja, s. a.		Kūragappādi, s. a. Kūrambādi, . . . . .	138, 139
Gonka III., . . . . .	38	Kurakkuntapāla, s. a. Korakantapāla, . . . . .	9
Kulōttuṅga-Chōla-Gonkarāja, <i>do.</i> , . . . . .	38, 39		



	PAGE		PAGE
Kūram, vi., . . . . .	138	Lalitastūra, k., . . . . .	247n, 253n, 254n
Kūpāmbāḍi, vi., . . . . .	138, 271	Lālūka, m., . . . . .	128
Kūspāḍi, s. a. Kūpāmbāḍi, . . . . .	271	lāñchhita, . . . . .	199
Kūrehaka, . . . . .	339	languages:—	
Kuru, co., . . . . .	245, 246, 252	Arabic, . . . . .	270, 297, 298
Kuru-kahōtrā, . . . . .	262	Hindūstāni, . . . . .	270
Kuśapaṭṭu, vi., . . . . .	6	Kanarese, 2, 59, 68n, 140, 141, 142, 205, 212, 214, 260, 266, 267, 270, 296n, 332, 350	
Kusastala, vi., . . . . .	8, 9	Māgadhi Prākṛit, . . . . .	198, 244n
Kushana, tribe, . . . . .	134	Malayālam, . . . . .	292, 293
Kuśika, s. a. Kanauj, . . . . .	100, 118	Oriya, . . . . .	188
Kusulaa, s. a. Kusuluka, . . . . .	55	Pahlavi, . . . . .	174, 175, 176
Kusuluka, tribe, . . . . .	55, 56	Pāli, . . . . .	134, 254n and add., 302n
Kusumapāla, m., . . . . .	118	Persian, . . . . .	270
Kusupbatā, vi., . . . . .	123	Prākṛit, . . . . .	54, 55n, 56, 154, 194, 209, 256
kūṭaka, tax, . . . . .	99, 111, 130	Sanskrit, 1, 2, 23, 30, 32, 58, 83, 99, 101, 103, 104, 106, 107, 109, 110, 111, 113, 114, 115, 116, 117, 120, 122, 123, 124, 126, 128, 130, 134, 135, 143, 145, 148, 152, 154, 181, 184, 188, 194, 198, 201, 203, 205, 209, 222, 226, 230, 244, 256, 266, 267, 269, 291, 293, 297, 301, 309, 311, 312, 314, 319, 320, 328, 332, 356	
Kuvalālapura, s. a. Kōlār, . . . . .	200n	Syriac, . . . . .	175, 176
Kuvalayānanda, quoted, . . . . .	271	Tamil, 68n, 81, 136, 137, 142n, 145, 177, 178, 179, 180, 181, 202, 222, 270, 291, 292, 296n, 331, 360	
L		Telugu, 32, 83, 188, 194, 195, 197n, 221, 226, 230, 270, 296n, 301, 303, 314, 315, 316n, 319, 320, 328, 356	
Lachchhukā, queen, . . . . .	247n	Lāṅka, vi., . . . . .	357
Lachchhukēśvara, te., . . . . .	247n	Lāṅkā, Ceylon, . . . . .	12
Lājambāḍi, vi., . . . . .	138n	Lāṅkāchāḍa, vi., . . . . .	113
Lājavarān, vi., . . . . .	138n	Lāṅka, co., . . . . .	45, 133, 140n, 246, 254, 262, 287
lagnas:—		Lāṅkamahādēvi, queen of Vira-Chōla, . . . . .	139
Dhanna, . . . . .	185, 193	Lāṅkarāja, . . . . .	138, 139
Mina, . . . . .	228, 230, 241	Lāṅkēśvara-maṇḍala, s. a. Lāṅka, . . . . .	338n
Mṛigapati, s. a. Simha, . . . . .	242	Lāṅka, . . . . .	155
Simha, . . . . .	204, 228, 242	Lāṅka, vi., . . . . .	247n
Lāhaḍa, m., . . . . .	172	Lāṅkapura, vi., . . . . .	256
Lakā or Lakkā, queen of Rāma I., . . . . .	4	Lāṅgulūra, s. a. Deṇḍalūru, . . . . .	194, 195, 197
Lakhapa, m., . . . . .	172	Leyden grant, . . . . .	331
Lākhapa, m., . . . . .	172	Lāṅka, ch., . . . . .	55, 56, 57
Lakṣapāditya, m., . . . . .	172	Likuta, m., . . . . .	8
Lākhū, m., . . . . .	172	Līnga, ch., . . . . .	271
Lakkhā Maṇḍal, vi., . . . . .	246	Līngama-Nāyaka, s. a. Līnga, . . . . .	271
Lakṣmadēva, Paramāra k., . . . . .	246n	Līngā, m., . . . . .	155
Lakṣmapasēna, k., . . . . .	247n	Līngōdbhava, te., . . . . .	34 add.
Lakṣmēśvar, vi., . . . . .	59, 350	lion, crest, . . . . .	194
Lakṣmi, f., . . . . .	320	Lohāchārya I., Jaina saint, . . . . .	24n
Lakṣmi, goddess, . . . . .	52, 151, 153, 286, 317		
Lakṣmi, queen of Jagattunga II., . . . . .	280		
Lakṣmi, queen of Rājapareṇḍu I., . . . . .	85, 94, 95		
Lakṣmidēvi, queen, . . . . .	312		
Lakṣmidēvi, queen of Vijayāditya III., . . . . .	230		
Lakṣmidhara, m., . . . . .	172		
Lālō, m., . . . . .	172		
Lālguḍi, vi., . . . . .	181n		



	PAGE
Lôhaja, m., . . . . .	172
Lôhaja-dêva, s. a. Vatsaraja, . . . . .	130, 132n
Lôhara, a blacksmith, . . . . .	125
Lôharya, Jaina saint, . . . . .	24, 28
Lôisara, vi., . . . . .	256
Lôks, <i>Kôna ch.</i> , . . . . .	85, 86, 95
Lôkapala, k., . . . . .	23n
Lôlarka, te., . . . . .	128
Lôlika, m., . . . . .	172
Lôpādityadêva, te., . . . . .	247n
Lunachhagira, s. a. Dêogadh, . . . . .	309, 310
Lunadli, vi., . . . . .	74

## M

Mâchi-Nêni, m., . . . . .	330, 357n
Madakuriti, vi., . . . . .	303
Madanachandra, s. a. Madanapala, . . . . .	125n, 127n
Mâjanallôra, vi., . . . . .	9
Madanapala, <i>Kanauj k.</i> , . . . . .	98n, 99, 107, 118, 125n, 127n, 131
Madanapara, vi., . . . . .	155, 156
Madanavarmanadêva, <i>Chandella k.</i> , . . . . .	154, 155, 156
Madapratihara, vi., . . . . .	99
Madavala-pattala, di., . . . . .	111
Mâdhâsammali, vi., . . . . .	247, 253
Mâdhava, m., . . . . .	125, 172, 311
Mâdhavarman, k., . . . . .	194, 197, 199n
Mâdhô, m., . . . . .	172
Madhuban, vi., . . . . .	208, 209, 210, 211n, 245n, 254n
Madhuka, m., . . . . .	172
Madhu-Kâmârpava III., <i>Eastern Ganga k.</i> , . . . . .	186, 192
Madhu-Kâmârpava VI., <i>do.</i> , . . . . .	186 Table, 187
Madhukêsa, s. a. Madhukêśvara, . . . . .	188
Madhukêśvara, te., . . . . .	188
Madhumati, vi., . . . . .	74, 75
Madhurâ (Madura), vi., . . . . .	12, 178, 222n, 331
Madhurântaka, <i>Chôla k.</i> , . . . . .	331
Madhurântaka, <i>sur. of Rājendra-Chôla I.</i> , . . . . .	331
Madhusûdana, m., . . . . .	128, 172
Madhyadêsa, co., . . . . .	33, 48, 246
Madirai, s. a. Madhurâ, . . . . .	178, 179, 331, 332
Madliyâr, vi., . . . . .	9
Madra, co., . . . . .	245, 246, 252
Madras Museum plates, . . . . .	291
Madurai, s. a. Madhurâ, . . . . .	219, 230, 222n
Madurântakam, vi., . . . . .	265

Magadha, co., . . . . .	48, 243, 244, 245n, 270, 288
Mâgâpiyam, vi., . . . . .	7
Mâgha, m., . . . . .	172
Magôdai, vi., . . . . .	294
Magôdaiyarpattipam, s. a. Magôdai, . . . . .	292, 294, 295, 296
mahâ-arsu, s. a. mahârâja, . . . . .	4
Mahâbhârata, . . . . .	155, 279, 303n
Mahâbhâshya, <i>quoted.</i> , . . . . .	252n, 302n
Mahâbhavagupta, <i>Kafak k.</i> , . . . . .	199n, 200n
Mahâbhavagupta II., <i>do.</i> , . . . . .	256, 257
Mahâdêva, a <i>linga</i> , . . . . .	271, 330
Mahâdêva, m., . . . . .	172
Mahâdêva-chakravartin, <i>Eastern Chalukya ch.</i> , . . . . .	87
mahâdikahita, . . . . .	126
Mahâkarma-Bharata, s. a. Bharata, . . . . .	238
mahâkshapatalâdhikarapâdhikrita, . . . . .	210
mahâkshapatalika, . . . . .	120, 128
Mahâlingasvâmin, te., . . . . .	263
Mâhajûr-nâdika, di., . . . . .	6
mahâmahattara, . . . . .	253
mahâmahâvârûpi, <i>titli</i> , . . . . .	279n
mahâmapâlâśvara, . . . . .	4, 37, 38, 53, 59, 65, 86, 87, 96, 197n, 312n
Mahamandasâhu, s. a. Muhammad Shâh, . . . . .	270
mahâmâtya, . . . . .	260, 263
Mahânadi, vi., . . . . .	315
Mahâpanda, m., . . . . .	172
Mahânanditirîtha, vi., . . . . .	13
mahânâyaka, . . . . .	311
mahant, . . . . .	300
Mahantâprakâśa-risaya, di., . . . . .	247, 253
Mahâ-Parinibbâna-Sutta, <i>quoted.</i> , . . . . .	184
mahâpurôhita, . . . . .	98, 99, 103, 109, 111, 115, 118, 120, 122, 123
mahârâja, . . . . .	30, 87, 143, 145, 146, 148, 192, 194, 195n, 197, 198, 199, 214, 230, 242, 246n
Mahârâja, m., . . . . .	172
mahârâjâdhirâja, . . . . .	99, 102, 103, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 120, 122, 123, 125, 126, 128, 131, 146n, 148, 154, 155, 185, 193, 199, 207, 214, 215, 245, 246n, 253, 256, 262, 289, 302, 309, 312 add., 336, 347, 354
mahârâjakula, . . . . .	312 and add.
mahârâjaputra, . . . . .	97n, 98n, 118, 130
Mahârâjâsarman, m., . . . . .	98, 115
[Mahârâja]sarva, <i>sur. of Amoghavaraha I.</i> , . . . . .	279, 335, 336n



	PAGE		PAGE
mahārājīl, . . . . .	108	Mailāppūr, vi., . . . . .	9
mahārāja, s. a. mahārāja, . . . . .	2, 3, 55, 269, 271	Mailāradēvi, queen of Rājendra-Chōda I., . . . . .	85, 95
mahāsabda, . . . . .	65, 192, 239, 256, 262, 296n, 309	Maisūr (Mysore), vi., . . . . .	58n, 339
mahāsāmanta, . . . . .	309	Maitraka, family, . . . . .	197n
mahāsāmantaśhipati, . . . . .	245, 254, 260, 262	Makīriyinjī, vi., . . . . .	59, 66
Mahāsāna, m., . . . . .	172	Mālādhara, m., . . . . .	172
mahāsaptamī, tithi, . . . . .	98, 122	Mālan, vi., . . . . .	75
Mahāśarman, m., . . . . .	172	Mālava, co., . . . . .	227, 246
Mahāsēna (Skanda), god, . . . . .	239	Malaya, mo., . . . . .	148
Mahāśivagupta, Kaśak k., . . . . .	199n, 200n, 256, 258n	Malaya-Nāchchi, goddess, . . . . .	10
Mahāśiva-Tivaradēva, k., . . . . .	257, 258	Malaya-nāduka, di., . . . . .	10
Mahāsōpamaus, vi., . . . . .	99	Male-nādu, co., . . . . .	68n
Mahāsō-pattalā, di., . . . . .	122	Malepatṭu, vi., . . . . .	6
Mahāsō, m., . . . . .	172	Malettani, vi., . . . . .	8
Mahā-Sudassana-Jātaka, quoted, . . . . .	134	Mālā, m., . . . . .	172
Mahātimahāvira, s. a. Mahāvira, . . . . .	27 add.	Mālhapā, m., . . . . .	172
mahattara, . . . . .	253	Mālāhē, m., . . . . .	172
Mahāvamsa, quoted, . . . . .	58n	Mālāhū, m., . . . . .	172
mahāvārūpi, tithi, . . . . .	279n	malik, . . . . .	300
Mahāvira, Tīrthahkara, . . . . .	24, 28	Malikibharāma, s. a. Malik Ibrāhīm, . . . . .	270
Mahēndra, mo., . . . . .	35, 51, 185, 186n, 192, 199	Malik Ibrāhīm, s. a. Ibrāhīm Shāh, . . . . .	270
Mahēndrapāla, Kanauj k., . . . . .	310n	Mālipāka, s. a. Māgivākkam, . . . . .	9
Mahēndrapōtarāja, s. a. Mahēndravarman I., . . . . .	153	Mālkhēd, vi., . . . . .	339
Mahēndrapura, s. a. Mahēndravādī, . . . . .	153	Malla, s. a. Mallapa II., . . . . .	230
Mahēndra-taṭāka, tank, . . . . .	153	Malla, s. a. Mallapa III., . . . . .	229, 230, 242
Mahēndravādī, vi., . . . . .	152, 153	Malla I., Velanāṇḍu ch., . . . . .	34, 35, 48
Mahēndravarman I., Pallava k., . . . . .	163	Malla II., do., . . . . .	35, 49
Mahēndra-Vishnugriha, te., . . . . .	152, 153	Mallāmbā or Mallāmbikā, queen of Kāṭaya-Vēma, . . . . .	319, 320, 321
Mahēśvara, m., . . . . .	125, 172	Mallapa, m., . . . . .	3n
Mahēśvara, s. a. Śiva, . . . . .	53, 74, 154, 193, 197, 198 199, 214, 215, 238, 240, 241, 256, 302, 357	Mallapa I., Eastern Chōlukya ch., . . . . .	229, 241
Mahīchandra, Kanauj k., . . . . .	100, 118	Mallapa II., do., . . . . .	223, 229, 241
Mahīdhara, m., . . . . .	172	Mallapa III., do., . . . . .	228, 229, 230
Mahīlū, m., . . . . .	172	Mallapadēva-chakravartin, s. a. Mallapa III., . . . . .	230, 242
Mahīndasvāmin, m., . . . . .	154, 172	Mallappadēva, do., . . . . .	230
Mahīndravarmadēva, Eastern Gāṅga k., . . . . .	199	Malla-taḍāga, tank, . . . . .	74, 75
Mahīpāla, Gwalior k., . . . . .	254n	Mallavaram, vi., . . . . .	319, 320
Mahīpāla, k., . . . . .	243n, 244n, 246, 251n, 253n, 255	Mallavarman, k., . . . . .	34, 48
Mahīpāla, Kanauj, k., . . . . .	310n	Mallaya, Velanāṇḍu ch., . . . . .	34, 35, 49
Mahīpāla, m., . . . . .	172	Mallāyammahāgiri-Komaragiriapuram, vi., . . . . .	320
Mahīpālapeṇḍu, Kōna ch., . . . . .	85, 95	Mallidēva, te., . . . . .	68
Mahisa-maṇḍala, di., . . . . .	58n	Mallidēva, Kōna ch., . . . . .	83, 84, 85, 86, 95, 96, 320
Mahishamathanī, s. a. Durgā, . . . . .	318	Mallikārjuna, Vijayanagara k., . . . . .	180
Māhisha-vishaya, di., . . . . .	58, 62	Mallirāja, s. a. Mallidēva, . . . . .	86
Māhishmati, vi., . . . . .	86	Māmbākkam, vi., . . . . .	6, 7
Mahmūd I., Gujarāt k., . . . . .	297, 298, 300	Māmpāka, s. a. Māmbākkam, . . . . .	6, 7
Mahmūdī, coin, . . . . .	298	Manāditya, m., . . . . .	173
Mahōbā, vi., . . . . .	154, 311n	Māpājijikā, vi., . . . . .	75
Mahōdaya, s. a. Kanauj, . . . . .	245	Mānāka, Rdakṣrakūja ch., . . . . .	340n
Mahula, m., . . . . .	172	Mānapura, vi., . . . . .	340n



	PAGE		PAGE
Mānavasīmha, k., . . . . .	313	Mathurā, vi., . . . . .	54, 55, 134
maṇḍalika, a chief, . . . . .	315, 318	Mātsara, vi., . . . . .	84n
maṇḍalika, do., . . . . .	356	Mataya, co., . . . . .	245, 246, 262
Mandaeōr, vi., . . . . .	29n	mātsaya nyāya, . . . . .	251n
Maṇḍaya, m., . . . . .	230	mattar, land measure, . . . . .	66, 214, 262, 355, 356
Maṇḍenārāyana, te., . . . . .	357, 358	Maukhari, family, . . . . .	244n
Mandla, vi., . . . . .	86n	Mauoa, s. a. Mōga, . . . . .	55
maṅgalālattikā, . . . . .	48n	Maurya, dy., . . . . .	23
Māṅgāpi, s. a. Māṅāpiyam, . . . . .	7	Mayūrakhaṇḍi, s. a. Mōrkhaṇḍi, . . . . .	333, 337, 349
Maṅgi, k., . . . . .	226, 227, 239	mayyanikuttu, . . . . .	96n, 349n
Maṅgi-Yuvarāja, Eastern Chalukya k., . . . . .	84, 94, 239	Mēda, caste, . . . . .	155
Manglaur, vi., . . . . .	133	Mēkalasutā, s. a. Narmadā, . . . . .	280
Maṇigraṁam, . . . . .	292, 293, 294, 296	Mēl-Adaiyāru-nādu, di., . . . . .	82n, 180, 183, 282n
Maṇimatāgalam, vi., . . . . .	6, 217, 220, 262	Mēlāgāni, vi., . . . . .	351
Manipura, vi., . . . . .	340	Mēlahara, vi., . . . . .	6
Mānivākkam, vi., . . . . .	9	Mēlarsa, m., . . . . .	267, 269
Manma-Chōḍa II., Kōna ch., . . . . .	85, 96	Mēlpāḍi, vi., . . . . .	140, 281
Manma-Gōṅka, s. a. Gōṅka III., . . . . .	86, 96	Mēlpāḍi, s. a. Mēlpāḍi, . . . . .	281, 290
Manma-Satti, s. a. Manma-Satya II., . . . . .	85, 96	Merkara, vi., . . . . .	336n
Manma-Satya II., Kōna ch., . . . . .	83, 85, 86, 95, 96	Messiah, . . . . .	175
Maṇḍūr, vi., . . . . .	7	Mēwād, state, . . . . .	29, 30n, 313n
Manōratha, m., . . . . .	172	Meyyūr, vi., . . . . .	9
mantra-sūtra, . . . . .	120	Mhā, m., . . . . .	173
Mantrawāḍi, vi., . . . . .	333	Mindigal, vi., . . . . .	216
mantrin, . . . . .	303	Mitāka, m., . . . . .	128
Manu, . . . . .	288, 337n, 346, 349	Moa, s. a. Mōga, . . . . .	55
Manu, m., . . . . .	172	Mōga, k., . . . . .	55, 56
Manvadi, tiṭhī, 98, 99, 102n, 111, 112n, 118n, 122		Molāsūr, vi., . . . . .	7
Manvantarādi, tiṭhī, . . . . .	98, 122	months, lunar :—	
Mānyakhēṭa, s. a. Mālkhēḍ, 26, 58, 62, 287, 339, 340		Āshāḍha, . . . . .	99, 118, 120, 121, 351
Mānyapura, vi., . . . . .	339, 340, 349	Āsvayuja, . . . . .	309
Māra, Redḍi k., . . . . .	319, 321, 328, 329	Āsvina, . . . . .	106, 310
Mārasimha, Eastern Gaṅga k., . . . . .	186n and Table	Bhādra, s. a. Bhādrapada, . . . . .	98, 99, 127
Mārasimha, Western Gaṅga k., . . . . .	206n, 351, 354, 355	Bhādrapada, . . . . .	58, 63, 112, 116, 126, 127,
Marāṭa, co., . . . . .	48		130, 131, 206, 208, 267, 269, 357, 358
Māreya, m., . . . . .	349	Chaitra, . . . . .	67, 143, 145, 311, 328, 330
Mariyāḍi, vi., . . . . .	332	Jyāishṭha, . . . . .	107, 108, 226, 228, 242, 311,
Mārkaṇḍēya, te., . . . . .	319		312, 335, 349
Markaṭasāgara, vi., . . . . .	210	Kārttika, . . . . .	4, 5, 69, 98n, 99, 102, 106,
Mārtāṇḍa, Travancore k., . . . . .	204		111, 125, 210, 290, 320, 328, 330
Mārtāṇḍavarman, do., . . . . .	146n	Māgha, . . . . .	99, 99, 100, 106, 122, 155, 156,
Mārājādēva, Western Gaṅga k., . . . . .	351, 354		228, 230, 241
Māruṭi, s. a. Hanumat, . . . . .	350	Mārga, s. a. Mārgaśrisha, . . . . .	247, 254
Maruttuvar, m., . . . . .	137	Mārgaśrisha, . . . . .	4, 30, 123
Māsara, s. a. Mātsara, . . . . .	84n	Panaha, . . . . .	68, 297, 300
Maṭaṇḍēri, vi., . . . . .	6	Phālguna, . . . . .	69, 72, 75, 99, 113, 114, 125,
Māṭāpura, vi., . . . . .	128		185, 193, 215, 278, 279, 290, 351, 355
maṭha, . . . . .	355n	Pushya, . . . . .	328, 329
Matbanadēva, k., . . . . .	247n	Śrāvāṇa, . . . . .	110, 115
Maṭhara, family, . . . . .	256	Vaiśākha, . . . . .	98, 103, 128, 155, 54, 213, 214, 270



	PAGE		PAGE
months, solar :—		Nāgalāpuri, vi., . . . . .	267, 269
Aippaṣi, . . . . .	66, 67	Nāgambikā, s. a. Nāgalā, . . . . .	268
Āni, . . . . .	265	Nāganandin, <i>Jaina preceptor</i> , . . . . .	136, 137, 138
Āvaṇi, . . . . .	148	Nagara, s. a. Kālīnganagara, . . . . .	188
Moon, race of the, 3, 93, 146, 147, 148, 154,		Nagarakatakam, vi., . . . . .	188
238, 240, 256, 257, 286, 287		Nagarikuppa, vi., . . . . .	7
Mōrkhaṇḍ, vi., . . . . .	337	Nāgarjuni hill, . . . . .	29
Mount, s. a. Saint Thomas' Mount, 174, 175, 178		Nāgaśarman, m., . . . . .	173
Mṛigēśa or Mṛigēśavarman, <i>Kadamba k.</i> , 195n,		Nāgavarmayya, m., . . . . .	355
197n, 339		Nāgēśvara, <i>śe.</i> , . . . . .	180
muechandi, . . . . .	349n	Nāgpur, vi., . . . . .	254, 257
Mudagiri, s. a. Mungir, . . . . .	246	Nāhils, m., . . . . .	173
Mudhōl, vi., . . . . .	58n and add., 353n	Nakkala-kālī, <i>channel</i> , . . . . .	96
Mudivēmu, vi., . . . . .	94, 239	nakshatras :—	
Mudiyūru, s. a. Madiyūr, . . . . .	9	Anurādhā, . . . . .	265
Muhammad Shāh, <i>Golkonda k.</i> , . . . . .	270	Ārdrā, . . . . .	6n, 264
Mukhalīngam, vi., . . . . .	184, 185n, 187, 188, 315n	Āśvinī, . . . . .	238, 242
Mukhaṇḍūr, s. a. Kīl-Muttugūr, . . . . .	177, 178	Chitrā, . . . . .	320
Mukkuṭṭūr, <i>do.</i> , . . . . .	177, 178, 179, 360	Hasta, . . . . .	72, 73, 267
Muktilēvara, vi., . . . . .	320	Mṛigaśīrṣha, . . . . .	204
mukūḍal, . . . . .	349n	Mūla, . . . . .	217, 265, 266n
Mulaśūru, s. a. Moḷaśūr, . . . . .	7	Pushya, . . . . .	219, 220, 335, 349
Mūlavarmapātaka, vi., . . . . .	74	Rēvati, . . . . .	66, 67, 219
Mulgund, vi., . . . . .	59	Rōhiṇī, 69, 70, 71, 72, 185 and add., 193,	
Mulikināḍuvāru, . . . . .	34n	238, 239, 241, 267, 292, 296	
Mummaḍi-Bhīma I., <i>Kōna ch.</i> , . . . . .	84, 85, 94	Śatābhishaj, . . . . .	151, 263, 264, 279
Mummaḍi-Bhīma II., <i>do.</i> , . . . . .	85, 86, 95	Śravana, . . . . .	217, 218, 320
Mummaḍikkuppa, vi., . . . . .	7	Uttara or Uttarā, . . . . .	69, 216
Mummaḍirāja, s. a. Mummaḍi-Bhīma II., . . . . .	89	Uttarabhadrapadā, . . . . .	71n, 309, 310
Mundaramuna, vi., . . . . .	303	Uttaraphalgunī, . . . . .	69, 216, 217
Mūṅgilvari, <i>field</i> , . . . . .	222, 223, 225	Uttarāśādhā, . . . . .	71, 73
Mungir, vi., . . . . .	243n, 245n, 246, 251n	Nālayiraprabandha, <i>name of a work</i> , . . . . .	5n, 221
Murichampēḍu, vi., . . . . .	9	Nallāmpērubēḍu, vi., . . . . .	6, 7
Mūriṅkaṇ, vi., . . . . .	193	Nallaṇjeruvu, <i>tank</i> , . . . . .	96
Muriyaḍichehānpaṭṭu, s. a. Murichampēḍu, . . . . .	9	Nallānpēruntēri, vi., . . . . .	6
Mūru-rāya, <i>the three kings (of the South)</i> , . . . . .	2	Nallanūṅka, <i>ch.</i> , . . . . .	321
muyyanikuṭru, . . . . .	96n	Nālūr, vi., . . . . .	9
Muzaffari, coin, . . . . .	298	Nāmadēva, m., . . . . .	173
		Nāmaya-Nāyaka, <i>ch.</i> , . . . . .	356n, 357
		Nambi Śaḍayan, m., . . . . .	297
		Nambūdiri, . . . . .	295
		Nāmi-Nēni, s. a. Nāmaya-Nāyaka, . . . . .	356n, 357
		Nammaṅgala, s. a. Nammaṅgalam, . . . . .	8
		Nandā (Gaurī), <i>goddess</i> , . . . . .	239
		Nandagiri, <i>mo.</i> , . . . . .	354
		Nandanapūṇḍi, vi., . . . . .	303
		Nandaprabhaṇjanavarman, <i>Kālīṅga k.</i> , . . . . .	143, 144n
		Nandigunda, vi., . . . . .	68
		Nandimēḍu, vi., . . . . .	7
		Nandipōtavarman, <i>Pallava k.</i> , . . . . .	137

## N

Nadagām, vi., . . . . .	183, 186, 255
Nādeṇḍla, vi., . . . . .	37, 58
Nadōi, vi., . . . . .	312n
Naduppaṭṭu, vi., . . . . .	6
Naduppaṭṭu, vi., . . . . .	8
Nadupūru, vi., . . . . .	86n, 320
Naduvirappaṭṭu, vi., . . . . .	6
Nāgalā, <i>queen of Naras</i> , . . . . .	3



	PAGE		PAGE
Nandippōttarasar, <i>s. a.</i> Nandipōttavarman,	137	Nellatūru, <i>vi.</i> , . . . . .	270, 271
Nandi-saṅgha, . . . . .	338, 349	Nelliūr (Nellore), <i>vi.</i> , . . . . .	219, 271n
Nandivarman, <i>k.</i> , . . . . .	181, 182	Nelmali, <i>s. a.</i> Nemnali, . . . . .	7
Nandivarman, <i>Pallava k.</i> , . . . . .	181, 182	Nelmalyahara, <i>s. a.</i> Nemmiliagaram, . . . . .	8
Nandi-Vikramavarman, <i>k.</i> , . . . . .	182	Nelvādi, <i>vi.</i> , . . . . .	10
Nagmahāgalam, <i>vi.</i> , . . . . .	8	Nemmali, <i>vi.</i> , . . . . .	7
Nanna, <i>m.</i> , . . . . .	247	Nemmiliagaram, <i>vi.</i> , . . . . .	8
Naunadēva, <i>k.</i> , . . . . .	257	Nēpāl, <i>co.</i> , . . . . .	134
Naunayabhaṭṭa, <i>author</i> , . . . . .	303n	Neramodegaṇḍa, <i>biruda</i> , . . . . .	65 and add., 208
Nauni-Nārāyaṇa, <i>s. a.</i> Nārāyaṇa, . . . . .	302	Nerapula, <i>vi.</i> , . . . . .	303
Nannirāja, <i>Velanāṇḍu ch.</i> , . . . . .	35, 40	nēsapa, <i>s. a.</i> nivēsana, . . . . .	65n, 353n
Nannisamudra, <i>biruda</i> , . . . . .	302n	Nēulaśatāvisikā, <i>di.</i> , . . . . .	110
Nauniyabhaṭṭa, <i>m.</i> , . . . . .	301, 303	Niḍadavōlu, <i>vi.</i> , . . . . .	87n and add.
Nauniya-Gaṅga, <i>biruda</i> , . . . . .	302n, 354n	nidhinikshēpa, <i>'ax</i> , . . . . .	99, 123
naptri, <i>a great-grandson</i> , . . . . .	329n	Niḍadaprōlu, <i>s. a.</i> Niḍadavōlu, . . . . .	87
Nārada, <i>ṛishi</i> , . . . . .	5	nija, . . . . .	267, 269
Narapati, <i>k.</i> , . . . . .	97n, 119, 131	Nikōl, <i>vi.</i> , . . . . .	75
Narasa, <i>Vijayanagara k.</i> , . . . . .	3	Nilakanṭha, <i>m.</i> , . . . . .	173
Narasannapōṭa, <i>vi.</i> , . . . . .	142, 143	Nilgund, <i>vi.</i> , . . . . .	204, 205, 335n
Narasimha, <i>god</i> , . . . . .	153, 221	Nilvanēśvara, <i>te.</i> , . . . . .	217
Narasimha, <i>m.</i> , . . . . .	128, 173	Nimbadēva, <i>m.</i> , . . . . .	173
Narasimhavarman, <i>k.</i> , . . . . .	177, 178, 182, 360	Nimbaratha, <i>m.</i> , . . . . .	173
Nārāyaṇa, <i>cā.</i> , . . . . .	58, 59, 62	Nirgrantha, . . . . .	339
Nārāyaṇa, <i>m.</i> , . . . . .	131, 137, 173, 256, 302	Nirgūḍa, <i>s. a.</i> Nilgund, . . . . .	205, 208
Nārāyaṇa, <i>s. a.</i> Viṣṇu, . . . . .	5, 63, 148, 230, 239, 243n, 246n, 247	Nirupama, <i>sur. of</i> Dhruva, . . . . .	387, 336n, 338n
Nārāyaṇapāla, <i>k.</i> , . . . . .	243, 244n, 245, 246, 251n, 252n	Nitiśāra, <i>name of a work</i> , . . . . .	339
Nārāyaṇavarman, <i>ch.</i> , . . . . .	245, 246, 247, 254	Nityavarsha, <i>sur. of</i> Indra III., . . . . .	280
Narēndra, <i>Eastern Chalukya ch.</i> , . . . . .	230	nivartana, <i>land measure</i> , . . . . .	63, 205, 208
Narēndra, <i>Eastern Chalukya k.</i> , . . . . .	226, 239	Nivṛitti, <i>vi.</i> , . . . . .	13
Narmadā, <i>ri.</i> , . . . . .	15n, 86n, 94, 239, 246, 280	Nōhalā, <i>queen</i> , . . . . .	247n
Narōttama, <i>m.</i> , . . . . .	173	Nōhalēśvara, <i>te.</i> , . . . . .	247n
Nasahabathidhā, <i>vi.</i> , . . . . .	165	Nojamba, <i>s. a.</i> Pallava, . . . . .	354
Nāsik, <i>vi.</i> , . . . . .	198n	Nojambakulāntakadēva, <i>sur. of</i> Mārasimha, . . . . .	354, 355
Nāṭa, <i>m.</i> , . . . . .	173	Nojambavāḍi, <i>s. a.</i> Nojambavāḍi, . . . . .	355
Nāṭarāja, <i>te.</i> , . . . . .	70	Nojambavāḍi thirty-two thousand, <i>di.</i> , . . . . .	82, 212n, 213, 214
Nāṭō, <i>m.</i> , . . . . .	173	Nojambavāḍi, <i>s. a.</i> Nojambavāḍi, . . . . .	82n
Natṛipati, <i>di.</i> , . . . . .	194, 198	Nṛihari, <i>s. a.</i> Narasa, . . . . .	268
nāṭya-sālā, . . . . .	315	Nṛikuladēvā, <i>queen</i> , . . . . .	338
Navagāma-pattalā, <i>di.</i> , . . . . .	113	Nṛipatunga, <i>author</i> , . . . . .	59
navakamika, <i>an overseer of the works</i> , . . . . .	56	Nṛipatunga, <i>k.</i> , . . . . .	180, 181, 182
Navakhaṇḍavāḍa, <i>vi.</i> , . . . . .	33, 53, 230	Nṛipatunga, <i>sur. of</i> Amoghavarsha I., . . . . .	181, 279, 287, 335n, 340
Navasāri (Nausāri), <i>vi.</i> , . . . . .	195n, 279	Nṛipatungavarman, <i>k.</i> , . . . . .	180, 181, 182
nāyaka, . . . . .	311	Nṛipatunga-Vikramavarman, <i>k.</i> , . . . . .	180, 181, 182, 183
Nayapakālidēvī, <i>queen of</i> Govindachandra, . . . . .	97n, 98n, 107, 108	Nṛisimha, <i>m.</i> , . . . . .	320
Nāyar, <i>vi.</i> , . . . . .	9	Nṛisimha, <i>s. a.</i> Narasa, . . . . .	3
Nāyara or Nāyaru, <i>s. a.</i> Nāyar, . . . . .	9	Nṛisimhadēva IV., <i>Eastern Gaṅga k.</i> , . . . . .	199n
Nāyattu-nāḍuka, <i>di.</i> , . . . . .	9	Nugila, <i>vi.</i> , . . . . .	193
Nāyeru, <i>s. a.</i> Nāyar, . . . . .	8, 9	Nojamba, <i>s. a.</i> Pallava, . . . . .	68n, 82, 83, 180, 182, 183



	PAGE
Nalambapāḍi, <i>s. a.</i> Nalambavāḍi, . . .	82n, 180
Nunna-Nārāyaṇa, <i>tc.</i> , . . .	245, 246, 247, 254
Nyāyakumudachandrodāya, <i>name of a work</i> , . . .	25

## O

Oḅa Ghat, . . . . .	133
Ōbāmbikā, <i>queen of Narasa</i> , . . . . .	3
Odappai, <i>vi.</i> , . . . . .	9
Odayamahādēvi, <i>queen of Gaṇapa</i> , . . . . .	87
Odḍa, <i>Orissa</i> , . . . . .	315, 318
Odḍiya, <i>do.</i> , . . . . .	270
Ōḍiyūru, <i>s. a.</i> Ōḍūru, . . . . .	83, 86, 96 and add.
Oḍu-nāḍu, <i>s. a.</i> Ōnāḍu, . . . . .	295, 297
Ōḍūru, <i>vi.</i> , . . . . .	83, 96 add.
Ōnāḍu, <i>di.</i> , . . . . .	295
Ōṅkunda, <i>s. a.</i> Haṅgund, . . . . .	59
Ooldana, <i>s. a.</i> Uladaṇa, . . . . .	155
Orāṅgal, <i>vi.</i> , . . . . .	270
Orissa, <i>co.</i> , . . . . .	198, 199n, 245n, 257, 270, 315
Ōsin, <i>vi.</i> , . . . . .	120
Ōṭṭāṅkāraṅgai, <i>vi.</i> , . . . . .	7

## P

pada, <i>a share</i> , . . . . .	128, 155n
Paḍaiyāḍu, <i>vi.</i> , . . . . .	138n
pāḍakula, . . . . .	254n
pāḍamūla, . . . . .	243n, 254n
pāḍamūlika, <i>a servant</i> , . . . . .	254n and add.
pāḍāvarta, <i>land measure</i> , . . . . .	74, 75
Paḍaiyāḍu-mahārājya, <i>di.</i> , . . . . .	270, 271
Pāḍiechēri, <i>vi.</i> , . . . . .	6
Padmākara, <i>m.</i> , . . . . .	173
Padmanābha, <i>m.</i> , . . . . .	173
Padmanābha, <i>s. a.</i> Viāḥṇa, . . . . .	148
Padmanābhāsāmin, <i>tc.</i> , . . . . .	201, 203
Padmasāmin, <i>m.</i> , . . . . .	173
Padmāvati, <i>f.</i> , . . . . .	315, 318
pāḍabhāḥ, . . . . .	300
Paḍuhappattā, <i>vi.</i> , . . . . .	7
Padumē, <i>m.</i> , . . . . .	173
Pāḍūr, <i>vi.</i> , . . . . .	8
Paḍuvūr-kōṭṭam, <i>di.</i> , 82, 83, 138, 139, 180, 183, 371	
Pāga, <i>m.</i> , . . . . .	128
Pagamechehugaṇḍa, <i>biruda</i> , . . . . .	355, 357
Paharāja, <i>s. a.</i> Prahlāḍasārman, 98, 115n, 116,	
	120, 128
Paiśāchika, <i>Language</i> , . . . . .	302

Paithap, <i>vi.</i> , . . . . .	338
Pajjūna, <i>m.</i> , . . . . .	173
Pāka, <i>s. a.</i> Pākkam, . . . . .	8
Pākkam, <i>vi.</i> , . . . . .	8, 380
pala, <i>weight</i> , . . . . .	199
Pāla, <i>dy.</i> , . . . . .	245, 246n
Pālakōl, <i>vi.</i> , . . . . .	38, 86, 87
Pālam Bāoli, <i>vi.</i> , . . . . .	312n
Palampur, <i>vi.</i> , . . . . .	154n
Pālāru, <i>vi.</i> , . . . . .	146, 179
Palasavali, <i>vi.</i> , . . . . .	115
Pālhaga, <i>m.</i> , . . . . .	154, 156, 173
Pālhē, <i>m.</i> , . . . . .	154, 173
Pālhū, <i>m.</i> , . . . . .	154, 173
Pālitaka, <i>vi.</i> , . . . . .	247, 253
Pallava, <i>dy.</i> , 82, 94, 187, 152, 153, 177, 180,	
	181, 182, 195n, 215, 239, 280,
	281, 289, 351, 354
Pallava, <i>mythical k.</i> , . . . . .	180, 181, 183
Pallavāditya-Nalambādhirāja, <i>Pallava ch.</i> , . . . . .	351
Pallava-Murāri, <i>sur. of Tribhuvanadhira</i> , . . . . .	82, 83
pallichehandam, . . . . .	138, 139, 140
pallikā, <i>a village</i> , . . . . .	256
Paluvūr-kōṭṭaka, <i>s. a.</i> Paḍuvūr-kōṭṭam, . . . . .	270, 271
Pambaji, <i>s. a.</i> Pammal, . . . . .	8
Pammal, <i>vi.</i> , . . . . .	8
panam, <i>coin</i> , . . . . .	149, 151, 178
Panappākkam, <i>vi.</i> , . . . . .	9
Pañebāla, <i>co.</i> , . . . . .	245, 246, 252
Pāñehālipattā, <i>vi.</i> , . . . . .	7
Pañehamārgōtpatti, <i>name of a work</i> , . . . . .	339
pañehapa, <i>s. a.</i> pañehakula, . . . . .	312
Pañehapāṇḍavamalai, <i>hill</i> , . . . . .	136, 138, 139
pañehārshēya-pravara, . . . . .	200n
pañeha-vāḍya, . . . . .	296n
Paṇḍa, <i>Velandāṇḍu ch.</i> , . . . . .	35, 49
Paṇḍamāmbā, <i>s. a.</i> Paṇḍāmbikā, . . . . .	39
Paṇḍāmbikā, <i>queen of Prithivīvara</i> , . . . . .	38, 39
Pāṇḍenallūru, <i>vi.</i> , . . . . .	7
paṇḍita, . . . . .	98, 115, 128, 155
Pāṇḍukēśvar, <i>vi.</i> , . . . . .	247n, 253n, 254n
Pandūr, <i>vi.</i> , . . . . .	7, 281
Pandūru, <i>vi.</i> , . . . . .	7
Pāṇḍu-vaṁśa or Pāṇḍava-vaṁśa, . . . . .	257
Pāṇḍya, <i>co.</i> , . . . . .	12, 36, 48, 50, 68n, 146, 147,
	207, 212, 220, 280, 289
Panēma (Panēmos), <i>montā</i> , . . . . .	56
Paṅgala-nāḍu, <i>di.</i> , . . . . .	82, 83
Paṅgaragi, <i>s. a.</i> Haṅgaragi, . . . . .	260
Paṅgaragi twelve, <i>di.</i> , . . . . .	260, 262



	PAGE		PAGE
Pāṅgu-Sāmaya, <i>ch.</i> , . . . . .	185, 193	Pātālagangā, <i>vi.</i> , . . . . .	319, 321
Pānini, <i>m.</i> , . . . . .	173	Pāṭaliputra, <i>s. a.</i> Patnā, . . . . .	246, 252
Pānini, <i>quoted</i> , . . . . .	131n, 305n, 306n	Patha, <i>vi.</i> , . . . . .	155, 156
Pannappai, <i>f.</i> , . . . . .	82, 83	pathaka, <i>a district</i> , . . . . .	210
Pannappēsvara, <i>te.</i> , . . . . .	82, 83	Pāṭicchéhēri, <i>s. a.</i> Pāṭicchéhēri, . . . . .	6
Panniyūr, <i>vi.</i> , . . . . .	295	Patika, <i>ch.</i> , . . . . .	55, 56, 57
Panniyūr, <i>s. a.</i> Panniyūr, . . . . .	295, 297	Patnā, <i>vi.</i> , . . . . .	246
Pantakula, <i>family</i> , . . . . .	319	Pattadakal, <i>vi.</i> , . . . . .	59, 332n, 334n
Pāpā, <i>m.</i> , . . . . .	173	Pattada-Kisuvolal, <i>vi.</i> , . . . . .	353n
Pāpasētti-tātaka, <i>tank</i> , . . . . .	9	pattamahādēvi, . . . . .	108
papa, <i>measure</i> , . . . . .	296	Pattāvali, . . . . .	23n, 24, 26, 339
Parakēsarivarma, <i>Chōla k.</i> , . . . . .	138	Pattu, <i>vi.</i> , . . . . .	271n
Parakēsarivarma, <i>sur. of Chōla kings</i> , 36, 68n, 69, 73, 178, 179, 219, 220, 222, 223, 224, 228, 263, 264, 265, 331		paṇḍarika, <i>sacrifice</i> , . . . . .	197
paramabhattāraka, . . . . .	99, 102, 103, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 120, 122, 123, 125, 126, 128, 131, 154, 185, 193, 199, 207, 214, 245, 253, 256, 262, 289, 302, 309, 354	Pavithago, <i>s. a.</i> Pāvittage, . . . . .	59, 66
paramabrahmanya, . . . . .	302n	Pāvittage, <i>s. a.</i> Sālōtgi, . . . . .	58, 59, 62, 63
paramamāhēśvara, . . . . .	100, 119, 131, 185, 214	Payyanūr Pattōla, <i>quoted</i> , . . . . .	293, 294
Paramāra, <i>dy.</i> , . . . . .	227, 246n, 312n	Payyūru, <i>vi.</i> , . . . . .	9
Paramardidēva, <i>Chāṇḍella k.</i> , . . . . .	154, 156	Peda-Koṇḍarāja, <i>ch.</i> , . . . . .	4
paramēśvara, . . . . .	25, 62, 99, 102, 103, 105, 106, 107, 109, 110, 111, 112, 113, 114, 115, 116, 117, 120, 122, 123, 125, 126, 128, 131, 146n, 148, 154, 199, 207, 214, 215, 245, 253, 256, 262, 289, 309, 336, 347, 348, 354	Peddannāchārya, <i>m.</i> , . . . . .	330
Paramēśvara, <i>s. a.</i> Siva, . . . . .	288, 337, 346, 347	Peheva (Pehoa), <i>vi.</i> , . . . . .	310n
Paramēśvaravarman I., <i>Pallava k.</i> , . . . . .	138	Pēndurēm, <i>s. a.</i> Pandūr, . . . . .	281, 290
Parandrami-pattu, <i>di.</i> , . . . . .	271n	Pennallūru, <i>vi.</i> , . . . . .	10
Parāntaka I., <i>Chōla k.</i> , . . . . .	178, 179, 180, 181, 223, 223, 225, 331	Pennalūr, <i>vi.</i> , . . . . .	7
Parāśara, <i>m.</i> , . . . . .	173	Pennelūru, <i>vi.</i> , . . . . .	7, 10
Parāśara, <i>gishi</i> , . . . . .	5, 63	Penugonḍa, <i>vi.</i> , . . . . .	231
Parāśurāma, <i>m.</i> , . . . . .	173	Pērāva, <i>vi.</i> , . . . . .	53
Paravipuram, <i>vi.</i> , . . . . .	223n	Perbāl, <i>s. a.</i> Hebbāl, . . . . .	350, 351, 355
Paripāha, <i>m.</i> , . . . . .	173	peruḍe, <i>a chamberlain</i> , . . . . .	351, 355
Paṅgavai, <i>s. a.</i> Paṅgipurai, . . . . .	223, 223, 225	Periñchipākakuppa, <i>vi.</i> , . . . . .	6
Paṅgipurai, <i>vi.</i> , . . . . .	223, 223, 225n	Periñjempākkam, <i>vi.</i> , . . . . .	6
Parlakimeḍi, <i>vi.</i> , . . . . .	184n, 185	Perin-Timiri-nāḍu, <i>s. a.</i> Perun-Timiri-nāḍu, . . . . .	271
Pārśvabhyaṇḍaya, <i>name of a work</i> , . . . . .	25	Periyapurāṇam, <i>quoted</i> , . . . . .	153, 294
Pārśvanātha-basti, <i>te.</i> , . . . . .	33	Permāṇaḍi, <i>title of Western Gaṅga kings</i> , 178, 205n, 351, 354	
Parvatāpara, <i>co.</i> , . . . . .	37, 51	Perumāṇaḍigal, <i>s. a.</i> Permāṇaḍi, . . . . .	178, 179
Pārvati, <i>goddess</i> , . . . . .	286	Perumapittāṅgal, <i>vi.</i> , . . . . .	7
Pārvati, <i>queen of Rājapareḍu II.</i> , . . . . .	85, 95	Perumbūdūru, <i>vi.</i> , . . . . .	5n, 6
pātaka, <i>a quarter, a hamlet</i> , 62n, 103, 105, 111, 114n, 115, 116, 123, 133		Perunagar-Agaram, <i>vi.</i> , . . . . .	180, 183
		Perunkali, <i>vi.</i> , . . . . .	9
		Perun-Timiri-nāḍu, <i>di.</i> , . . . . .	138, 139, 271
		Peyyūru-kōṭaka, <i>di.</i> , . . . . .	9
		Phulwari or Phulwariya, <i>vi.</i> , . . . . .	311
		Piechamśēri, <i>vi.</i> , . . . . .	8
		Piḍāri, <i>goddess</i> , . . . . .	331, 332
		Piḍavapāḍitya, <i>sur. of Malla II.</i> , . . . . .	35, 49
		Pilikhiḍi-paṇḍhēla, <i>di.</i> , . . . . .	155
		Pillapākkam, <i>vi.</i> , . . . . .	7
		Piñchhakūpikāvaha, . . . . .	74, 75
		piṇḍaka, . . . . .	245, 254n
		Pinnama II., <i>Vijayanagara k.</i> , . . . . .	4



	PAGE		PAGE
Pipalavallipi, vi., . . . . .	115	prānāshṭaka, . . . . .	356, 357
Pirudi-Gaṅgaraiyar, s. a. Prithivipati I.,	180,	Pratāpa, cā., . . . . .	310, 311
	182, 183	Pratāpadhavalā, cā., . . . . .	311
Pirumpūndūru, s. a. Śriperumbūdūr, . . . . .	5	pratiḍhakkā, drum, . . . . .	95, 239
Pirūṅganallūru, vi., . . . . .	8	pratiḍharin, a door-keeper, . . . . .	315, 317
pitalahāra, a coppersmith, . . . . .	156	Pratipa, mythical k., . . . . .	86a
Pithana, m., . . . . .	173	pravaṇikara, tax, 99, 102, 105, 106, 108, 109,	
Piṭhapura, s. a. Piṭhāpuram, . . . . .	357n	111, 112, 114, 115, 116, 118, 120, 122,	
Piṭhāpuram, vi., 32, 33, 36, 37n, 38, 63, 66,		123, 125, 126, 128	
226, 229, 230, 303, 320, 328, 329, 357, 358			
Piṭhāpuramu, s. a. Piṭhāpuram, . . . . .	357	pravaras :—	
Piṭhapuri, do., . . . . .	228, 242, 357n	Aghamarahapa, . 99, 102, 105, 110, 115,	
Piṭhāpurī, do., . . . . .	357	116, 118, 120, 122, 126	
Pithū, m., . . . . .	173	Ambarisaba, . . . . .	112
Piṭhuka, m., . . . . .	173	Āṅgiraṣa, . . . . .	112
pitṛi-bhakta, . . . . .	143	Āpnavāna, . . . . .	130, 199
pitṛi-paksha, . . . . .	105	Aurva, . . . . .	130, 199
planets :—		Bandhula, 99, 102, 105, 110, 115, 116, 118,	
Jupiter, . . . . .	202, 203, 293, 296	120, 123, 126	
Saturn, . . . . .	333, 349	Bhārgava, . . . . .	130, 199
Poduru, vi., . . . . .	193	Chyāvana, . . . . .	130, 199
Polal, vi., . . . . .	80	Gōbhila, . . . . .	112
Polichechalūr, vi., . . . . .	8	Jāmadagna, . . . . .	130, 199
Polli-kōṭaka, di., . . . . .	8	Maitravaruna, . . . . .	256
Pollama, m., . . . . .	355	Viśvāmitra, . 99, 102, 105, 110, 115,	
Pōlūr, vi., . . . . .	6	116, 118, 120, 122, 126	
Pōndūr, vi., . . . . .	7	Pravarasēna I., Vākṛṭaka k., . . . . .	194n
Ponnai, vi., . . . . .	140 and add.	Pravarasēna II., do., . . . . .	194n, 195n
Ponni-Amman, goddess, . . . . .	331	Prayāga (Allāhābād), vi., . . . . .	122 and add.
Ponniyakkiyār, do., . . . . .	136, 137	Prēmula-vaṅka, channel, . . . . .	96
Pōtama, m., . . . . .	242	prēṣapika, a messenger, . . . . .	253n
Pōtasāni, f., . . . . .	390	Prithivimūla, k., . . . . .	194, 195
Prabhāchandra, Jaina preceptor, 230, 24n, 25,		Prithivipati I, Western Gaṅga k., . . . . .	182
26, 28, 339		Prithivipati II, do., . . . . .	222, 223, 225
Prabhākara, m., . . . . .	173	Prithivīśvara, s. a. Prithivīśvara, . . . . .	37, 52
Prabhāsa, vi., . . . . .	198n	Prithivivarmadēva, Eastern Gaṅga k., 199,	
Prabhūtavaraha, sur. of Rāshṭrakūṭa kings,		258n, 259n	
333, 335, 336, 347, 348			
pradhāna, . . . . .	302	Prithivīdhara, m., . . . . .	156, 173
prādhirājya, sacrifice, . . . . .	194, 197	Prithivīśvara, Velanāṇḍu cā., 33, 35, 37, 38,	
Prāharāja, s. a. Prāhlādasarman, 98, 115n, 118,		39, 53, 54, 84, 86, 303	
120, 122, 123, 125, 146			
Prāhlāda, rieki, . . . . .	5	Prithivivarmadēva, Chandella k., . . . . .	154
Prāhlādanapura, s. a. Palanpur, . . . . .	154n	Prōla, Redḍi k., . . . . .	320, 321
Prāhlādasarman, m., . . . . .	98, 120	Prōlaya-Nāyaka, cā., . . . . .	357
prājāpatya, sacrifice, . . . . .	197	Prōl-nāṇḍu, s. a. Prōl-nāṇḍu, . . . . .	53, 230, 243
Prākṛita, language, . . . . .	302	Prōlora, sur. of Donepāṇḍi, . . . . .	357
Prāmēyakamalamārtanḍa, name of a work, . . . . .	25	Prōl-nāṇḍu, di., . . . . .	33, 53, 230
Prapurī, s. a. Paṇivipurī, . . . . .	225	Prōṣṭhila, Jaina saint, . . . . .	24, 28
prastuti, . . . . .	208, 209, 222, 225, 246	Pūdērivilāha, vi., . . . . .	9
		Puḍucheḍēri, vi., . . . . .	6
		Pūḍur, s. a. Būdūr, . . . . .	8, 9
		Pūdūrvilāha, vi., . . . . .	9







	PAGE		PAGE
Rājendra-Chōdarāja, <i>s. a.</i> Prithivīvara, .	38	Rāshtrakūṭa, <i>dy.</i> , 24n, 25, 58, 81, 94n, 137,	
Rājendra-Chōdayarāja, <i>do.</i> , .	39	181, 182, 195n, 207, 223, 227, 278, 279,	
Rājendra-Chōja I., <i>Chōja k.</i> , 36, 66, 69, 94n,		280, 281, 287, 331, 332, 334, 335, 336,	
	140n, 266, 294, 381	337, 338, 340n, 346, 350	
Rājim, <i>vi.</i> , .	257, 258	Rāshtrakūṭa, <i>k.</i> , .	287
Rājubala or Rājuvula, <i>Kshatrapa</i> , .	55, 134	Ratana, <i>m.</i> , .	173
Rājyapāla, <i>prince</i> , .	245n	ratha-saptami, <i>tithi</i> , .	98, 122
Rālha, <i>m.</i> , .	135	Ratnanandin, <i>Jains author</i> , .	23n
Rālbādēvi, <i>queen of</i> Madanapāla, .	98n, 99, 113	Ratnēśvara, <i>m.</i> , .	173
Rālbhādēvi, <i>s. a.</i> Rālbādēvi, .	113	Ratṭa, <i>k.</i> , .	287
Rālhā, <i>m.</i> , .	173	Ratṭa, <i>s. a.</i> Rāshtrakūṭa, 94n, 226, 227, 270,	
Rālbhū, <i>m.</i> , .	173		238, 239
Rāma, <i>m.</i> , .	173	Ratṭapāṭi, <i>s. a.</i> Ratṭavādī, .	94n
Rāma, <i>saint</i> , . 5, 50, 51, 66, 151, 195n, 252, 288		Ratṭarāja, <i>Silēra cā.</i> , .	94n
Rāma I., <i>Vijayanagara k.</i> , .	4, 270n	Ratṭavādī, <i>co.</i> , .	68n
Rāma II., <i>do.</i> , .	3, 4	rāuta, <i>s. a.</i> rājaputra, .	98, 112, 116, 154, 155
Rāmabhadra, <i>s. a.</i> Rāma, .	208, 290, 355	Rāvamalla, <i>m.</i> , .	349
Rāmabhadradēva, <i>Kanauj k.</i> , .	245n	Rāvapa, <i>m.</i> , .	173
Rāmachandra, <i>m.</i> , .	173	Ravi, <i>s. a.</i> Ravivarman, .	161
Rāmādēva, <i>k.</i> , .	221	Ravikkogga, <i>m.</i> , .	294
Rāmānuja, <i>saint</i> , .	2 and add., 5, 6	Rāvireva, <i>vi.</i> , .	194, 198
Rāmānuja-kūṭa, .	6n	Ravivarman, <i>Kadamōs k.</i> , . 195n, 197n, 339	
Rāmarāja, <i>s. a.</i> Rāma II., .	2, 3, 4	Ravivarman, <i>Kēraja k.</i> , 146, 147, 148, 149,	
Rāmasētu, <i>s. a.</i> Rāmēśvara, .	13		151, 152n, 293
Rāmaya, <i>m.</i> , .	272	Reḍḍi, <i>family</i> , .	33, 320, 321
Rāmēśvara, <i>te.</i> , .	213, 214, 215	Rēgongam, <i>vi.</i> , .	194, 198
Rāmēśvara, <i>vi.</i> , .	12, 280, 289	Reḍḍēgulanaḍimi-vishaya, <i>di.</i> , .	302, 303
Rāmjubala, <i>s. a.</i> Rājubala, .	55	Rēvā, <i>s. a.</i> Narmadā, .	86n
Rāmnagar, <i>vi.</i> , .	210	Rēvaka, <i>queen of</i> Bātayya, .	351, 354
Rāmū, <i>m.</i> , .	125	Rīlhā, <i>m.</i> , .	173
Raṇadurjaya I., <i>k.</i> , .	34, 48	Rīlhū, <i>m.</i> , .	173
Raṇadurjaya II., <i>k.</i> , .	34, 48	Risaja, <i>m.</i> , .	173
rāpaka, .	255, 256, 257	Riabi, <i>m.</i> , .	173
Rapakēśarin, <i>sur. of</i> Bhavadēva, .	257	Risika, <i>m.</i> , .	128, 173
Rapārnava, <i>Eastern Gaṅga k.</i> , .	186 Table	Risikōsa or Risikōsa, <i>m.</i> , .	154, 173 and add.
Raṇavigraha, <i>Chōdi k.</i> , .	280	Risū, <i>m.</i> , .	173
Raṇavikrama, <i>Western Gaṅga k.</i> , .	140, 141	Rōhipimitra, <i>m.</i> , .	56
Raṅga, <i>s. a.</i> Śrīraṅgam, .	149, 151	Rōhtāgaḍh, <i>vi.</i> , .	310, 311n
Raṅga, <i>Vijayanagara prince</i> , .	3	Rōdamaṇavayāllī-pattalā, <i>di.</i> , .	112
Raṅga I., <i>Vijayanagara k.</i> , .	4	Rudra, <i>m.</i> , .	173
Raṅga II., <i>do.</i> , .	270	Rudra, <i>s. a.</i> Śiva, .	8, 198, 288
Raṅga VI., <i>do.</i> , .	270	Rudradāman, <i>Kshatrapa k.</i> , .	56
Raṅganātha, <i>te.</i> , .	145, 148, 219, 290, 293	Rudradēva, <i>Kākatīya k.</i> , .	197n
Raṅganāyaka, <i>te.</i> , .	219	Rūpādēvi, <i>queen</i> , .	312 and add., 313
Raṅgarāja, <i>cā.</i> , .	4	Rūpa-Nārāyaṇa, <i>te.</i> , .	247n
Raṅgarāja, <i>s. a.</i> Raṅga I., .	3		
Rāpaḍi-vishaya, <i>di.</i> , .	130		
Rārī, <i>vi.</i> , .	111		
Rāsala, <i>m.</i> , .	173		
rāshtrakūṭa, <i>a headman</i> , .	53, 98, 242, 302		

Sabbālaravi, <i>vi.</i> , .	53
Sabbama, <i>s. a.</i> Sabbāmbika, .	33



	PAGE		PAGE
Sabbāmbikā, <i>queen of Gohka II.</i> , . . .	35, 38, 51	Samgrāmadhira, <i>sur. of Ravivarman</i> , 146, 147,	
Śabdaratnāvalī, <i>quoted</i> , . . .	333n		148, 149, 151, 152
Sabbāpati, <i>m.</i> , . . .	2	Sāmidēva, <i>Eastern Chālukya ch.</i> , . . .	229, 241
Sābbū, <i>m.</i> , . . .	173	samitis, <i>the five</i> , . . .	339
Sadāśivāśaya, <i>Vijayanagara k.</i> , . . .	2, 3, 4, 5	Śaṅkaragaṇa, <i>Chōdi k.</i> , . . .	280
Sagara-vishaya, <i>di.</i> , . . .	238, 239, 241	Śaṅkarāśvara, <i>te.</i> , . . .	70
Sahadēva, <i>m.</i> , . . .	106	saṁkrāntis :—	
Sahajē, <i>m.</i> , . . .	173	Kanyā-saṁkrānti, . . .	130, 131
Sahāraṇa, <i>m.</i> , . . .	125, 173	Makara-saṁkrānti, . . .	328, 329
Sāhasāṅka, <i>s. a. Vikramāditya</i> , . . .	311	Mēsha-saṁkrānti, . . .	33, 53, 83, 96
Sahasrārjuna, <i>k.</i> , . . .	279, 280, 288	Tulā-saṁkrānti, . . .	67, 68
saindhava, <i>a horse</i> , . . .	57	Uttarāyana-saṁkrānti, . . .	68, 260, 262
Saint Thomas' Mount, . . .	174, 175n	Sampara, <i>vi.</i> , . . .	96 and add.
Śaiva, . . .	183, 212, 214, 294	Sanskṛita, <i>language</i> , . . .	302
Saivoja, <i>m.</i> , . . .	263	Sāntata, <i>m.</i> , . . .	173
Sajee, <i>s. a. Sēsayi</i> , . . .	156	Sāmudra, <i>co.</i> , . . .	287
Śaka, <i>a Musalmān</i> , . . .	3	Śaṁyu, <i>riśāi</i> , . . .	181
Śaka, <i>tribe</i> , . . .	54, 55	Sanadavōlu, <i>s. a. Tṇandavōlu</i> , . . .	33, 34 add.
Śakambhari, <i>vi.</i> , . . .	313	Sanaka, <i>riśāi</i> , . . .	5
Śaktivarman, <i>Eastern Chalukya k.</i> , . . .	227, 240	Śaṇaṇ, <i>m.</i> , . . .	183
Śakunāditya, <i>m.</i> , . . .	173	Śaṇivārasiddhi, <i>biruda</i> , . . .	65
Śakuntala, . . .	320	Śaṅkalāpura, <i>vi.</i> , . . .	268, 267, 268, 269
Śākyamuni, <i>s. a. Buddha</i> , . . .	54, 56, 134	Śaṅkalāpuri, <i>s. a. Śaṅkalāpura</i> , . . .	268
śālā, <i>a hall, a school</i> , . . .	58, 59, 64, 66	Śaṅkhā, <i>queen of Nandivarman</i> , . . .	181
Salakhanē, <i>m.</i> , . . .	154, 173	Śaṅkila, <i>k.</i> , . . .	226, 227, 239
Śālankāyana, <i>family</i> , . . .	143	Śaṇmadura (Saṇmadhura), <i>ch.</i> , . . .	178 and add., 360
Sālhapā, <i>m.</i> , . . .	173	Sāntalige thousand, <i>di.</i> , . . .	355
Sālbhē, <i>m.</i> , . . .	173	Śānti or Śāntinātha, <i>Arhat</i> , . . .	309
Sālōtgi, <i>vi.</i> , . . .	57, 58, 59, 353n	Sapāda or Sapāta, <i>s. a. Yūsuf 'Adil Shāh</i> , . . .	270n
Salyāri, <i>s. a. Yudhishtira</i> , . . .	269	Saptarishivara, <i>te.</i> , . . .	181n
Śamala, <i>vi.</i> , . . .	114n	Sarasa, <i>vi.</i> , . . .	123
Sāmangaḍ, <i>vi.</i> , . . .	336	Śarmāditya, <i>m.</i> , . . .	173
sāmanta, . . .	244, 367	Śārṇāth, <i>vi.</i> , . . .	255
Sāmanta, <i>m.</i> , . . .	199	Sarpavaram, <i>vi.</i> , . . .	33, 230
Sāmantasimha, <i>k.</i> , . . .	312 and add., 313	Sarugāra, <i>di.</i> , . . .	199
Sāmanta-Svayambhu, <i>m.</i> , . . .	199	Sarvadhara, <i>m.</i> , . . .	173
Samarasimha, <i>Guhila k.</i> , . . .	312n, 313n	Sarvalōkāśraya, <i>biruda</i> , . . .	212n, 230, 242
Samarasimha, <i>k.</i> , . . .	312 and add., 313	sarvamōdha, <i>sacrifice</i> , . . .	197
Samastalōkāśraya, <i>biruda</i> , . . .	312n	sarvanamasya, . . .	214, 215
samastamahārājakula, . . .	312n	Sarvāṅganātha, <i>Thovancore k.</i> , . . .	203
sāmavājika, <i>s. a. sāmavājika</i> , . . .	200, 256, 258n	Śarvavarman, <i>Maukhari k.</i> , . . .	244n
sāmavājika, . . .	200n, 258n	Sābahū, <i>te.</i> , . . .	254n
Sāmaya, <i>s. a. Pāṅgu-Sāmaya</i> , . . .	185, 188n	Śātānanda, <i>m.</i> , . . .	173
sāndhi, <i>daily worship</i> , . . .	148	Sathrā, <i>vi.</i> , . . .	75
sāndhivigraha, . . .	58, 199	Satravāḍi, <i>s. a. Śattiravāḍi</i> , . . .	271
Sāmekāmbā, <i>f.</i> , . . .	302	Sattirāja, <i>s. a. Satya I.</i> , . . .	86
Saṁgama, <i>vi.</i> , . . .	13	Śattiravāḍi, <i>vi.</i> , . . .	271
Saṁgama, <i>m.</i> , . . .	173	Śattār, <i>vi.</i> , . . .	271
Saṁgha, . . .	24	Satya I., <i>Kōna ch.</i> , . . .	85, 86, 96
saṁghārāma, <i>a monastery</i> , . . .	54, 55	Sātyaḱi, <i>family</i> , . . .	279



	PAGE
Satyārāja, <i>s. a.</i> Mamma-Satya II., . . . . .	86
Satyāśraya, <i>Eastern Chālukya ch.</i> , . . . . .	228, 239, 241
Satyāśraya, <i>s. a.</i> Satya I., . . . . .	85, 86, 95
Satyāśraya, <i>sur. of Western Chalukya kings</i> , 84, 94, 207, 214, 262	
Satyāśraya II., <i>Western Chālukya k.</i> , . . . . .	205
Satyāśraya-Vallabhendra, <i>s. a.</i> Pulikēśin II., 94, 239	
Satyavākya-Koṅṅuvarman, <i>sur. of Western</i> <i>Gaṅga kings</i> , . . . . .	354
Śauchañjanēya, <i>biruda</i> , . . . . .	302
śaulkika, . . . . .	253
Savaramayūta, <i>vi.</i> , . . . . .	115
Śāyā, <i>m.</i> , . . . . .	300
Śākkilār, <i>author</i> , . . . . .	294
Sejara, <i>s. a.</i> Silāra, . . . . .	59, 64
Śembākkam, <i>vi.</i> , . . . . .	8
Śemmenpāka, <i>s. a.</i> Śembākkam, . . . . .	8
Semra, <i>vi.</i> , . . . . .	153
śeṣāpeti, . . . . .	253, 302
Śēṅgādu, <i>vi.</i> , . . . . .	6n
Śēṅkāṭṭu-kōṭaka, <i>di.</i> , . . . . .	6
Śēramāṅ, <i>the Chēra king</i> , . . . . .	289n
Śēramāṅ-lōka-pperun-dattāṅ, <i>sur. of Nambi</i> <i>Śaḍeṣya</i> , . . . . .	292, 297
Śēramāṅ-lōka-pperuñ-jēṭṭi, <i>sur. of Iravi-</i> <i>korttaṅ</i> , . . . . .	292, 296, 297
Śēramulla, <i>vi.</i> , . . . . .	9
Śēṣaṭṭi, <i>vi.</i> , . . . . .	155, 156
Śēṣādhri, <i>s. a.</i> Tirumalai hill, . . . . .	15
Śēṭa, <i>m.</i> , . . . . .	128
śēṭṭi, <i>s. a.</i> śrēṣṭhīn, . . . . .	292n, 294, 296n
Śēttuppādu, <i>vi.</i> , . . . . .	9
Śēṭu, <i>s. a.</i> Rāmōśvara, . . . . .	13, 14, 94, 239
Śēvāditya, <i>m.</i> , . . . . .	125
Śhābbāzgarhi, <i>vi.</i> , . . . . .	256n
Shāh-Dhōri, <i>s. a.</i> Taxila, . . . . .	54, 55
Shahr-Sukh, <i>s. a.</i> Sir-Sukh, . . . . .	56
Shakōri, <i>vi.</i> , . . . . .	133
śhaṣṭhādīkṛita, . . . . .	245, 253
Shatābhara, <i>co.</i> , . . . . .	34, 48
śhōḷaśin, <i>sacrifice</i> , . . . . .	197
Sholinghur, <i>vi.</i> , . . . . .	152, 221, 232, 223, 331, 332n
Śiddāpura, <i>vi.</i> , . . . . .	209, 212
Siddhānta, <i>s. a.</i> Śivasiddhānta, . . . . .	347
Siddhārtha, <i>Jaina saint</i> , . . . . .	24, 28
Śikhana, <i>m.</i> , . . . . .	173
Śihaṇa, <i>m.</i> , . . . . .	173
Śilāditya II., <i>Valabhī k.</i> , . . . . .	74, 75
Śilāditya VII., <i>do.</i> , . . . . .	195n
Śilāgrāma, <i>vi.</i> , . . . . .	333, 339, 349

	PAGE
Śilāhāra, <i>s. a.</i> Silāra, . . . . .	59, 66
Śilāhāra, <i>do.</i> , . . . . .	59n
Silāpa, <i>m.</i> , . . . . .	173
Silāra, <i>family</i> , . . . . .	59n
Śilāra, <i>s. a.</i> Silāra, . . . . .	59n
Silā, <i>m.</i> , . . . . .	173
Silpin, <i>an engraver</i> , . . . . .	272
Silā, <i>m.</i> , . . . . .	173
Sinhala, <i>Ceylon</i> , . . . . .	280, 299
Sinhanandin, <i>Jaina preceptor</i> , . . . . .	136n
Sinhapura, <i>s. a.</i> Singapuram, . . . . .	143, 145
Sindhuvalli, <i>vi.</i> , . . . . .	70
Sindhuyugmāntara-dēśa, <i>di.</i> , . . . . .	36, 50, 303
Singanaṅkaṭṭe, <i>vi.</i> , . . . . .	59, 66
Singara, <i>family</i> , . . . . .	97n, 130
Singhavarmanasa, <i>ch.</i> , . . . . .	355
Singapuram, <i>vi.</i> , . . . . .	143
Śiṅga-Bomma-Nāyaka, <i>s. a.</i> Bomma, . . . . .	271
Sira, <i>m.</i> , . . . . .	349
Siri, <i>m.</i> , . . . . .	173
Siripuram (Śiripuram), <i>vi.</i> , . . . . .	83, 84, 96
Śirāḍuvāra, . . . . .	34n
Sirpur, <i>vi.</i> , . . . . .	244n, 257, 258
Sir-Sukh, <i>vi.</i> , . . . . .	54, 56
Śirukalattūr, <i>vi.</i> , . . . . .	8
Sirupāka, <i>s. a.</i> Śiruvākkam, . . . . .	9
Sirūr, <i>vi.</i> , . . . . .	333, 335
Śiruvākkam, <i>vi.</i> , . . . . .	9
Śirupālavadha, <i>quoted</i> , . . . . .	154n
Śittalapākkam, <i>vi.</i> , . . . . .	8
Śittileppāka, <i>s. a.</i> Śittalapākkam, . . . . .	8
Śhā, <i>m.</i> , . . . . .	173 and add.
Śiva, <i>ch.</i> , . . . . .	30
Śiva, <i>god</i> , 37, 51, 125, 184, 185, 189, 194, 198, 213, 215, 221, 225, 227, 239, 246, 271, 286, 288, 318, 319, 337, 346n, 347n, 348n, 349n, 351, 357	
Śivāditya, <i>m.</i> , . . . . .	173
Śivādityamanidīpikā, <i>quoted</i> , . . . . .	271
Śivagaṇa, <i>ch.</i> , . . . . .	253
Śivagupta, <i>Kaṭak k.</i> , . . . . .	257
Śivagupta-Bālārjuna, <i>k.</i> , . . . . .	257, 258n
Śivamāra, <i>Western Gaṅga k.</i> , . . . . .	140, 141, 338n
Śivasiddhānta, . . . . .	278, 290
Śivaskandavarman, <i>Pallava k.</i> , . . . . .	195n
Śivatratājja, <i>vi.</i> , . . . . .	75
Śtyadāṇi, <i>vi.</i> , . . . . .	310n
Śtyārūr, <i>s. a.</i> Tiruvārūr, . . . . .	202n
Skanda, <i>m.</i> , . . . . .	75
Skandabhāṭa, <i>m.</i> , . . . . .	75



	PAGE		PAGE
Skandagupta, m., . . . . .	210	Śrīkaṇṭha-Nāyaka, cā., . . . . .	185, 193
Skandārāma, s. a. Bhimavaram, . . . . .	227n	Śrīkara, m., . . . . .	173
Skandasādhū, m., . . . . .	225	Śrīkīrti-achārya, <i>Jaina preceptor</i> , . . . . .	338, 349
Śōbhana, cā., . . . . .	205, 207, 208	Śrīkūrmam, vi., . . . . .	185n, 226n, 228n
Śōbhanarasa, s. a. Śōbhana, . . . . .	205	Śrīmāla, s. a. Bhīmāl., . . . . .	312 add.
Śōda, vi., . . . . .	186n	Śrīnātha, author, . . . . .	319n, 321n
Śōdā-maṇḍala, di., . . . . .	186n	Śrīngarōṭa, vi., . . . . .	130
Śōdha, <i>Kahatroga</i> , . . . . .	55, 134	Śrīnivāsa, m., . . . . .	173
Śōgiram, s. a. Śūkapuram, . . . . .	295, 297	Śrīpādamanulapalli, vi., . . . . .	96
Śōla, m., . . . . .	173	Śrīpāla, m., . . . . .	173
Śōlāṅgipuram, s. a. Sholinghur, . . . . .	221	Śrīparvata, s. a. Śrīśaila, . . . . .	194, 195, 197
Śōlingapura, vi., . . . . .	7	Śrīpati, m., . . . . .	116, 120, 122, 123, 128
Śōmadatta, m., . . . . .	154, 173	Śrīpātta, . . . . .	130n
Śōmadēva, m., . . . . .	173	Śrīperumbūdūr, vi., . . . . .	5, 6, 7, 8, 9
Śōmadēvampattū, vi., . . . . .	9	Śrīpīṭhapura, s. a. Pīṭhapuram, . . . . .	37, 52, 53, 230, 242
Śōmagirīśvaranātha, te., . . . . .	194, 198	Śrīpīṭhapuram, do., . . . . .	33, 37n, 53, 54, 84, 96, 97,
Śōmamaṅgala, s. a. Śōmaṅgalam, . . . . .	6		228, 230, 242
Śōmanātha, te., . . . . .	155	Śrīpīṭhāpurī, do., . . . . .	96
Śōmaṅgalam, vi., . . . . .	6	Śrīprīthvivallabha, <i>biruda</i> , . . . . .	215, 336, 347, 348, 351
Śōmarāja, m., . . . . .	173	Śrīpuruṣa, <i>Western Gaṅga k.</i> , . . . . .	140, 141
Śōmasīmha, cā., . . . . .	312n	Śrīraṅgam, vi., . . . . .	13, 148, 219
Śōmaya, cā., . . . . .	185, 189n	Śrīraṅgapattānam ( <i>Seringapatam</i> ), vi., . . . . .	12
Śōmē, m., . . . . .	154, 173	Śrīśaila, vi., . . . . .	12, 195, 319, 321
Śōmēka, m., . . . . .	125	Śrīśīmḥāchalam, vi., . . . . .	37, 52n
Śōmēśvara, author, . . . . .	312n	Śrīśīmḥagiri, s. a. Śrīśīmḥāchalam, . . . . .	37, 52
Śōmēśvara, k., . . . . .	107n	Śrīvallabha, m., . . . . .	320
Śōmēśvara, m., . . . . .	173	Śrīvārūr, s. a. Tiruvārūr, . . . . .	202n
Śōmēśvara, te., . . . . .	60, 72, 188, 216	Śrōtriya, . . . . .	155
Śōmēśvara I., <i>Western Chālukya k.</i> , 212, 213,		Śrutakēvalin, . . . . .	23, 24, 26
	214, 260, 262	Śtibālikkaṭa-vishaya, di., . . . . .	247, 253
Śōmēśvara II., do., . . . . .	215	Sihāpu Ravi, k., . . . . .	291, 293, 294
Śōmidēvapattū, s. a. Śōmadēvampattū, . . . . .	9	sthapati, an architect, . . . . .	225
Śōpa, vi., . . . . .	15n	Śubhādītya, m., . . . . .	173
Śōnaḍa, m., . . . . .	173	Śubhākara, m., . . . . .	173
Śōnaḍaila, vi., . . . . .	13	Śubhānūkara, m., . . . . .	173, 109
Śōnasara, vi., . . . . .	155	Śubhāshītāvali, quoted, . . . . .	346n
Śōnpat, vi., . . . . .	208	Śubhasthali, vi., . . . . .	245, 254
Śōrath, co., . . . . .	75	Subhāṭa, m., . . . . .	247, 254
Śōtē, m., . . . . .	173	Subhatunga, sur. of <i>Rāshtrakūṭa kings</i> ,	
Śōtīpperumpēḍu, s. a. Śōttaperumbēḍu, . . . . .	8		26, 279, 336n
Śōttaperumbēḍu, vi., . . . . .	9	Śōdāḍepārai hill, . . . . .	82, 83
Śōvārya, m., . . . . .	267, 289	Śōḍasa, s. a. Śōḍha, . . . . .	55
śraddha, . . . . .	98, 105	Śōḍha, m., . . . . .	173
Śrāvāṇa-Belgoḷa, vi., . . . . .	23, 25, 26, 335, 339	Śōdharma, <i>Jaina saint</i> , . . . . .	24
Śrēabṭha, s. a. Jyāishṭha, . . . . .	226	Śōdra, caste, . . . . .	33, 37
śrēabṭhin, a merchant, . . . . .	256	Śōḍukāṭṭumalai, hill, . . . . .	221
Śrī, s. a. Lakshmi, . . . . .	99, 130	Sugata, s. a. Buddha, . . . . .	245, 253
Śrīdhara, m., . . . . .	173	Sūhila, m., . . . . .	173
Śrīharsha, m., . . . . .	125	Suja, m., . . . . .	173
Śrīkaṇṭha, m., . . . . .	225	Śukra, <i>gishi</i> , . . . . .	5



	PAGE		PAGE
Śakapuram, vi., . . . . .	295	Tagarapura, vi., . . . . .	59
Śāktimuktāvallī, quoted, . . . . .	280	Taila II., <i>Western Chālukya k.</i> , . . . . .	304, 335n
Śalātēni, vi., . . . . .	110	Tailapa, s. a. Taila II., . . . . .	205, 207, 208
Śālhapa, ch., . . . . .	130	Takhasila, s. a. Taxila, . . . . .	54, 56, 57
Śālhapa, m., . . . . .	173	Takkōlam, vi., . . . . .	331
summer, season, . . . . .	194, 195, 198	Takshadatta, m., . . . . .	309n
Sun, race of the, 36, 49, 222, 224, 235n, 228, 229, 241, 302, 311n		talakattu, . . . . .	318, 319, 356
Suṣaṁ, vi., . . . . .	105	talapada, . . . . .	254n
Sundaramūrti Nāyanār, <i>Saiva saint</i> , . . . . .	294	talapātaka, . . . . .	245, 254
Sundara-Pāṇḍya, <i>Pāṇḍya k.</i> , . . . . .	145	talavargin, . . . . .	256, 258n
Sūpaṭa, m., . . . . .	173	talavātaka, . . . . .	245n, 254n
Supparasa, ch., . . . . .	260, 262	Tālhō, m., . . . . .	112
Supratika, <i>elephant</i> , . . . . .	195	Tālhō, m., . . . . .	173
Surakulattūru, s. a. Śirukalattūr, . . . . .	8	Tambala or Tambala, s. a. Tamila, . . . . .	66
Surānanda, poet, . . . . .	280	tāmra, s. a. tāmra-paṭṭa, . . . . .	128, 131
Śūrappattu, vi., . . . . .	8	tāmra-paṭṭa or -paṭṭaka, a copper plate, 99, 103, 116, 120, 125	
Surāshṭra, s. a. Sōraṣṭh, . . . . .	23n, 74, 75	Taṁcha-rāja, co., . . . . .	13
suratrāpa, a sultān, . . . . .	2, 270	Taṁjai, s. a. Taṁjāvūr, . . . . .	81, 82, 280
Śurattūr-nāḍuka, di., . . . . .	8 and add.	Taṁjāvūr (Tanjore), vi., . . . . .	81, 140n, 280, 332n
Śūre-guṇḍa, tank, . . . . .	53	Tāṇṭa-dvādaśaka, di., . . . . .	155
Surōttama, m., . . . . .	173	Tārachapḍi, vi., . . . . .	311
Sūrya, <i>Kōna ch.</i> , . . . . .	85, 95	tarika, . . . . .	253
Sūryadōvāryabhaṭṭa, m., . . . . .	270	Taripāl, vi., . . . . .	340, 349
Sūryaghoṣha, k., . . . . .	267	Tarkasaṁgraha, commentary on the, . . . . .	221n
Sūryanārāyaṇa, te., . . . . .	212	Tarpadighi, vi., . . . . .	247n
Sūrya-siddhānta, . . . . .	67, 219, 221n, 265	Tātata, m., . . . . .	247, 254
sūtradhāra, an architect, . . . . .	300	Tattagūr, vi., . . . . .	6, 7
sūtras :—		Tattatūruvilāha, vi., . . . . .	6
Āpastamba, . . . . .	270, 302	Taxila, vi., . . . . .	54, 55
Vaikhāṇasa, . . . . .	222, 225	Tējāsīmha, <i>Guhila k.</i> , . . . . .	313n
Suttūru, vi., . . . . .	69	Tējāsīmha, k., . . . . .	312, 313
Svāmbhū, m., . . . . .	173	Tēmishapachōttara-pattalā, di., . . . . .	115
Svastimāṅgala, vi., . . . . .	340, 349	ṭhakkura, 103, 106, 108, 109, 110, 111, 112, 113, 114, 118, 120, 122, 123, 125, 126, 128, 130, 131, 155	
Svayambhūpurāṇa, quoted, . . . . .	343n	Thāpāsar, vi., . . . . .	208
Śvētāmbara, . . . . .	23n, 56, 338, 339	Thāō, m., . . . . .	173
Śvētāmrayēśvara, te., . . . . .	263, 264, 265	Thēdō, m., . . . . .	173
Śvētka, vi., . . . . .	199	Thēraka (Sthavira), . . . . .	75
Swāt, co., . . . . .	133	Thupkia, vi., . . . . .	54
Syānaodūra, s. a. Trivandrum, . . . . .	302, 303	Tidgundi, vi., . . . . .	62n
Sylhet, vi., . . . . .	255	tiger, crest, . . . . .	136, 139
Syrian Christians, . . . . .	290, 294n	Tihunāmāyūtā, vi., . . . . .	115
		Tikama, m., . . . . .	154, 173
		Tikava, m., . . . . .	154, 173
		Tilbō, m., . . . . .	173
		Tilotlu, vi., . . . . .	311n
		Timiri, vi., . . . . .	138, 271
		Timma, m., . . . . .	10

## T

Tādapa, <i>Eastern Chālukya k.</i> , . . . . .	240, 241
tadhyuktaka, . . . . .	263
Tagadūr, vi., . . . . .	360n
Tagadūr-nāḍu, di., . . . . .	360



	PAGE		PAGE
Timma, <i>Vijayanagara k.</i> , . . . . .	3	Tribhuvanapāla, <i>prince</i> , . . . . .	245, 254
Timmāmbā, <i>queen of Ranga</i> , . . . . .	3	Tribhuvanavīra, <i>sur. of Kulōttunga-Chōla III.</i> , . . . . .	220
Timmārāja, <i>cā.</i> , . . . . .	4	Trichinopoly, <i>vi.</i> , . . . . .	152, 153
Timsagar, <i>vi.</i> , . . . . .	260	Trikalōgādhipati, . . . . .	185
Tippāji, <i>queen of Narasa</i> , . . . . .	3	Trikaṇḍasēsha, <i>quoted</i> , . . . . .	56
Tirthamkara, . . . . .	24, 28	Trilōchana, <i>m.</i> , . . . . .	173
Tirukkalukkupam, <i>vi.</i> , . . . . .	81, 178, 179, 280	Trilōchana-Pallava, <i>s. a. Tripētra-Pallava</i> , . . . . .	34, 24, 239
Tirumala I., <i>Vijayanagara k.</i> , . . . . .	270, 271	Tripayana-Pallava, <i>do.</i> , . . . . .	34
Tirumalai, <i>vi.</i> , . . . . .	138n	Tripētra-Pallava, <i>mythical k.</i> , . . . . .	34, 48
Tirumalāmbikā, <i>f.</i> , . . . . .	4	tripāthin, . . . . .	125
Tirumalavādi, <i>vi.</i> , . . . . .	216, 218, 220	Triśatōttarashatśahasra, <i>di.</i> , . . . . .	34n
Tirumāngala, <i>vi.</i> , . . . . .	7	Trivandrum, <i>vi.</i> , . . . . .	143n, 201, 202, 203, 293
Tirumanikkuppa, <i>vi.</i> , . . . . .	7	trivēdin, . . . . .	155
Tirumanyahara, <i>vi.</i> , . . . . .	7	Trivēpi, <i>Allādhād</i> , . . . . .	15n
tiru-nakshatra, . . . . .	2 and add., 6n	Trumukā, <i>vi.</i> , . . . . .	193
Tirunelli, <i>vi.</i> , . . . . .	291, 293	Tsundavōlu, <i>vi.</i> , . . . . .	33, 34 add.
Tirupati, <i>vi.</i> , . . . . .	270	tulābhāra, <i>s. a. tulāporusha</i> , . . . . .	148n
Tiruppāmalai, <i>s. a. Pañchapāṇḍavamalai</i> , . . . . .	136	tulāpurusha, . . . . .	125
Tiruppaṇḍiyūr, <i>vi.</i> , . . . . .	7	Tulva, <i>co.</i> , . . . . .	13
Tiruppaṇḍili, <i>vi.</i> , . . . . .	217	Tuṅga, <i>family</i> , . . . . .	279, 287
Tiruppaṇḍimalai, <i>s. a. Tiruppāmalai</i> , . . . . .	136, 138, 139	Tuṅgā, <i>vi.</i> , . . . . .	15n
Tiruvallam, <i>vi.</i> , . . . . .	68, 138, 140	Tuṅgabhadra, <i>vi.</i> , . . . . .	2, 212
Tiruvāṇḍapuram, <i>s. a. Trivandrum</i> , . . . . .	203	Turōra, <i>vi.</i> , . . . . .	8
Tiruvāṇḍaikkalam, <i>vi.</i> , . . . . .	294	Turushka, <i>a Muslim</i> , . . . . .	12
Tiruvārūr, <i>vi.</i> , . . . . .	73, 202n	turushkadāṇḍa, <i>tax</i> , 99, 105, 108, 112, 113, . . . . .	114, 116, 118
Tiruvattiyūr (Little Conjeeveram), <i>vi.</i> , . . . . .	145, 148	Tutrāhi falls, . . . . .	311
Tiruvāyambādi-pillai, <i>te.</i> , . . . . .	203	tuvarāṇḍa, <i>s. a. yuvarāja</i> , . . . . .	180n
Tiruveṅḡalanāthārya, <i>m.</i> , . . . . .	270	Tyāgarāja, <i>te.</i> , . . . . .	73
Tiruveṅkāḍu, <i>vi.</i> , . . . . .	263, 264	Tyāgasamudra, <i>sur. of Vikrama-Chōla</i> , . . . . .	228, 241
Tiruvīḍaimarudūr, <i>vi.</i> , . . . . .	263		
Toḍukkāḍu, <i>vi.</i> , . . . . .	7		
Tolūr, <i>vi.</i> , . . . . .	8		
Tondai-maṇḍalam, <i>co.</i> , . . . . .	153		
Tondamāmbā, <i>s. a. Tondāmbikā</i> , . . . . .	85, 95		
Tondāmbikā, <i>queen of Rājapareṇḍu I.</i> , . . . . .	85, 94		
Tondidēvi, <i>s. a. Tondāmbikā</i> , . . . . .	86		
Tōrkēdē, <i>vi.</i> , . . . . .	334, 338n		
Tottāḍimūṇḍi, <i>s. a. Tottaramūḍi</i> , . . . . .	320		
Tottaramūḍi, <i>vi.</i> , . . . . .	318, 320, 323		
Trailōkyamalla, <i>sur. of Sōmēśvara I.</i> , . . . . .	212, 214, 262		
Trailōkyamalla-Nolamba-Pallava-Permādi-Jayasiṁha, <i>s. a. Jayasiṁha III.</i> , . . . . .	214, 215		
Traylporusha, <i>te.</i> , . . . . .	59, 66		
Trētāyugādi, <i>tīthi</i> , . . . . .	98, 128n		
Tribhuvanaśakravartin, <i>biruda</i> , 70, 73, 146, . . . . .	219, 220, 263, 264, 265		
Tribhuvanadhīra, <i>cā.</i> , . . . . .	82, 83		
Tribhuvanāśokuśa, <i>legend on seal</i> , . . . . .	301		
Tribhuvanāśokuśa, <i>sur. of Guṇaga-Vijayāditya</i> , . . . . .	226, 239		

## U

Uchchā, . . . . .	75
Udappi, <i>s. a. Odappai</i> , . . . . .	9
Udayana, <i>k.</i> , . . . . .	257
Udayana, <i>mythical k.</i> , . . . . .	94, 239
Udayanābha, <i>m.</i> , . . . . .	173
Udayasiṁha, <i>k.</i> , . . . . .	312 and add., 313
Udayēndiram, <i>vi.</i> , 82n, 138, 180, 183, 223, . . . . .	223, 225n
Udaypur, <i>vi.</i> , . . . . .	29, 312n
Udragrāma-maṇḍala, <i>di.</i> , . . . . .	247, 253
udrāṅga, . . . . .	75
Udyāna, <i>co.</i> , . . . . .	133
Ughaṇṭerabōttara-pattalā, <i>di.</i> , . . . . .	106
Uhaḍa, <i>m.</i> , . . . . .	174
Uhlā, <i>m.</i> , . . . . .	112
Ujjain, <i>vi.</i> , . . . . .	24, 28n



	PAGE		PAGE
Ujjayanti, <i>s. a.</i> Ujjayini, . . . . .	28	Vaidombā, <i>family</i> , . . . . .	186, 193
Ujjayini, <i>s. a.</i> Ujjain, . . . . .	248	Vaidyadēva, <i>k.</i> , . . . . .	97n, 245n, 255
Ukhal, <i>vi.</i> , . . . . .	82, 182n	Vaidyanātha, <i>te.</i> , . . . . .	216, 218, 220
Uladapa, <i>vi.</i> , . . . . .	155, 156	Vaikom, <i>vi.</i> , . . . . .	204
ulga, <i>s. a.</i> ūlka, . . . . .	204n	Vaikunṭha, <i>s. a.</i> Viṣṇu, . . . . .	246n
Ulhaṇa, <i>m.</i> , . . . . .	99	Vaikunṭha-Perumāl, <i>te.</i> , . . . . .	183
Ūlṣe, <i>m.</i> , . . . . .	174	Vāillabhaṭṭa, <i>m.</i> , . . . . .	247a
Umā, <i>s. a.</i> Pārvatī, . . . . .	357	Vāillabhaṭṭasvāmin, <i>te.</i> , . . . . .	247n
Umādevī, <i>queen of</i> Jayasimha, . . . . .	146, 147	Vairamēgha, <i>sur. of</i> Dantidurga, . . . . .	336, 343
Umbari, <i>vi.</i> , . . . . .	112	Vaishṇava, . . . . .	5, 6, 32, 92, 118, 148
Ummippaṭṭu, <i>s. a.</i> Ummippēṇ, . . . . .	9	Vaiśya, <i>caste</i> , . . . . .	230, 300
Ummippēṇ, <i>vi.</i> , . . . . .	9	Vāja, <i>m.</i> , . . . . .	130
Ūgamāñjēri, <i>vi.</i> , . . . . .	1, 2, 3, 14n	Vajraśāhachohbhāṣaṭhi-pattalā, <i>dī.</i> , . . . . .	125
Uṇāvisa-pattalā, <i>dī.</i> , . . . . .	123	vājapēya, <i>sacrifice</i> , . . . . .	197
Uṇḍikāma, <i>ch.</i> , . . . . .	85, 95	Vajrahasta I., <i>Eastern Gaṅga k.</i> , 185, 186 and	
upadhāniya, . . . . .	205, 203, 209, 210, 333, 350	Table, 187, 192	
uparikara, . . . . .	75	Vajrahasta II., <i>do.</i> , . . . . .	186 and Table, 187, 188,
Upasargakēvaligala-kathe, <i>quoted</i> , . . . . .	26n		192, 193
Upēndra, <i>Paramāra k.</i> , . . . . .	227	Vajrahasta III., <i>do.</i> , . . . . .	184n, 185, 186, 187, 193, 253
Upputēru, <i>vi.</i> , . . . . .	96	Vajrahasta IV., <i>do.</i> , . . . . .	186 Table, 187
Ūrandri, <i>vi.</i> , . . . . .	6	Vajrahasta V., <i>do.</i> , . . . . .	186 Table, 187, 315
Urigōla, <i>s. a.</i> Oraṅgal (F), . . . . .	270	Vajrasana, <i>s. a.</i> Buddha, . . . . .	244, 251
Urputūr, <i>vi.</i> , . . . . .	270	Vājnāgaṇāka, <i>m.</i> , . . . . .	309
Uṣavadāta, <i>ch.</i> , . . . . .	196n	Vākāṭa, <i>s. a.</i> Vākāṭaka, . . . . .	194, 195, 197
Utkala, <i>Orissa</i> , . . . . .	207, 315, 317	Vākāṭaka, <i>family</i> , . . . . .	194n, 195
Uttama-Chālukya, <i>sur. of</i> Satyāśraya, . . . . .	229, 241	Valabhi, <i>vi.</i> , . . . . .	74, 197n, 338
Uttarādhyayanāsūtra, <i>quoted</i> , . . . . .	339n	valaṇḍijiyam or valaṇḍijiyam, <i>trade</i> , . . . . .	296n
Uttarāditya, <i>m.</i> , . . . . .	174	Valaṇḍijiyar, <i>a corporation of merchants</i> , 294,	
Uttarakōśalā, <i>s. a.</i> Ayōdhyā, . . . . .	100, 118		296n, 332n
Uvāṇagadāśō, <i>name of a work</i> , . . . . .	26n		
V			
Vāchobha, <i>m.</i> , . . . . .	174	Valarputam, <i>vi.</i> , . . . . .	7
Vāchobharāja, <i>m.</i> , . . . . .	174	Valatāñchēri, <i>vi.</i> , . . . . .	6
Vāchobhila, <i>m.</i> , . . . . .	174	Vālhaṇa, <i>m.</i> , . . . . .	174
Vāchobhū, <i>m.</i> , . . . . .	174	Vālṣe, <i>m.</i> , . . . . .	174
Vādajabbā, <i>f.</i> , . . . . .	205, 208	Vālkū, <i>m.</i> , . . . . .	174
Vadakāl, <i>vi.</i> , . . . . .	7	Valimadura, <i>ch.</i> , . . . . .	360
Vādām, <i>vi.</i> , . . . . .	187, 193	Valiyapalli church, . . . . .	174
Vādamaṅgalam, <i>vi.</i> , . . . . .	6, 7	Valkalēśvara, <i>te.</i> , . . . . .	290
Vadavāri, <i>vi.</i> , . . . . .	155, 156	Vallabha, <i>Kōṇa ch.</i> , . . . . .	85, 86, 95, 96
Vadavāri-vishaya, <i>dī.</i> , . . . . .	155	Vallabha, <i>sur. of</i> Rāṣṭrakūṭa kings, 278, 289,	
Vadaviha, <i>vi.</i> , . . . . .	120		326, 343, 349
Vadāvi, <i>vi.</i> , . . . . .	53	Vallabhadēva, <i>k.</i> , . . . . .	265
Vaddiga, <i>Rāṣṭrakūṭa k.</i> , . . . . .	351	Vallaobēndra, <i>k.</i> , . . . . .	226, 227, 240
Vādōṣara, <i>vi.</i> , . . . . .	126	Vallabhi ( <i>sic</i> ), <i>vi.</i> , . . . . .	23n
Vādōṭa Veṅkaṭāchārya, <i>author</i> , . . . . .	231n	Vallāla, <i>vi.</i> , . . . . .	222, 223, 225
Vadunavārag Varalan Tāpṭag, <i>m.</i> , . . . . .	179	Vallam, <i>vi.</i> , . . . . .	153, 360
		Vallapakommana, <i>vi.</i> , . . . . .	357
		Vallatāñchēri, <i>s. a.</i> Valatāñchēri, . . . . .	6
		Vallimalai, <i>vi.</i> , . . . . .	140
		Vallurama, <i>vi.</i> , . . . . .	193
		Valluva-nāḍu, <i>dī.</i> , . . . . .	295, 297



	PAGE		PAGE
Vajudalambēdu, <i>vi.</i> , . . . . .	9	Vāḍ, <i>m.</i> , . . . . .	174
Vajudhalammēdu, <i>s. a.</i> Vajudalambēdu, . . . . .	9	Vayalānallūr, <i>s. a.</i> Vāyilānallūr, . . . . .	8
Vāmadēva, <i>m.</i> , . . . . .	174	Vāyl, <i>m.</i> , . . . . .	174
Vāmana, <i>m.</i> , . . . . .	174	Vāyilānallūr, <i>vi.</i> , . . . . .	8
Vāmaṇḍāpāṭi, <i>vi.</i> , . . . . .	256	Vayka, <i>s. a.</i> Varkkalai, . . . . .	204
Vāśadhara, <i>m.</i> , . . . . .	125	Vēda, <i>m.</i> , . . . . .	174
Vāśadhārā, <i>ri.</i> , . . . . .	188	Vēḍu, <i>a hunter</i> , . . . . .	183
Vāśāvāri, <i>s. a.</i> Mūṅgilvari, . . . . .	222, 223, 225	Vēdas and śākhās :—	
Vānapalli, <i>vi.</i> , . . . . .	84n, 319, 320	Rich, . . . . .	210
Vanapati, <i>ch.</i> , . . . . .	315, 317, 318	Sāman, . . . . .	210
Vatga, <i>co.</i> , . . . . .	3n, 48, 262	Yajus, . . . . .	120, 122, 164, 270
Vaṇi-Diṇḍōri, <i>vi.</i> , . . . . .	337, 338	Kaṇva or Kāṇva, . . . . .	63, 199, 266, 320
Vaṇippāka, <i>s. a.</i> Vaṇippākkam, . . . . .	9	Vājasanēya, . . . . .	63, 102, 110, 143, 145, 199
Vāṇiyambādi, <i>vi.</i> , . . . . .	222n	Vājasanēyin, . . . . .	74
Vaṇippākkam, <i>vi.</i> , . . . . .	9	Vēdasārman, <i>m.</i> , . . . . .	174
Vappaḍam, <i>vi.</i> , . . . . .	187, 193	Vēdasārman, <i>s. a.</i> Vīlā, . . . . .	98n, 120, 126
Vappuga, <i>k.</i> , . . . . .	239	Vēdasāra, . . . . .	47, 52n
Vapyata, <i>k.</i> , . . . . .	245, 251	Vēdavi, <i>f.</i> , . . . . .	185, 193
varāha, <i>a pagoda</i> , . . . . .	58n	Vēdēvara-ghaṭṭa, . . . . .	114
Varāha, <i>m.</i> , . . . . .	174	Vēdū, <i>m.</i> , . . . . .	174
Varāhasimha, <i>ch.</i> , . . . . .	30	Vedura I., <i>Vēlanāṇḍu ch.</i> , . . . . .	35, 49
Varāha-vartani, <i>di.</i> , . . . . .	185n	Vedura II., <i>do.</i> , . . . . .	35, 36, 50
Vārāpaśi, <i>s. a.</i> Vārāpaśi, . . . . .	262	Vēgavati, <i>vi.</i> , . . . . .	146, 147
Vārāpaśi (Benares), <i>vi.</i> , 102, 103, 108, 109, 110, 111, 113, 114, 115, 116 118, 122 add., 123, 128, 130		Vēlanāṇḍu, <i>di.</i> , . . . . .	33, 35, 36, 37, 38, 39, 53, 84, 86
Vārāndara-Śāttaiyaṅār, <i>m.</i> , . . . . .	178	Vēlaṅgi, <i>vi.</i> , . . . . .	83, 84
Varāttūru, <i>vi.</i> , . . . . .	8	vēlapagilapa, . . . . .	319
Vardhamāna, <i>s. a.</i> Mahāvira, . . . . .	24, 27	Vēlappādi, <i>vi.</i> , . . . . .	81, 82
Vāridurga, <i>vi.</i> , . . . . .	155, 156	Vēlappākkam, <i>vi.</i> , . . . . .	269, 271
Varkkalai, <i>vi.</i> , . . . . .	203, 204	Vēlattūr, <i>vi.</i> , . . . . .	7
Varuṇa, <i>god</i> , . . . . .	299, 300n, 317	Vēleṅgu, <i>s. a.</i> Vēlaṅgi, . . . . .	83, 96
Vārūpi, <i>tiṭai</i> , . . . . .	279	Vēlāṭṭukōṭa, <i>vi.</i> , . . . . .	10
Vāśadhara, <i>m.</i> , . . . . .	174	Vēlāṭṭūr, <i>vi.</i> , . . . . .	7
Vasantarāja, <i>sur. of</i> Kumāragiri, . . . . .	327	Vellenallura-nāḍu, <i>di.</i> , . . . . .	8
Vasantarājīya Nāṭyaśāstra, . . . . .	327	Vēlnāḍuvāru, . . . . .	34n
Vasantarāja, <i>sur. of</i> Anavēma, . . . . .	319, 321	Vēlpūra, <i>vi.</i> , . . . . .	185, 193
vasantōtsava, <i>the spring festival</i> , . . . . .	319	Vēlpūrā-vishaya, <i>di.</i> , . . . . .	185, 193
vasati, <i>a Jaina temple</i> , . . . . .	140, 141	Vēludhalammēdu, <i>s. a.</i> Vajudalambēdu, . . . . .	9
Vāstavya, <i>caste</i> , . . . . .	99, 103, 156	Vēlūr (Vēlōre), <i>vi.</i> , . . . . .	81, 138, 223, 270, 271, 280
Vasū, <i>m.</i> , . . . . .	174	Vēlūrppādi, <i>s. a.</i> Vēlappādi, . . . . .	82, 83
Vāśudēva, <i>m.</i> , . . . . .	105, 174	Vēma, <i>Reḍḍi k.</i> , . . . . .	319, 320, 321
Vāśuki, <i>m.</i> , . . . . .	174	Vēma, <i>s. a.</i> Kāṭaya-Vēma, . . . . .	339, 339
Vasūpāla, <i>m.</i> , . . . . .	174	Vēmasāni, <i>f.</i> , . . . . .	331
Vajakāl, <i>s. a.</i> Vēḍakāl, . . . . .	7	Vēmu, <i>s. a.</i> Kāṭaya-Vēma, . . . . .	320
Vajamaṅgala, <i>s. a.</i> Vajamaṅgalam, . . . . .	6	Vēmu-guṇḍa, <i>tanē</i> , . . . . .	96
Vajapura, <i>vi.</i> , . . . . .	7	Vēnāḍu (Travancore), <i>co.</i> , . . . . .	146n, 295, 297
Vata, <i>m.</i> , . . . . .	30, 154, 174	Vēṅgai-nāḍu, <i>co.</i> , . . . . .	137
Vataarāja, <i>ch.</i> , . . . . .	97n, 130, 132n	Vēṅgalabhaṭṭa, <i>s. a.</i> Tiruveṅgalanāthārya, . . . . .	273
Vataarāja, <i>m.</i> , . . . . .	174	Vēṅgalāmbā, <i>queen of</i> Tirumala I, . . . . .	370
		Vēṅga-Tribhuvanamalla, <i>śiruda</i> , . . . . .	370



	PAGE		PAGE
Vēṅgi or Vēṅgi, co., . . . . .	36, 49, 50, 84, 94, 95, 212n, 227, 228, 230, 239, 240, 241, 262, 315, 317, 318	Vijayaśiṣa, m., . . . . .	174
Vēṅgi, vi., . . . . .	143n, 182n, 195, 197n	Vijaya-Skandavarman, <i>Pallava k.</i> , . . . . .	182n
Vēṅgi, vi., . . . . .	122 and add.	Vikram-vishaya, <i>di.</i> , . . . . .	155, 156
Vēṅkāḍu, vi., . . . . .	6, 7	Vikaya, m., . . . . .	174
Vēṅkaṭa I., <i>Vijayanagara k.</i> , . . . . .	270, 271	Vikhanas, <i>riṣhi</i> , . . . . .	225
Vēṅkaṭa II., <i>do.</i> , . . . . .	270	Vikrama-Chōḍa, <i>s. a.</i> Vikrama-Chōḍa, . . . . .	228, 241
Vēṅkaṭādri, <i>s. a.</i> Tirumalai hill, . . . . .	18, 270n	Vikrama-Chōḍa, <i>Chōḍa k.</i> , . . . . .	37, 73, 228, 263, 264, 266
Vēṅkaṭapati, <i>s. a.</i> Vēṅkaṭa I., . . . . .	271	Vikramāditya, <i>Eastern Chālukya ch.</i> , . . . . .	229, 241
Vēṅkaṭarāya, <i>Vijayanagara k.</i> , . . . . .	8	Vikramāditya I., <i>Eastern Chalukya k.</i> , . . . . .	240
Vēṅkaṭāśa, <i>te.</i> , . . . . .	270	Vikramāditya II., <i>do.</i> , . . . . .	240
Vēṅkaṭa, <i>s. a.</i> Vēṅkāḍu, . . . . .	6, 7	Vikramāditya II., <i>Western Chalukya k.</i> , . . . . .	182
Venna, <i>Kōṇa ch.</i> , . . . . .	85, 94	Vikramāditya VI., <i>do.</i> , . . . . .	38, 137, 215
Vēṅṇāyi-Nāṅgai, <i>f.</i> , . . . . .	331, 332	Vikramāśkaśāśācharita, . . . . .	212n
Vēṅṇikā, . . . . .	253	Vikrama-Rudra, <i>sur. of Rājendra-Chōḍa I.</i> , . . . . .	86, 95
Vēṅṇavāṇam, <i>vi.</i> , . . . . .	271n	Vikramēndravarmān I., <i>k.</i> , . . . . .	194, 197
Vidaiyūr, <i>vi.</i> , . . . . .	8	Vikramēndravarmān II., <i>k.</i> , . . . . .	194, 198
Vidāyūru, <i>s. a.</i> Vidāyūr, . . . . .	8	Vilāṅkāḍu, <i>gi.</i> , . . . . .	10
Vidhi-tithi, <i>Brahman's tithi</i> , . . . . .	204	Vilāpāka, <i>s. a.</i> Velāppākkam, . . . . .	270, 271
Vidyādhara, m., . . . . .	174	Vilāppākkam, <i>do.</i> , . . . . .	139
Vidyānagarī, <i>s. a.</i> Vijayanagara, . . . . .	2, 3	Vilāpura, <i>vi.</i> , . . . . .	246
Vidyānanda, m., . . . . .	174	Vilhā, m., . . . . .	98, 99, 102, 105, 109, 110, 111, 113, 115, 116, 118, 120, 122, 126
vidyāsthāna, <i>a college</i> , . . . . .	181	Vilhāka, <i>s. a.</i> Vilhā, . . . . .	98n
Vigrahapāla III., <i>k.</i> , . . . . .	243n, 246, 251n, 307n	Vilhāpa, m., . . . . .	174
Vigraharija, <i>k.</i> , . . . . .	312n	Vilhā, m., . . . . .	174
Vijāmbā, <i>queen of Indra III.</i> , . . . . .	280	Vimala, <i>mythical k.</i> , . . . . .	181
Vijayā, <i>queen of Vijayāditya II.</i> , . . . . .	228, 229, 241	Vimalāditya, <i>Chālukya ch.</i> , . . . . .	333, 335n, 337, 338, 348, 349
Vijaya-Buddhavarman, <i>Pallava prince</i> , . . . . .	182n	Vimalāditya, <i>Eastern Chālukya ch.</i> , . . . . .	229, 241
Vijayachandra, <i>Kanauj k.</i> , . . . . .	97, 98, 117, 120 and add.	Vimalāditya, <i>Eastern Chālukya k.</i> , . . . . .	34, 35, 36, 49, 240, 302
Vijayāditya, <i>Chalukya k.</i> , . . . . .	34, 94, 239	Vimalāditya, m., . . . . .	174
Vijayāditya II., <i>Bāṇa k.</i> , . . . . .	138	Vinayāditya, <i>Eastern Gāṅga k.</i> , . . . . .	186 and Table, 192
Vijayāditya II., <i>Eastern Chālukya ch.</i> , . . . . .	228, 229, 241	Vināyakapāla, <i>Kanauj k.</i> , . . . . .	195n, 209, 246n
Vijayāditya III., <i>do.</i> , . . . . .	228, 229, 230, 241	Vināyakapura, <i>s. a.</i> Kōṭa-Vināyakapura, . . . . .	267, 269
Vijayāditya III., <i>s. a.</i> Guṇaka-Vijayāditya III., . . . . .	226, 227	Vinayamahādōvi, <i>queen of Kāmārpaṇa II.</i> , . . . . .	186, 193
Vijayāditya IV., <i>Eastern Chalukya k.</i> , . . . . .	240	vinīyaktaka, . . . . .	263
Vijayāditya V., <i>s. a.</i> Bēta, . . . . .	227, 228, 229, 240	Vipṇamaṅgalam, <i>vi.</i> , . . . . .	222n
Vijayāditya VII., <i>Eastern Chalukya k.</i> , . . . . .	84, 315	Vipṇa-nāḍu, <i>di.</i> , . . . . .	360
Vijayāditya-Bhaṭṭāraka, <i>do.</i> , . . . . .	239	Vinukonda, <i>vi.</i> , . . . . .	195
Vijayakīrti, <i>Jaina preceptor</i> , . . . . .	338, 349	Vira, <i>te.</i> , . . . . .	271
Vijayālaya, <i>Chōḍa k.</i> , . . . . .	222	Vira, m., . . . . .	300
Vijayanagara, <i>vi.</i> , . . . . .	2, 4, 12, 13, 14, 180, 221, 266, 267, 268, 269, 270, 271	Vira-Champa, <i>ch.</i> , . . . . .	138, 223
Vijayanagarī, <i>s. a.</i> Vijayanagara, . . . . .	267, 268	Vira-Chōḍa, <i>Eastern Chālukya k.</i> , . . . . .	33n, 35, 36, 49, 50, 84, 226, 302
Vijaya-Nandivarman, <i>Vēṅgi k.</i> , . . . . .	143, 182n, 197n	Vira-Chōḍa-Vinnagara, <i>s. a.</i> Bhāvanārāyaṇa, . . . . .	33n
Vijayarājādēva, <i>k.</i> , . . . . .	193n	Vira-Chōḍa, <i>ch.</i> , . . . . .	82, 83, 138, 139, 140n, 223
Vijayadakti, <i>Chandella k.</i> , . . . . .	154		
Vijayasēna, <i>k.</i> , . . . . .	244, 252n, 525		



	PAGE		PAGE
Vira-Chôla, <i>sur. of Prithivipati II.</i>	222, 223, 225	Vishnuvardhana I., <i>Eastern Chalukya k.</i>	94
Vira-Chôla-Lâta-Pêraraiyag, <i>m.</i>	140	Vishnuvardhana II., <i>do.</i>	94, 239
Vira-Kêraja-chakravartin, <i>k.</i>	292, 293, 296	Vishnuvardhana III., <i>do.</i>	239
Vira-Kêrajavarman, <i>sur. of Jayasimha</i>	146n, 293	Vishnuvardhana IV., <i>do.</i>	239
virâma, 198n, 209, 212, 214, 243, 244, 255,		Vishnuvardhana III., <i>s. a. Mallapa III.</i>	229,
	260, 334, 350, 360		230, 242
Virapa, <i>m.</i>	3	Vishnuvardhana VIII., <i>s. a. Râjarâja I.</i>	302
Viranâchârya, <i>m.</i>	3	Vishnuvardhana-Mahârâja, <i>sur. of Mahâdêva-</i>	
Vira-Nârasiimha, <i>s. a. Vira-Nrîsimha</i>	3	chakravartin,	87
Viranârâyana, <i>sur. of Parântaka I.</i>	222, 225	Vishnuvardhana-Vijayâditya, <i>Western Châ-</i>	
Vira-Nrîsimha, <i>Vijayanagara k.</i>	3	lukya k.,	212, 213, 214
Vira-Pâdyâ, <i>k.</i>	146, 147, 216	vishva, <i>as equinox.</i>	66, 68, 199, 200
Vira-Pâdyâdêva, <i>sur. of Mârtaṇḍavarman</i>	146n	Viśvagunâdarsa, <i>quoted</i>	221
Virappa-Nâyaka, <i>ch.</i>	271	Viśvakarman, <i>god</i>	300
Vira-Râghava-chakravartin, <i>k.</i>	292, 293, 294, 296	Viśvâmitra, <i>m.</i>	125, 128
Vira-Râjendra-Chôla, <i>Velanâṇḍu ch.</i>	35, 36, 51	Viśvanâtha, <i>author</i>	267n
Virasimha, <i>Eastern Ganga k.</i>	186 Table	Viśvarûpa, <i>m.</i>	111, 174
Viraṭṭânôṣvara, <i>te.</i>	181n	Viṭaka, <i>m.</i>	253
Vira-Valaṇḍijiyag, <i>m.</i>	332	Vîṭhu, <i>m.</i>	174
Vira-Vallâja, <i>Hoyasa k.</i>	180	Viṭṭhalêśvara, <i>te.</i>	2
Vira-Veṅkaṭapati, <i>s. a. Veṅkaṭa I.</i>	271	Vivamayâtâ, <i>vi.</i>	115
Virûṣchipuram, <i>vi.</i>	177	Vivika, <i>m.</i>	123, 126
Virûpâkaha, <i>te.</i>	3, 13	Voḍâ, <i>ch. (P).</i>	256
Viśâkha, <i>Jaina saint</i>	24, 28	Vratarâja, <i>quoted</i>	267n
Viśâkhâchârya, <i>s. a. Guptigupta</i>	26	vrâta, the five,	339
Viśâlâ, <i>s. a. Ujjain</i>	24, 28	Vriddha-Gautami, <i>vi.</i>	330
Viśâlâpâṭaka, <i>vi.</i>	75	Vrîṣadâila, <i>s. a. Tirumalai hill</i>	270n
viśayapati,	253	Vyâghratâṭi-maṇḍala, <i>di.</i>	247, 253
Vishnu, <i>god</i> , 2, 5, 30, 33n, 37, 47, 50, 51,		Vyâsa, <i>m.</i>	98, 110
52, 53, 62n, 63n, 62, 93, 98, 118, 123, 145,		Vyâsa, <i>risâi</i>	5, 54, 97, 145, 302
148, 149, 151, 152, 153, 181, 204, 207, 222,		Vyâsa-Sikahâ, <i>quoted</i>	304n
224, 230, 238, 242, 247n, 256, 289, 317,			
	318, 319, 347n, 367, 368		
Vishnu, <i>m.</i>	113, 174		
Vishnubhaṭṭa, <i>m.</i>	205, 208		
Vishnubhaṭṭa-Sômayâjia, <i>m.</i>	94, 239		
Vishnudêva, <i>s. a. Vishnunanadin</i>	24, 28		
Vishnukundin, <i>family</i>	194, 195, 197		
Vishnunanadin, <i>Jaina saint</i>	24		
Vishnupara, <i>vi.</i>	118n		
Vishnuparâṇa, <i>quoted</i>	120n		
Vishnurama, <i>ch.</i>	309		
Vishnûarman, <i>m.</i>	174		
Vishnûarman, <i>s. a. Vîṭhâ</i>	98n, 126		
Vishnûsayanôṭava,	118n		
Vishnuvardhana, <i>Chalukya k.</i>	94, 239		
Vishnuvardhana, <i>Hoyasa k.</i>	82n		
Vishnuvardhana I., <i>Eastern Châlukya ch.</i>	229, 241		
Vishnuvardhana II., <i>do.</i>	229, 241		

## W

Wardhâ, <i>vi.</i>	279
Wakkalâri, <i>vi.</i>	333, 334

## Y

Yâdava, <i>family</i>	148, 151, 152, 279, 280
Yadu, <i>family</i>	84, 94, 146, 147, 148, 151, 152,
	245, 246, 252, 287
Yajñadhara, <i>m.</i>	174
Yajñavalkya, <i>m.</i>	98n, 126
Yakkantâṅgal, <i>vi.</i>	7
Yakshapâla, <i>k.</i>	244n, 255
Yakshi,	137, 138
yamalikambali, <i>tax</i>	99, 128



	PAGE		PAGE
Yamunā, <i>ri.</i> , . . . . .	238, 239, 245, 301	Vijaya, . . . . .	72, 260, 262
yānaka or yānikā, . . . . .	245, 253n	Virōdhikrit, . . . . .	215
Yāpaniya, <i>school</i> , . . . . .	338, 339, 349	Vyaya, . . . . .	70, 72, 335n
Yāpaniya-saṅgha, . . . . .	339	years of the reign, 66, 68, 69, 70, 71, 73, 81,	
Yāpuli-gachchha or Yāpuliya, . . . . .	339	82, 83, 86, 137, 139, 143, 145, 146, 148, 177,	
Yasōbhata, <i>m.</i> , . . . . .	30	178, 179, 180, 181, 182, 183, 194, 198, 216,	
Yasōdāva, <i>m.</i> , . . . . .	174	217, 218, 219, 220, 221, 222, 223, 224, 230,	
Yasōdhara, <i>m.</i> , . . . . .	174	247, 254, 256, 263, 264, 265, 266, 280, 297,	
Yasōmati, <i>f.</i> , . . . . .	30	303, 315n, 332, 335n, 360	
Yasōvarman, <i>Chālukya cā.</i> , . . . . .	337, 348	Yenamadala, <i>ci.</i> , . . . . .	34
Yasōvarman, <i>Chandella k.</i> , . . . . .	156n, 246n	Yerla, <i>ri.</i> , . . . . .	281
Yasōvighraha, <i>Kanauj k.</i> , . . . . .	100, 118	yōgas :—	
yathākālādhyāsin, . . . . .	245n	Śubha, . . . . .	279
Yavana, <i>a Muslimān</i> , . . . . .	245, 246, 252, 311	Vyatipāta, . . . . .	267
Yayāti, <i>sur. of Mahāśivagupta</i> , . . . . .	200n	Yōsyagma, <i>m.</i> , . . . . .	290
Yayātinagara, <i>ci.</i> , . . . . .	256	Yuddhamalla, <i>Eastern Chalukya k.</i> , . . . . .	240, 302n
years of the cycle :—		Yudhishtira, <i>mythical k.</i> , . . . . .	33, 8, 319
Āngirāsa, . . . . .	69	yūdhya, <i>sacrifice</i> , . . . . .	194, 197
Bhāva, . . . . .	351, 355	Yūsuf 'Ādil Shāh, <i>Bijāpur k.</i> , . . . . .	270n
Chitrabhāna, . . . . .	205, 208	yuvārāja, <i>an heir-apparent</i> , 97, 117, 118, 180,	
Durmukha, . . . . .	328, 330	245, 254, 302	
Durmukhio, . . . . .	87	Yuvārāja, <i>Chēdi k.</i> , . . . . .	279, 280
Jaya, . . . . .	72, 328, 330		
Kālayukta, . . . . .	278, 290		
Khara, . . . . .	320		
Krōdhin, . . . . .	213, 214		
Nala, . . . . .	4		
Parābhava, . . . . .	67		
Paridhāvin, . . . . .	68		
Piṅgala, . . . . .	219		
Plava, . . . . .	270		
Plavaṅga, . . . . .	68, 69		
Prajāpati, . . . . .	328, 329		
Randra, . . . . .	69, 221		
Sarvadhārin, . . . . .	180		
Sarvajit, . . . . .	216		
Śārvarin, . . . . .	87		
Śōbbhakrit, . . . . .	4n		
Śrīmukha, . . . . .	305		
Śrīmukhin, . . . . .	267, 269		

## Z

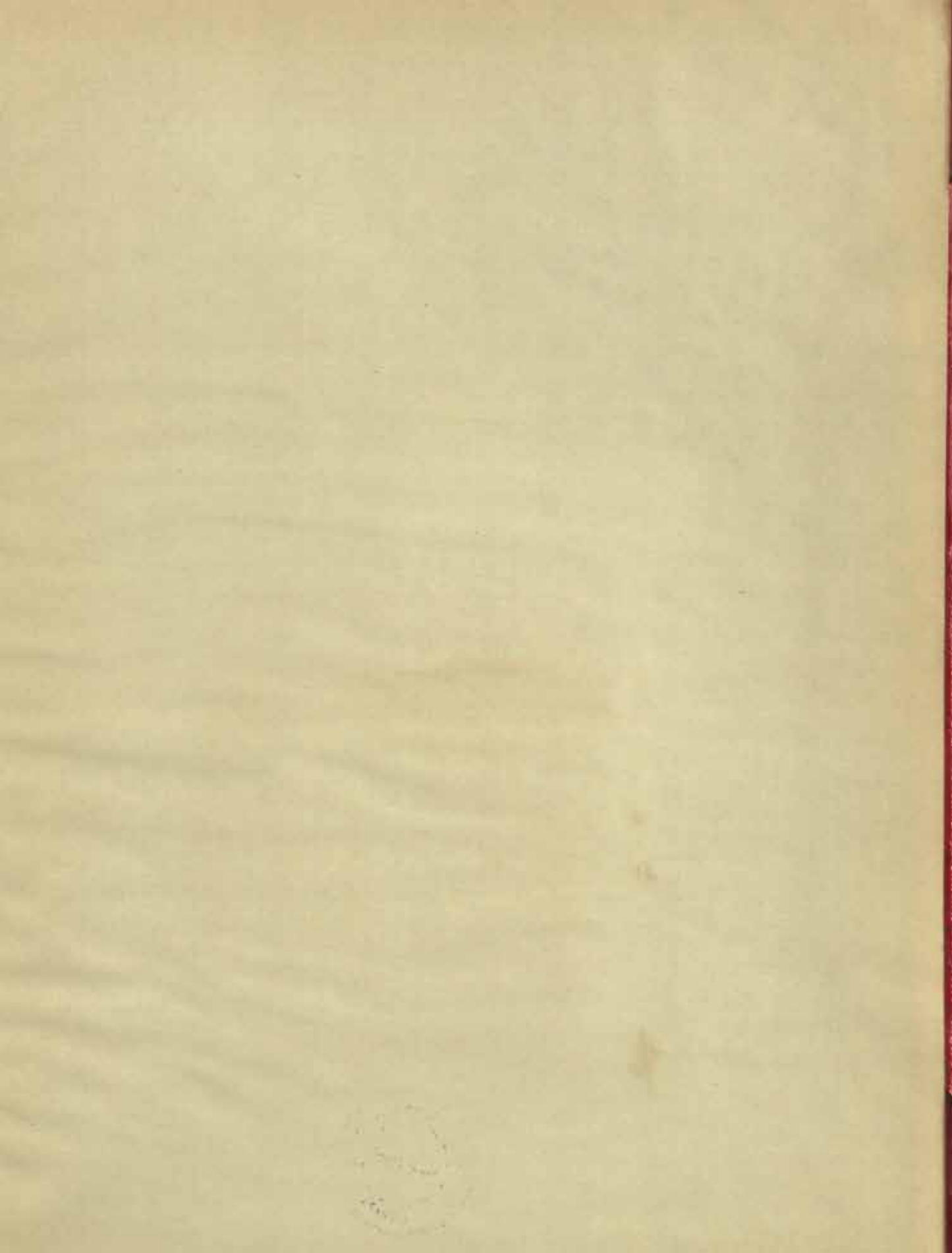
## Zodiac, signs of the :—

Dhanus, . . . . .	202, 217, 220
Kanyā, . . . . .	151, 220
Karkātaka, . . . . .	202, 265
Kumbha, . . . . .	217, 263
Makara, . . . . .	292, 296
Mīna, . . . . .	70, 71, 216, 217, 292, 296
Mithuna, . . . . .	72
Ṛishabha, . . . . .	70, 71, 72n, 263, 264
Simha, . . . . .	203, 264
Tulā, . . . . .	71
Vṛiśchika, . . . . .	218, 219, 220
Vṛiśha or Vṛiśhabha, . . . . .	185 and add., 193, 204

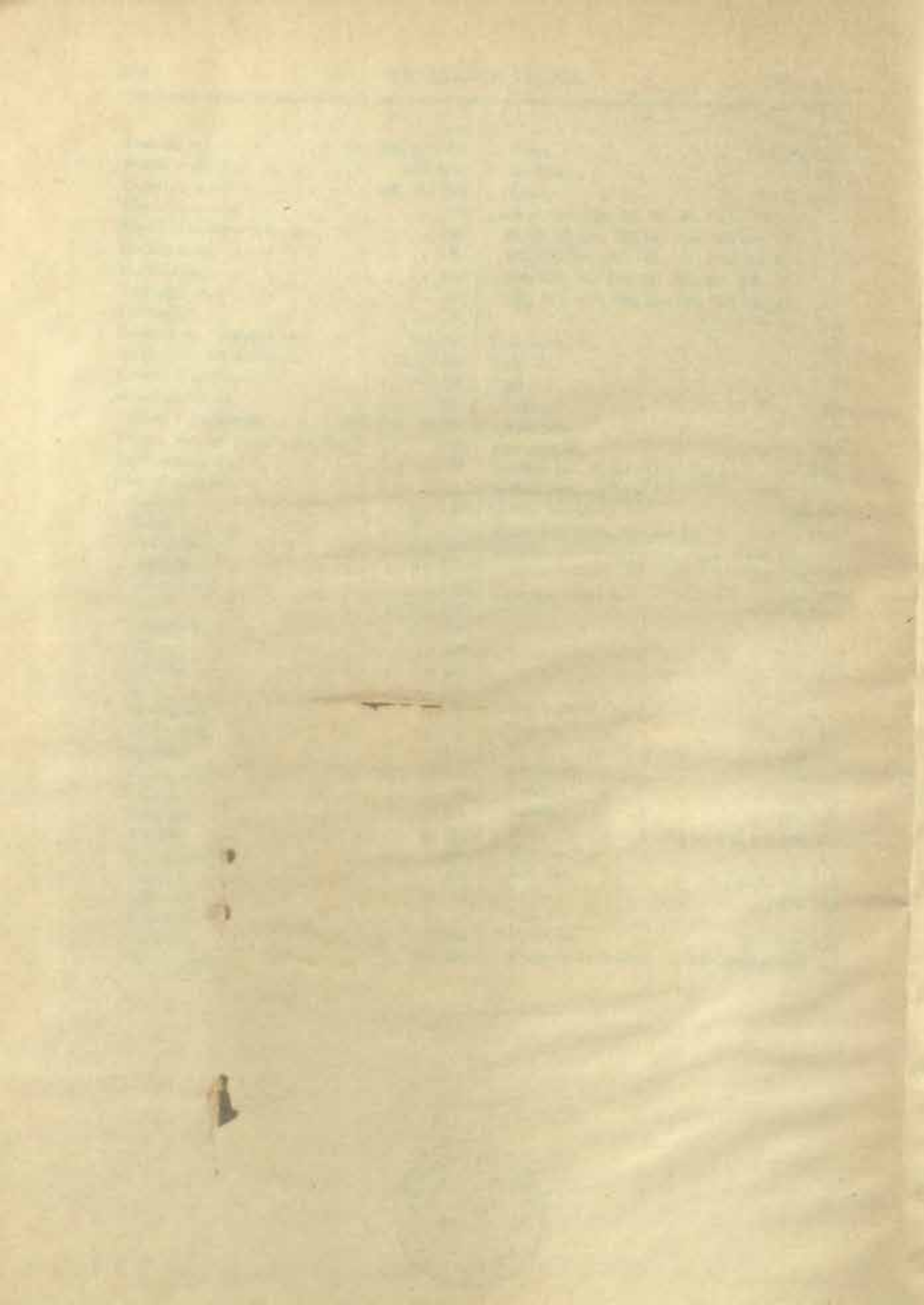
66179



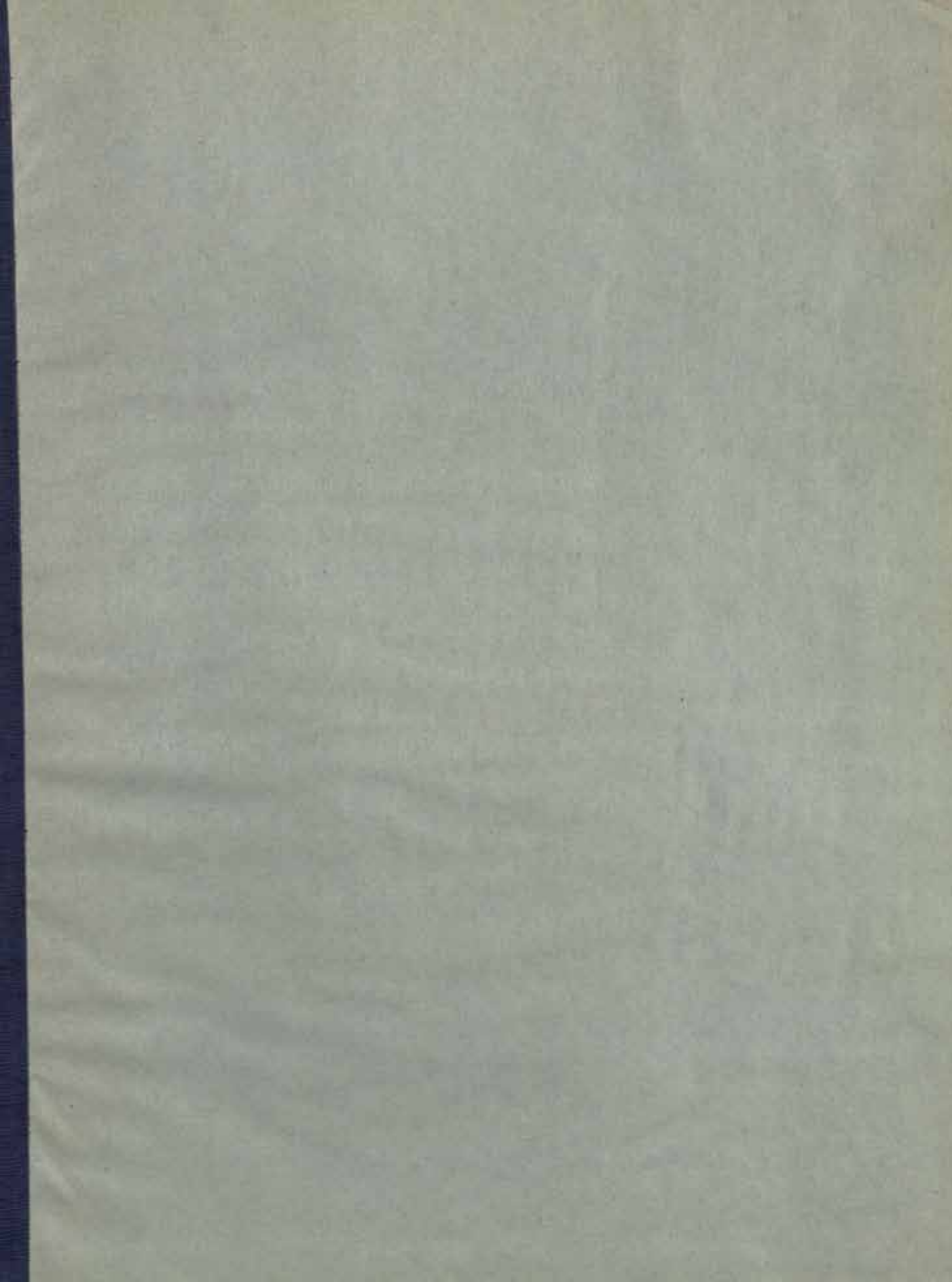


















Central Archaeological Library,  
NEW DELHI.

66179

Call No. R 417.05  
E.I.

India, Archaeological  
Author-Survey of India

Title Epigraphia Indica  
Vol. IV. 1896-97.

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI

Please help us to keep the book  
clean and moving.

---