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AND

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

EDITED BY

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ADDITIONS AND CORRECTIONS.

A.—VOLUME V.

Page 16, text lines 12, 13.—Professor Kelhorn has told me that, in line 41 of the Kauśāṃdis plates of A.D. 1009 (Ind. Ant. Vol. XVI. p. 23), he takes what I have presented as Karkara-rasa-rastambhasu, “the two pillars of war of Karkara,” as meaning “Karkara and Rāṇastambha,” and that he would interpret in a similar way the passage, specified above, in the Managōlī inscription of A.D. 1161. This latter passage, indeed, when considered apart from the bias created by my previous rendering of the other passage, makes the point quite certain. And, in the abstract of contents (p. 20, lines 5, 6 from the bottom), there should be read “annihilated king Kakkara and king Rāṇastambha, the sun and moon in the Rāṇatrākūṭa sky.”—It is due to Mr. Wathen, who brought to notice the Miraj plates of A.D. 1024 which include the verse given in the Kauśāṃdis record, to add that the translation put forward by him presents “Karkara and Rāṇastambha, rājśa both of the Rāṣṭra-kūṭa race;” see Jour. R. As. Soc., F. S., Vol. III. p. 269.—The idea naturally occurs, to take Rāṇastambha as a northern king and ally of Kakkara II., and to connect him with the Jaipur territory in Rājputāna, in which there is the fortress of ‘Ranthambhor,’ = Rāṇastambhabhupura,—the ‘Rintimbo or Rantamboor’ of Thornton’s Gazetteer of India, Vol. IV. (1854), p. 320.—J. F. F.

17, line 18,—for of the race of Vājīna, read of the Vājīvarṇa; and cancel note 2. As has been brought to my notice by Professor Kelhorn, the Vājīvarṇa is mentioned elsewhere, and the Jain Hulla or Hulla, a minister of the Hoysala prince Narasimha I., belonged to it; see, for instance, Insers. at Srav.-Bej. Introd. pp. 52, 54.—J. F. F.

71, line 13 from bottom,—for sumner-solstice, read winter-solstice.

77, line 8,—for “নামনাম,” read “নামনাম”.

96, " 12,—for summer solstice, read winter-solstice.

150, line 9.—Mr. Krishna Sastri corrects jāyagāna-pāṇu into jāgatāna-pāṇu, which would be the same as jāyagāna-pāṇu, ‘one who strikes the gong;’ compare jāgatāna or jāgatāna in Brown’s Telugu Dictionary, and jāgat or jāgat in Kittel’s Kannada Dictionary.

168, line 7,—for Bellary, read Anantapur.

201, paragraph 3.—The identification, which I put forward in my Dynasties of the Kanarae Districts, p. 378, of Bhaṇḍaṅgaravijaya with ‘Kowth,’ a small village six miles south-west-by-west from Shōlapur, on a stream (the ‘Adea Nulla’) which flows into the Sinā, which again flows into the Bhīmā, is wrong. I cannot recall the circumstances in which I made the mistake, or the book and map which I then consulted. But it is clear, now, that Bhaṇḍaṅgaravijaya is the modern ‘Bhūmārakowth’ of the Indian Atlas sheet No. 40 (1852), on the north bank of the Bhīmā itself, in lat. 17° 27′, long. 75° 44′, about twenty miles south-west from Shōlapur.—J. F. F.

B.—VOLUME VI.

Page 8, line 1,—for śūnhāvā, read śūnhāvā.

11, note 6,—for “ṇakṣchanna,” read “ṇakṣchanna.”

26, line 9 from bottom,—for Sāmkṣaṇa, read Sāmkṣaṇa.

27, line 9,—for Krishnasara I., read Krishnasara I.

55, note 7, line 6,—for Maṇḍalikatrināṭra, read Maṇḍalikatrināṭra.
ADDITIONS AND CORRECTIONS.

Page 57, note 9, line 3.—for Vol. V., read Vol. III.
   " 66, line 9,—for Nolambadhahraja, read Nolambadhiraja.
   " 67, note 4, line 3,—for Permanandaigal, read Permanandaigal.
   " 68, " 6, " 2,—for Permanadi, read Permanaadi.
   " 69, line 11,—for KSAventaHali, read KSAventaHali.
   " 70, " 8,—for Kisukan, read Kisukan.
   " 88, " 16,—for king, read kings.
   " 93, " 7,—for Malapasa, read Malapasa.

105, verse 1, and note 8.—Professor Kielhorn has now fully accounted for the description of Vишну here as Purandara-nandana, "son of Indra," see Göttingers Nachrichten, 1900, p. 350 ff., where he has shown that it may be traced back to the use of Akhandala-naha, in the Kirtārjuniya, i. 24, to denote primarily Arjuna, "the son of Indra," and secondarily Vишну, "the younger brother of Indra." As he has said in conclusion:—"If a poet like Bharavi could use Akhandala-naha as a name of the god Vишну, we cannot wonder that some petty poet should have employed its exact synonym Purandara-nandana, in just the same sense."—J. F. F.

110, note 7.—Mr. H. Krishna Sastry aptly identifies Symandary with Sīnāhādri, i.e. Sīnāhahālam in the Vizagapatam district; compare Mr. Venkayya's Annual Report for 1899-1900, p. 27.

111, line 7 f. from bottom.—Mr. H. Krishna Sastry states that Pārianandhi Bhasharavadhānī at Nellore possesses a complete copy of the Chhandikā, a commentary on Kṛishna-miṣṭa's Prabhāchandrdraya by Nādiṇīla-Gopa, the sister's son of Sālva-Timma. The colophon of the first act reads as follows:—Iti śrīmad-rājadhīhāra-rāja-paramaśuri-sri-Virapratapa-sri-Kṛishṇardha-mahārdha-sādhvadāya-dhurādha r a -sri-Sālva-Timma-rāya-sūndārāya-bhāgīnīya-Nādiṇīla-Gopa-saṅhī y a j a-prabhāchandrdraya-eśākhya śāya-śāhā drik-āhyādām prathamākā ṇ ||

113, line 3 from bottom,—for Mūtapalle, read Mūtapalle.

117, note 11.—Vrīṭhabhād-asman is synonymous with indra-nīla, 'a sapphire.'

123, " 6, line 4,—for Kriṣṇa, read Kriṣṇa.

131, verse 33, line 3 f.—Read: "If not, why (dost thou) whose emblem is the Garuda (assume) this (ensign of the hawk)?"

132, verse 42,—for "whose deep compassion with heroes was," read "whose heroism and compassion were."

135, line 20,—for sahachselhā, read sahachselhara.

157, text line 191,—for श्रवण, read त्रिनेषु.

169, the last line, and page 170, first line; and throughout subsequent references.—I have recently had occasion to look up Mr. H. H. Dhruva's article on the records of A.D. 915, in the Jour. German Or. Soc. Vol. XL. p. 322 ff. His introductory remarks show that these two records were obtained at Bagumrā. And they ought, therefore, to be referred to as "the Bagumrā plates of A.D. 915," and not by a title connecting them with Naushāri as their find-place. His remarks further show that the seal of each of these two records presents, not only the god Śiva as stated by Dr. R. G. Bhandarkar in Jour. Bo. Br. R. As. Soc. Vol. XVIII. p. 253, but also a swastika and a Gānpati and the legend śrīnār-Nītavārsha.—J. F. F.

169, note 14.—Cancel the words "while his own illustrious queen was prospering."

The correct translation of this passage is given in South-Ind. Insocr. Vol. II. p. 92.

185, line 7 from bottom,—for Bassappa read Bassappa.

189, " 1,—It might have been added here that Ratnāvalokā occurs as a biruda of the Mahādevaṇa Tarpāvāra outside the Mahākūta inscription of A.D. 934: see Ind. Ant.
No. 1.—AIHOLE INSCRIPTION OF PULIKESIN II.;
SAKA-SAMVAT 556.

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

This inscription is on the east side-wall of an old temple called Mēgūṭi, at Aiholo in the
Hungund tāluka of the Bijāpur (formerly Kalādgi) district.1 It was first edited, with a
photo-lithograph, by Dr. Fleet in Ind. Ant. Vol. V. p. 67 ff., and a revised version of the text
and translation, with an improved photo-lithograph, has been given by the same scholar, ibid.
inscription at the suggestion of, and from an estampe supplied to me by, Dr. Fleet himself,
who was anxious to publish the accompanying photo-lithograph which is the first true facsimile
of this record. In common fairness I am bound to state that Dr. Fleet’s edition, published
more than twenty years ago, was an excellent piece of work, which has been of great assistance
to me; and I would wish it to be understood that I consider any improvements in the
reading or interpretation of the text which I may be able to offer, to be mainly due to the rapid
advance of Indian epigraphy, brought about to no small extent by Dr. Fleet’s own exertions.

The inscription contains 19 lines of writing, of which nearly the whole of line 18 and the
short line 19 apparently are a later addition of little importance, which may be left out of
consideration in these introductory remarks. The writing covers a space of about 4' 9½"
wide by 2' ¾" high; it is well engraved, and generally in an excellent state of preservation.
The size of the letters is between ¾" and 1". The characters belong to the southern class of
alphabets; they are of the regular type of the characters of the Western Chalukya records of the
period to which the inscription belongs. Of initial vowels, the text contains the signs for
a, ã, ë and û; and of the signs of the ordinary Sanskrit consonants, all excepting ṇh; but cch, 
ṭh and the rare ḍh (in =ṛjhati, l. 7) occur only as subscript letters. The alphabet also includes
the signs of the jihedamātig (e.g. in Raviśārītī =kavaīd- at the end of line 17), the upādhamātig
(e.g. in yāh-prabhavāḥ-purusah-, l. 1), and the Dravidian j (e.g. in Mājau-, l. 11, and pujīna-,

1 See Rev. Lists of Antiquarian Remains Bombay Pres., p. 188.
2 It is strange that none of the published palaeographic Tables should give a single instance of the southern
form of ḍh from an inscription. The form of the subscript ḍh used in the present inscription is almost identical
with the one employed in the first Cambodlan inscription (in the word uṣṭā in line 7, Insor. Sanscritae de
Cambridge, p. 13, and Plate), the alphabet of which is otherwise essentially differs from that of the Western
Chalukya inscriptions.
l. 12); and of final m (e.g. in ratnamā, l. 1, and suhiram, l. 2), final t (e.g. in prakarshāt, l. 3), and final n (in svādbhavana, l. 11, and deviğu, l. 15). Besides we have the ordinary signs of punctuation, one or two vertical lines, but they are employed irregularly. — The language of the inscription is Sanskrit, and the text is all in verse, the metres employed in the 37 verses being: the ordinary Ślokā, in vv. 20, 22, 27, 31, 33, 34 and 36; Aupachchhandasika, in vv. 9 and 26; Āryā, in vv. 1-4 and 7; Āryāgīti, in v. 37; Upājīti, in v. 6 and v. 19 (Indravajrā); Ratbhiddhātā, in v. 8; Vaṁśāsthā, in v. 12; Drutavilambita, in v. 10; Praharashti, in v. 30; Vasanatilakā, in vv. 11, 14, 28 and 35; Mālini, in vv. 13, 15 and 23-25; Hariṣi, in v. 13; Mandākranṭā, in v. 17; Śādāvāvīkṛṣṭā, in vv. 5, 29 and 32; Mattēhavīkṛṣṭā, in v. 18; and Sragdharā, in v. 16. So far as I am able to judge, the author has properly observed the metrical rules, and his choice of the metres in some instances, as when he uses the metre Sragdharā in v. 16, appears most appropriate. — The orthography calls for few remarks. Visarga has everywhere been changed to the ṣīrāvānīya before k, and to the ṣpadhmanīya before p, and has been assimilated to a following sibilant. The final m of a word is at the end of a verse or half-verse always denoted by the special sign of the final m, except in trayaṅgah at the end of verse 25; and in the interior of a Ṛāda before a consonant it is either changed to anusudra or to the nasal of the class to which the following consonant belongs (before ch, ckh and j it is always changed to ū). At the end of the first and third Ṛādas of a verse the rules of anusūndh have occasionally not been observed, and they have once or twice been neglected in other places. The letter 妪 is employed instead of anusudra in Jayasiṅhā, l. 3; v instead of b in vibhaṭha, l. 11, and śvatiḥ, l. 14; and j instead of y in chitraṇyataḥ (for chitraṇyātaḥ), l. 2. Before r, k is always doubled (e.g. in parākrama-, l. 5); and before y, dh is similarly treated in ṛādā śūla, l. 15. The Dravīdian ṣ is used in the names Kālīśī, l. 18, Ḍūpa, l. 9, Kērāla, l. 15, Chōla, l. 14 and 15, Naṭa, l. 4, Māḷava, l. 11, and Kaṇḍa, l. 15; and also in the words onda, l. 13, aṭī, l. 8, devaṭī, l. 9, kāṭaṛī, l. 4 (but not in kaḷa, l. 16), pūlīna, l. 12, and viṣaṭī, l. 11. Clerical errors there are few, and they can be easily corrected.

The inscription is a poem by a certain Rāvikirti, who during the reign of the Chalukya Polekēśin Satyāsāraya (i.e. the Western Chalukya Pulikēsin II.), whom he describes as his patron, founded the temple of the Jain prophet Jinvendra on which the inscription was engraved, and who uses the occasion to furnish a eulogistic account (prakasti) of the history of the Chalukya family, and especially of the exploits of Pulikēsin II. As a translation of the poem will be given below, it is unnecessary to burden this introduction with an abstract of the contents, the more so because the historical facts related in this record have been fully discussed by Prof. Bhandarkar and Dr. Fleet;1 but I may draw attention to one or two statements of our author which are made in verses of which either my text or translation differs from those of the previous edition. From the restitution of the true reading, Bhaimarathiyāḥ, in verse 17, it appears that the two invaders Āppāyika and Gōvinda, of whom one was repulsed by Pulikēsin II., while the other was made an ally, had come to conquer the country north of the river Bhaimarath, usually called Bhimarath, and that no horses from the northern seas are spoken of in that verse. Again, from the wording of verse 22 it would appear now that the Iṭaṭas, Māḷava and Gūjaṇas were not conquered by force, but submitted to, or sought the protection of, Pulikēsin of their own accord. Of greater interest perhaps is my interpretation of verse 28. It will be seen that that verse speaks of a piece of water, apparently containing some islands, which was occupied by Pulikēsin’s army, and is called the Kaṇāḷa water, or the water (or lake) of Kaṇāḷa. The position of this piece of water is indicated by the sequence of events recorded in the poem. Pulikēsin according to verse 26 subdued the Kaliṅgas and Kōṣalas; he then according to verse 27 took the fortress of Pīśṭapura, the modern Pithāpuram.

1 See Prof. Bhandarkar’s Early History of the Deccan, 2nd ed., especially p. 51; and Dr. Fleet’s Dynasties of the Kanarese Districts, 2nd ed., especially p. 349 ff.
in the Gōdāvari district; after that, in verse 28, comes his occupation of ‘the water of Kunāla;’ this again is followed, in verse 29, by his defeat of the Pallava ruler near Kālīchṣura; and in verse 30 he crosses the river Kāvērī. Pulikēsin’s march of conquest therefore is from the north to the south, along the east coast of Southern India; and the localities mentioned follow each other in regular succession from the north to the south. This in my opinion shows that ‘the water of Kunāla’ can only be the well-known Kolleru Lake, which is south of Pīṭhāpuram, between the rivers Gōdāvari and Kṛishṇa. To that lake the description of ‘the water of Kunāla,’ given in the poem, would be applicable even at the present day; and we know from other inscriptions that the lake contained at least one fortified island which more than once has been the object of attack. In the Chellār plate1 of the reign of the Eastern Chalukya Kulottunga-Chōda II. of Śaka-Saṅvat 1056 (exactly five hundred years after the date of the present inscription) we are told that in the Vēṅgū- massaī there is a great lake in which, like Vīsṇu’s city Dvīrakē, is a town named Saṅgūpuri, unconquerable by enemies, and that at the time of the inscription that town was possessed or governed by Kātana-Nāyaka of Kolanu, a Telugu word meaning ‘lake,’ which according to other inscriptions2 must undoubtedly be connected with the Kolleru lake, and which in my opinion is identical with Kunāla.3

Regarding the date of the inscription as given in verses 33 and 34, I have nothing to add to what Dr. Fleet already has stated about it. It corresponds, for the expired year 3735 of the Kāliyuga, here described as the year 3735 since the Bhārata war, and—which is the same—for Śaka-Saṅvat 555 expired, to A.D. 634-35.

Important as this inscription is as an historical document, to myself it seems almost more interesting from a literary point of view. The statement in verse 37 that it raises its author to the level of Kālidāsa and Bhāravi, is surely an exaggeration, but in my opinion this poem indubitably places him in the very front rank of court-poets and writers of āsṭātis. Raviṇkṛiti is thoroughly conversant with the rules of the Alankaśa-vāstra, and like a true dākshinātya, he is unsurpassed in some of his utpādakhaṇḍas. He is familiar with the works of India’s greatest poets, and seems to have especially profited by the study of that most perfect poem of Kālidāsa’s, the Rāguvacchāda. That this ādhyā of Kālidāsa’s about A.D. 600 was well-known in widely distant parts of India, and even beyond the confines of India proper, there can be no doubt now. I have elsewhere4 had occasion to show that one of its verses (XII. 1) has been present to the mind of the author of the Bōdh-Gayā inscription of Mahānāman, dated in A.D. 588. I have also drawn attention to the fact5 that another verse of the same poem (VI. 23) has been imitated in one of the Nāgarjunī Hill cave inscriptions of the Makhāra Anantavarman, which for paleographic reasons cannot be placed later than the first half of the sixth century. Besides, so far as I can judge, part at least of the text of the Rāguvacchāda was

1 See Ind. Ant. Vol. XIV. p. 27.
3 We may compare (see Hemaścandra’s Praṇitī Grammar, II. 116 ff.) dīśā = ṛddha, Ačalapura = Ačalapura, karṣṇa = karṣēṇa, etc.—Kundia very probably is the Kundia of the grammarians, which according to Ujjvaladatta is the name of a locality, and according to Hemaścandra (Uḍavaṁsa 476) the name of a town.—Moreover, notwithstanding the difference of spelling, I have no doubt whatever that the Kundia of our inscription is identical with the Kāurāṣṭaka in line 19 of the Allahabad pillar inscription of Saumadurg Gupta (Gupta Insct. p. 7), which in that inscription is enumerated immediately before Pīṭhāpuraka, just as in the present inscription the jalaḥ Kundīsam is mentioned immediately after Pīṭhāpuraka. (An antiquated statement, lately repeated in the Bombay Gazetteer, Vol. I. Part I. p. 68, induces me to add that by the inspection of an excellent etamplate I have convinced myself that Kāurāṣṭaka, as published by Dr. Fleet, is the true reading in Saumadurg Gupta’s inscription).
familiar to the composer of the first Cambodian inscription,\(^1\) which according to the most competent authorities belongs to the commencement of the seventh century. And turning to Chalukyan inscriptions, it is sufficient to say that the half-verse yathāvīdhi-hutāgānāṁ yathākām-dvīpaṁ-bhūtaṁ of Ragh. 1, 6, is actually copied by the writer of the Mahākūta pillar inscription of Maṅgalēśa,\(^2\) which may be specifically dated in A.D. 602, and was certainly composed before A.D. 610. As regards the present inscription, I have brought together in the notes to my translation a number of parallel passages both from the Raghuvīṣṇu and the Kirttīrjarṣuṇya, which can leave no doubt as to Rakkhiteśa’s indebtedness to the authors of those two kśayas. Here I would only add that for the principal part of his poem, the description of the exploits of his patron in verses 17-32, Rakkhiteśa clearly has taken as his model the Raghuvīṣṇuya in Ragh., IV., and that very probably he would himself have styled this part (if not the whole) of his prakāti the Digvijaya of Polekōśin Satyāśraya.

**TEXT.**\(^3\)

1 Jayati\(^4\) bhagavān(ā)-Jinēndrō [vṛt̮a]-ja[rā]-ma[ṇa]-ja[nta] nanō yasya [\(\text{[1]}\)] ṇākām-[sa]-[mā]-[kha]-[na]-[jagad]-[antarpam]-śeva [\(\text{[1]}\)] Tad-anu [chira]-[mā]-[apar]-[me]-yāsa-[Chalukya]-kula-[vīpula]-[jalanidhir]-jayatī [\(\text{[1]}\)] prāthivt[-mauli]-lāknānāṁ yāḥ-prabhavaḥ-purusaḥ-ratnānam [\(\text{[2]}\)] Śūrē vidvasi cha vibhajan-dānam-mānaṁ-cha yugapad-ekatraya [\(\text{[1]}\)]

2 avihita-āthāsā[mā][kh][y}[d] [ja]yati cha Satyāśraya-suchicarī [\(\text{[3]}\)]

Prāthivt-vallabha-sabādō yēṣhāṁ-anvartiṣṭhān-chirahā-jātaḥ [\(\text{[1]}\)] tad-vainīcēhu jāgīṣahānu tēṣu bahuvhī-ṣapātītēṣu [\(\text{[4]}\)] Nānā-hēti-śat-ābhīhātā-pattah-bhrānta-kāmsg-avati-vipṛte[\(\text{[6]}\)] nritya-adhīma-kavandha-khādga-[kirana-jyāla-sahana\[\(\text{[6]}\)] raṇā [\(\text{[1]}\)]


4 Śrī-vallabha-py-ṇayāśīd-Vāṭātipuri-vadhu-varatām [\(\text{[7]}\)] Yat-trīvargga-padavīm-alām khañtanā nānumantam-adhūn-āpi rājakaṁ [\(\text{[1]}\)] bhūs-cha yēnā hayamēṣa-[yājina]-prāpit-āvahēṣṭha-majjanām bahubah [\(\text{[8]}\)]

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\(^1\) *I. S. & P. S. C. du Cambodge*, p. 13. When writing the second half of verse 6 (dvīpaṁ asahāyō yasayaḥ pratād api) the author of the inscription had in his mind, and the wording of his verse was influenced by, Ragh. IV. 49 (Duṣṭamāṇyaśāt tēṣū dañkhatānyāḥ ravaḥ api, tasyāt eva Raghāyā Pāṇḍyaḥ pratād api vīkhyāhār). In the translation the use of the particles api after ravaḥ in my opinion is awkward, if not improper; in Kālidāsa’s verse it is more appropriate. The idea expressed in verse 7 (Yasaya saṅgaraṇaḥ dhātan ajñātākāshaḥ prāgāntaḥ api, vipustasamādhīkāsāḥ chānuṣṭhānaśaṁ upapattam) was suggested by Ragh. IV. 54 (Bhāyāntarīkṣṭvābhāvādānaḥ tēṇa Etorāyābhāṣām, alakṣaḥ cha chānāḥ caḥ chānuṣṭhānābhāvāhā).

\(^2\) See *Ind. Ant. Vol. XIX.* p. 16, line 1 of the text. The same inscription contains other fragments of verses (1, 2, rddhaḥ Varānḍipamah; 1. 10, Mahānāra eca durdāhākarāḥ Rāma eva pārśvarātī Śābritaśātma eca; 1. 11, samudra eca gāmākhyānaḥ prāthivt-samāh), the source of which I have not discovered yet. The Nirākāra plates of Maṅgalēśa (*Ind. Ant. Vol. VII.* p. 161) also contain a half-verse (1. 11, Bahubah un Vaiśnava- pratī suppressing-kṛ̥tām pramāṇam-varaṇ-ānudvādītiḥ), which I have not yet identified.

\(^3\) From an impression supplied by Dr. Fleet.

\(^4\) From verses 1-4: Ārya.

\(^5\) *Read nikhīmā vītātā.*

\(^6\) *Read: Sārīṣāvākṛṣṭōtāsā.*

\(^7\) Originally khaḍga was engraved, but the d of khaδ seems to have been struck out again.

\(^8\) *Read Jayasidha.*

\(^9\) *Mētra: Utpiyatī.*

\(^10\) *Read Rāmapāla.*

\(^11\) *Read lōkaṣā.*

\(^12\) *Mētra: Ārya.*

\(^13\) This yāḥ (or yaḥ?) was originally omitted, and is engraved above the line.

\(^14\) *Mētra: Bhāṭhōddhitātā.*

\(^15\) Possibly the akāśa na has been altered to soma in the original, and prāpit-āvahēṣṭha-majjanaṁ (le prāpitā vara?) would be a better reading.

\(^16\) *Mētra: Aukacchhandasāśā.*
Kadamba-kāḷaḥāṭīḥaṁ 5 tamayaḥ tasaya bahūṁ (va) Kirttivarmma 10 para-dāravīrti-chittavrīttē-śaṁ dhīrya yasya ripu-śrī-
5 yā-ānukręṣṭā || 9 [**] Raṣa-parākṛma-labha-jayaśriyā 5 sapadi yōna virugna (gna) maścēṣṭaṁ 9 nipati-gaṅghagajena mah-ajasaṁ prithu-Kadamba-kadamba-kadambakaṁ 7 [|| 10 **] Ṭasmin-śrūṣṭa-vibhūti gat-ābhilāsē rāj-ābhavaḥ tad-anuñāṭā-kila Maṅgaḷeśaḥ 13 [**] yaḥ-pūrvva-paśchima-samudra-taṭ- 
6 yudaya mātāṅga-tamasra-saṅchayam 9 svāptavān-yō raṇarāga-mandirē Kāṭachohuri-śiśi-lalana-parīrgham || 10 [**] 8 Punar-śaṁ cha jīghrikiḥśē- 
7 lacṁhayā kil-ābhih- lāshithē 12 Polēkēśi-nāmi 9 saṁyam-ātemani bhavantam-ataḥ-pīṭrīyam 13 jāṭīv- āpaṛuddha-charita-yaovasaya-buddhaṁ || 14 [**] Sa 14 yaḥ-upachita-[ma]ntr-ōtsaṁa- 
7 śakti-prayogasya-kṣhapita-balā-vidēśho Maṅgaḷeśas 16 samantāt 18 sva-tanayā 
7 gata-vājrayā saṁkṛraṁ-yatnōna saṁsadhaṁ niyām-ataṁ cha rājyaṁ-śrītvaḥ-eh- 
7 ojjhata sma || 15 [**] 18 Tava-taḥ-chhaṁ-taṁtra-bhagē jagad-akhilam-aratya- 
8 yasyā-āsaha-pratāpa-dyutī-tatabhīr-iv-ākṛṟantam-āśeṭ-prasbhaṭām 9 ṛtyaṭd-vidyut- 
8 atakaṁḥ-prajavini maruti kṣaṇa-pa[r]jyanta-bhāgair-gaṛjādabhīr- 
8 vvāriṣṭai(hai)r[=]a[l]i-kula-malinām vyōma yātāṁ kudā vā || 16 [**] Lab[dhv]a17 
9 kālam bhuvam-upagatē jētum-Āppāyik-ākhya Gōvindē cha divardi- 
9 nkarair-uttarāṁ Bhaṃmaratýaḥ 18[**] yasyā-ānıkair-yudhi bhaya-rasa-jāṭatvaṁ- 
9 ekāḥ-prayatāṁ-atri-vāṃpataṁ-phalam-ubakritasāyā-ā 
9 parac-āpi sadyāḥ (i) || 17 [**] 18 Varadā-tunga-tāntaṅga-rāṅga-vilasad-dhamsāvatt-
9 mēkhalsa Vanaśvāsim svamśidnati-surapura-prasparabbh[ī]nām sampada 19[**] 
9 mahāta yasya bal-ārkapavēna paritaṁ-saṁcāhādīt-ōṛvītalāṁ 19 sthala- 
9 durggaṁ-jala-durrūgam-īva 20 gataṁ tat-tatkaśatā paśyatām || 18 [**] 21 Gaṅg-

1 Read "chatra"; the sign of eṣvara may have been struck out already in the original.
2 Originally "nīpitckichāṭī" was engraved; afterwards the i of iti and the ī of īśi appear to have been struck out, the akṣaraḥ sūriḥ of the name appear to me undoubtedly to be ī. Compare the ī of kālī in l. 13, and the ī of malaviṁ in l. 8, and of liṅga and Kaliṅga in l. 19.
3 Metro: Dvarticambita.
4 Metro: Vasantatilaka.
5 The signs for i and ī being very similar, it is somewhat difficult to say whether the reading here and in line 7 is Maṅgaḷaṁ or Maṅgālaṁ; in neither place is it Maṅgālaṁ. I read the same Maṅgaḷaṁ, because I do not think that the engraver twice had made the same mistake, and because in line 7 the third akṣara of the name appears to me undoubtedly to be ī. Compare the ī of kālī in l. 16, and the ī of malaviṁ in l. 8, and of liṅga and Kaliṅga in l. 19.
6 Metro: Vatsāśātha.
7 Metro: Mālinī.
8 Read -ēlaṁ.
9 Metro: Vatsāśātha.
10 Metro: Mālinī.
11 Metro: Vasantatilaka.
12 The sign of the first consonant (p) of this name, in my opinion, at the top has the vowel o, and below it, w, but the latter seems to have been struck out. In the following syllable, originally the full sign of śa seems to have been engraved; whether the vowel-sign at the top is meant for a or e, is difficult to say.
13 Read -pīṭrīyaḥ.
14 Instead of the akṣara ś originally īō seems to have been engraved.
15 Metro: Mālinī.
16 Metro: Sraghāra.
17 Metro: Mandārakṣaṁ.
18 Metro: Matē规章制度liaṁ.
19 This sign of punctuation is superfluous.
20 In the original, between durgga and tāṁsra, the akṣaras tāṁsra were engraved, and then struck out again.
21 Metro: Indravajrā.
\[1\] Aparna-jaladhṛṛhaśa-sūkṣamśca Viṣṇuvānir-nāyān sadat avamśrīnām [\[1\]] jala-paṭal-ān-kāñci(kī)rupanavātōpamā-
\[2\] mēchaśaka-njalinidhin-iva vyōma vyōmānasa

11. mō-śhavavāmbuḥḥīṃ (dhiḥ) [\[21\]] 4Pratāp-ōpanatā yasa Lāṭa-
\[3\] Mālava-Gūrjjarāḥ [\[1\]] daṇḍ-ōpanata-sāmanta-charyā-āchāryā vyāyā ābhaṃav | \[[22\]| [23]
\[4\] Aparmita-vihūti-sphīta-sāmanta-sānān mākṣa-māṇi-mayākhi-
\[5\] ākṛktā-pādārvīvīndāḥ [\[1\]] yuddhi patita-gaja (jı̂)antrānīka-vi(ḥ) bhatasa-bhūtā bhaya-vigilāta-harśhō yēna chākārī Harṣhāḥ | \[[23\]| [25]

12. satō yasa Rēvō(ṃ-)vividha-pulīna-śobhāvānanya-Vindhyā-ōpakanṭh[haḥ] [\[1\]]
\[6\] adhikamara-arkat-śvēna tējō-mahimā śikhiḥ śiriḥ-ibha-va-virajā (r̥j̥ō)
\[7\] var(aḥ)manā sparṭhāvāna | \[[24\]| [25]
\[8\] Vidhivadu upachaiḥśāh-saktībhīhī-śākkrakalo-pa tiṣṭhīṃ śa guṇa-maṅghaḥ-saiva cha māhākūri-ādyaḥ [\[1\]] agamad-adhipatiśva
\[9\] yō Mahārāśṭrakāṇām navanavati-sahasra-grāma-bhājaṃ trāyānām | \[[25\]] [25]

13. sva-guṇa-vīrāvarta-trīvāra-viḥārya-āṃśhabhagāḥ [\[1\]] yēna-śvēna
\[10\] upajāta-bhitālinga yād-anikēna sa-Kō[sa]la-Kalūgaḥ [\[11\]] [26]
\[11\] Piṭhānaṃ 8
Pīśṭapuraṃ yēna jātaṃ durgamav-durgamaṃ-chitraṃ yasa kalē-
\[12\] vrittam [12] jātaṃ durgamav-durgamaṃ | \[[27\]| [28]
\[13\] Sannadhā-vāraṇa-gaṭhā-
\[14\] sthagī-śantarājam [\[1\]] nān-ayudha-kahata-nar-kahata-jāṅgarāgam [\[1\]] śesi-jalam
\[15\] yēna-avamārdham-śamabha-garbham Kaunājamān-

14. mharan-śiva[ḥ] jita [\[1\]] sāndhyārāgām | \[[28\]| [29]
\[16\] Uḍḍhūt-āmala-chāva-maḥa-havajan-
\[17\] šatā-chēcchā[ṃ]tr-āndhakārāṃ=rsa-sūrya-āṭesa-ṛa-ṛddhat[\[12\]] ari-
\[18\] mathanair-śrīman-āśa-bhiṣh-shaṅkvidhāiḥ [\[1\]] ākṛktā-āṃśabhaṃmatam-
\[19\] balumjayaśaścchanna-Kāśchīpiurāh(ra)prakārantari tarpāpatamakarod yah Pāllavaṇām-pratim [\[29\]] Kāvērī [\[2\]] dhīna-saparī-nilōla-mērā Chowānām sapadi
\[20\] jayōdātisya yasa [\[1\]] prācchāyōtānām-gaṇa-gaṇa-śe

15. tu-ruddha-śṛṇā samaparśaṃ parharata sma ratna-rāśēḥ | \[[30\]| [30]
\[21\] cha-jāla-
\[22\] Kūraṇ-Paṇḍyānām [\[19\]] yō-bhūt-tatra mahārdhāyāḥ | \[[31\]] [31]
\[23\] Uṣṭha-prahuṃ-ṣṛṇa-ṣṛṇa-saḥte yasmin-samastā diśō jītvā bhūmi-patīni-vīriṣyā mahiṇān-ārddhāyā hēlā-dvijān [\[1\]] Vātāpi-
\[24\] nagarī prāśyāyā nagarī-ekāṃ-ivōvī (rvī) m-imām [\[25\]] chaṣchana-śrīraṃdh(ṛh)di-
\[25\] nilā-nilā-prikāhām

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2. Read 'sūrīnāḥ.
14. This, in my opinion, is the intended (and undoubtedly correct) reading. Originally 'ṣekō was engraved, but the two lines forming the ē appear to have been struck out again.
15. Metre: Aṣṇachotandasaka. The akṣhara rea at the end of the line should be struck out, and may have been struck out already in the original.
17. Read 'vygamaṃ'.
18. Read 'vygamaṃ'.
19. Read 'sīldānām.'
20. Read 'sīldānām.'
(V. 14.) When his elder brother's son, named Polekôsin, of a dignity like Nahuaha's, was coveted by Fortune, and finding his uncle to be jealous of him thereat, had formed the resolution to wander abroad as an exile,

(V. 15.) That Maŋagalâs, whose great strength became on all sides reduced by the application of the powers of good counsel and energy gathered by Him, abandoned, together with the effort to secure the kingdom for his own son, both that no mean kingdom of his and his life. Then, on the subversion of that rule encompassed by the darkness of enemies, the whole world grew light again, invaded as it were by the lustrous rays of His irresistible splendour. Or when was it that the sky ceased to be black like a swarm of bees with thundering clouds, in which flashes of lightning were dancing like banners, and the edges of which were crushed in the rushing wind

(V. 17.) Having found the opportunity, he who was named Appâyika, and Gôvinda approached with their troops of elephants to conquer the country north of the Bhaimârathî, the one in battle through His armies came to know the taste of fear, while the other at once received the reward of the services rendered by him. When He was besieging Vanavâsi, which for a girdle has the rows of hahus birds that sport on the high waves of the Varudâ as their play-place, and which by its wealth

1 A comparison with Râgh. V. 38 suggests the interpretation that it was desired to confer on Polekôsin the dignity of Twardja, or heir apparent.

2 The verb apa-rudhâ means 'to debar, to shut out from, to banish, to exile,' it is often joined with râkṣârâd, râkṣârâd-paṇu, the meaning of which is equivalent to râkṣâra-brâhu, râkṣâra-brâhu-paṇu; and aparrudhâ-va charita is used of a person who as an exile wanders about in foreign countries. Already in the Atharveda, III. 3, 5, we find the phrase aprudhâ-va charita, in a byun by which the restoration of an exiled king is accomplished; see Gomidas's Atharveda, p. 76. And in the Atharvaveda, Bhâgavat, VIII. 10. I take this quotation from the St. Petersburg Dictionary—the manner in which a prince who has lost his kingdom may regain it, is described thus: Yad devatam upâdâvât râkṣa râd aprudhâ-va charita, tathâ bà kuru yathâdham idam râkṣa-puṇar aprudhâ-khâdity, tathâ tânam dânam aprudhâ-puṇar aprudhâ-khâdity; 'if ever there should seek shelter with him (i.e. with the anointed Kshatriya) one who is being shut out from his kingdom, saying 'Act for me in such a manner that I may regain this kingdom,' he (i.e. the anointed Kshatriya) should let him depart in this (north-easter) direction; so verily he recovers his kingdom.' From all this it is clear that what our poet wishes us to understand, is, that Polekôsin, either banished by Maṅgalâs or having left the country from fear of him, went to neighbouring princes and asked their assistance in the recovery of his rights. The expression aprudhâ-va charita is used by the poet with special reference to the phrase aprudhâ-va charita, as explained above—'Yasyâh-buddhi is used by Câlkkâra in the Kumbârasâmâ, IV. 45. 3 That is Polekôsin, whose exploits are enlaigned in verses 15-20. In the original the sentences in these verses are all relative clauses, the relative pronouns of which are correlated with the teṣām at the commencement of verse 35.

4 In my translation I have retained the pronoun, when it refers to Polekôsin, with an initial capital letter.

5 For the use of the word gata compare e.g. Śtita-gataḥ pitam, 'his love for Śitā,' in Râgh. XV. 86; see also above, verse II, viśkutī-gat-vâhilakâ.

6 The first of the word states that, as the rising sun dissipates the darkness of night, so Polekôsin dispersed the enemies who on the destruction of Maṅgalâs's rule (literally, of the umbrella which is the sign of sovereignty) on all sides beset the realm. And the second half expresses on the reader the fact that only then, on Polekôsin's rise to power, and at no other time, the troubles attending Maṅgalâs's destruction were put an end to. Though the poet, employing the rhetorical figure of aprastuaprasamat, in the second half of the verse actually speaks of a phenomenon of nature, the clearance of the sky of storm-clouds by the agency of the sun, the context and his choice of the words (patâka, paryanta-śikha, the verb gaur for which see e.g. Râgh. IX. 9, and aśi-kula which recalls ari-kula) at once suggest to the reader what is intended to be conveyed. The question ending with kandal undoubtedly requires an answer in the negative (na kandal). The word ideat with which the verse commences I take in the sense of tasmia-awar or tatkâla ās; compare e.g. Kumbârasâmâ, VII. 30 and 63. With the second half of the verse compare Varāhâmihira's description of the clouds at the time of an earthquake, Brīhatastamāhī, XXXIII. 17.

7 Compare Râgh. III. 36, suṣaparâsarasaṇḍah yagou. The city of Vanavâsi, being represented as a woman, has for her tinkling girdle the rows of singing hahus birds that play in the Varudâ river which flows close to the town. Compare Râgh. IX. 37; also ibid. XIX. 40, sasradham cha Sarasvati viriyatkhāt ērdhi-bimbam-śana hahas-mākhalon; and Kir. IV. 1, kajți-kalasam-balām. prīyam-dena... dhram.
rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great sea of his army, to the looker-on seemed at once converted into a fortress in the water.

(V. 19.) Although in former days they had acquired happiness by renouncing the seven sins, the Ganga and Ajupa lords, being subdued by His dignity, were always intoxicated by drinking the nectar of close attendance upon him.¹

(V. 20.) In the Kukkasas the impetuous waves of the forces directed by Him speedily swept away the rising wavelets of pools—the Mauryas.

(V. 21.) When, radiant like the destroyer⁵ of Pura, He besieged Purl, the Fortune of the western sea, with hundreds of ships in appearance like arrays of rutting elephants, the sky, dark-blue as a young lotus and covered with tiers of massive clouds, resembled the sea, and the sea was like the sky.⁶

(V. 22.) Subdued by His splendour, the Lataas, Mahavas and Gurjaras became as it were teachers of how feudatories, subdued by force, ought to behave.⁸

(V. 23.) Harsha, whose lotus-feet were arrayed with the rays of the jewels of the diadems of hosts of feudatories prosperous with unmeasured might, through Him had his mirth (harsa) melted away by fear, having become lost some with his rows of lordly elephants fallen in battle.

(V. 24.) While He was ruling the earth with his broad armies, the neighbourhood of the Vindhyas, by no means destitute of the lustre of the many sandbanks of the Raya, shone even more brightly by his great personal splendour, having to be avoided by his elephants because, as it seemed, they by their bulk rivalled the mountains.⁶

(V. 25.) Almost equal⁵ to Indra, He by means of all the three powers, gathered by him according to rule, and by his noble birth⁹ and other excellent qualities, acquired the sovereignty over the three Maharashtrakas with their nine and ninety thousand villages.

¹ Though they had renounced the vice of drink together with the other six vices, they again became drunkards. The seven vices are enumerated e.g. in the verse (Böhlhing's 'Ind. Sprache, 596): Dyasta mahaṃ surī vidyādharā-chaurya-parāparīḥ mahāpuppani saṃtvaiva vyanāo saṃtvāvī fagād-bodhāḥ.

² Compare the Mahāvīra-dīnāmitra, in the first act, ʻatrahāra-āṭa mama eka samudra-paścādāgir-vien dataramavaśi; the comparison apparently is a proverbial one.—The juxtaposition of the two words chanda and danda is also most common; compare e.g. Ind. Ant. Vol. XX. p. 415 (South-Ind. Ins. Vol. I. p. 35), l. 11 of the text, ʻama-duṇḍa-chaṇḍa-dodandāṇa; South-Ind. Ins. Vol. II. p. 249, l. 55 (as corrected by Dr. Hultsch), ʻama-duṇḍa-chaṇḍa-dodandāṇa; Ep. Ind. Vol. II. p. 219, l. 40, chaṇḍa-dvi-duṇḍa; etc. Compare also the very common title or epithet mahāprakṣāṇa-duṇḍaṇa, Ind. Ant. Vol. X. p. 127, l. 6 of the text, and elsewhere.

³ I.e. the god Śiva.

⁴ For a similar way of comparing heaven and earth with each other see Ragh. IV. 29, āghoṣṭo-dalāma vāya svāma kurum-svāmeda tvālām.

⁵ Although the Lataas etc., impressed by his majesty and power, had voluntarily submitted to him or sought his protection, they behaved so humbly and obediently as by their conduct to set an example to others whom he had subjected by force. Compare Ragh. XVII. 81, where the duṇḍaṇa-chaṇḍa of the gods Indra etc. towards the king Atithi is described. With duṇḍaṇa abhivyasa one may compare duṇḍaraṇa añcakṛte, ibid. XII. 78.

⁶ Really the mountainous country of the Vindhyas had to be avoided by the king's elephants, because it was impassable for them; but the poet's reason is, that the elephants were higher than the Vindhyas. If they had gone there, the Vindhyas by the presence of these mountain-like elephants would have transgressed the command of the sage Agastya (the Vindhyasva samsthambhayaḥ maṛdrāḥ, Ragh. VI. 61; see also XII. 31) that it should not grow higher so long as Agastya remained in the south. In this way the very absence of the king's elephants becomes an additional token of his might.—With the whole verse compare Ragh. XVI. 31; for the use of avandhyakṣa see ibid. I. 86, tama-hint-dvandhyasvā trikāna, literally 'one whose prayer is not destitute of fulfillment.'

⁷ He was like Indra because, like that deity, he possessed certain sakta but was inferior to him because his saktis were only three (the powers of mastery, good counsel, and energy), while Indra possesses eight Sakta (Indrānt etc.).

⁸ According to Pāṇini, IV. 1, 141, mahākula would mean 'born in a noble family.'
Through the excellencies of their householders prominent in the pursuit of the three objects of life, and having broken the pride of other rulers of the earth, the Kalingas with the Kosalas by His army were made to evince signs of fear.

Hard pressed (pishṭa) by Him, Pishaṭapura became a fortress not difficult of access; wonderful (to relate), the ways of the Kali age to Him \(^1\) were quite inaccessible!

Ravaged by Him, the water of Kunala \(^2\) coloured with the blood of men killed with many weapons, and the land within it overspread with arrays of accoutred elephants—was like the cloud-covered sky in which the red evening-twilight has risen. \(^3\)

With his sixfold forces, \(^4\) the hereditary troops and the rest, who raised, spotless chowries, hundreds of flags, umbrellas, and darkness, \(^5\) and who churned the enemy elated with the sentiments of heroism and energy, He caused the splendour of the lord of the Pallavas, who had opposed the rise of his power, to be obscured by the dust of his army, and to vanish behind the walls of Kanchipuram. \(^6\)

When straightway He strove to conquer the Chōjas, the Kavēri, who has the darting carps for her tremulous eyes, had her current obstructed by the causeway formed by his elephants whose rutting-juice was dripping down, and avoided the contact with the ocean. \(^7\)

There He caused great prosperity to the Chōjas, Kosalas and Pāṇḍyas, he being the hot-rayed sun to the hoar-frost— the army of the Pallavas. \(^1\)

While He, Satyārāya, endowed with the powers of energy, mastery and good counsel,—having conquered all the quarters, having dismissed the kings full of honours, having done homage to gods and Brāhmaṇas, having entered the city of Vāṭāpī— is ruling, like one city, this earth which has the dark-blue waters of the surging sea for its moat. \(^8\)

When thirty (and) three thousand and five years besides, joined with seven hundred years, have passed since the Bhārata war; \(^1\)

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\(^1\) Against Pāṇḍiṣṭa, II. 3, 69, the genitive case is used in construction with *durgasena* in accordance with the maxim *kkolalitka-yogyepi śeṣa-cinakshadhyaśu shashfishaṁ-kachhekanti*; see e.g. Māllikāka on *Rāg. XVI. 70*, where Kālitas has *śeṣa* (instead of *śeṣa*) *durgkheṣita*.

\(^2\) Le, the Kunala (Kolam, Kollam) lake; compare my introductory remarks, above, p. 3 f.

\(^3\) Compare *Rāg. XVI. 68* (especially the words *garī-gāyāṭi śrīhā-śrīhā-śrīhā-śrīhā-śrīhā* etc.); XV. 60 (*śrīhā-śrīhā-śrīhā-śrīhā*); and *Kir. IX. 9* (*alhita-śrīdā-śrīdā-śrīdā* etc.).

\(^4\) *For the skhaṭikāh kalam see *Rāg. IV. 26 and XVII. 67.*

\(^5\) The darkness raised by the troops is the dust, the *rajā-gaṅghkera* of *Rāg. VII. 20*. (In *Kir. XVII. 20* we similarly have *kara-gaṅghkera*, and in the *Vikramāditekacchita*, I. 76, a *khaḍa-gaṅghkera*.) The poetical beauty here lies in the fact that darkness is enumerated together with such very different things as chowries etc.

\(^6\) *Balasaṅkāsana-Kāchākara-praṅgarāntara* is a Karnadhrāya compound. The splendour of the Pallava first (when he was defeated in the open) was only obscured; afterwards (when he had to retire within the walls of his fortress) it entirely vanished. The poet of course wishes us to understand that the splendour of the Pallava is compared with the sun.

\(^7\) The verse clearly was suggested to our author by *Rāg. IV. 45*; *Sa svainya-parikshāna gaṇadana-sandhkāh karitvā* (sandalwood kind). *Kavētra evaśtvā gaṇadana* *karitvā dharmam-asvavahā karitvā* (By the fact that his soldiers used the water of the river for bathing etc., and in doing so made it fragrant with the rutting-juice of their elephants, Raghun made the (river) Kavētr an object of suspicion for the ocean, her husband, who by the smell of her body would be led to believe that she had had intercourse with other men). Āvākāsī too mentions the rutting-juice, but does so in a mere *epithetā* *prakshā* which he might as well have omitted, because in his verse the real reason for the Kavētri's keeping away from the ocean is, that her current was obstructed by the bulky elephants on which Puleksīn crossed the river. Āvākāsī has spoiled Kālīmā's verse by crowding into it an idea from *Rāg. IV. 38* (an evend *Kavētra svainya-parikshāna-karitvā dvāra-drīṣṭaḥ*);—the epithet of the Kavētri, *druta-kapar-śīlā-śīlā* etc., apparently was suggested by the epithet *kapar-parikshāna-karitvā-kdhrā-drīṣṭaḥ* in *Kir. VI. 16* (compare also *ibid. IV. 3*); *prakshāḥdūra-nāda* occurs *ibid. VII. 35.*

\(^8\) Part of this verse was suggested by *Rāg. IV. 35-37*, describing the conclusion of Raghun's *diś-vijaya*. With the end of the verse compare *ibid. I. 20*; *Sa eva-vaiśvānaryādāna parikṣāh-kīrtir-śīlāra* *manavātanātmanānā* *śādhu-kāla-parāra-nāda*.
(V. 34.) And when fifty (and) six and five hundred years of the Śaka kings also have gone by in the Kali age;

(V. 35.) This stone mansion of Jinendra, a mansion of every kind of greatness, has been caused to be built by the wise Ravikirti, who has obtained the highest favour of that Satyārāya whose rule is bounded by the three oceans.

(V. 36.) Of this eulogy and of this dwelling of the Jina revered in the three worlds, the wise Ravikirti himself is the author and also the founder.

(V. 37.) May that Ravikirti be victorious, who full of discernment has used the abode of the Jina, firmly built of stone, for a new treatment of his theme, and who thus by his poetic skill has attained to the fame of Kālidāsa and of Bhāravi!

No. 2.—TWO KADAMBA GRANTS.

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

Both these grants were discovered by Mr. B. L. Rice, C.I.E., Director of Archaeological Researches in Mysore, and are edited here, with his kind permission, from ink-impressions made in 1892 by Dr. Fleet from the original plates, which Mr. Rice had been good enough to send to him for examination. Dr. Fleet has placed the impressions at my disposal, and has also supervised the preparation of the accompanying photo-lithographs.

A.—KŪDGERE PLATES OF VIJAYA-SIVA-MĀNDHĀTRIVARMAN.

The second year.

These plates were obtained by Mr. Rice at Kūdgere in the Shikāpur tāluka of the Shimoga district of Mysore, and were first publicly mentioned in his Report for 1890-1. A summary of their contents has been already given by Dr. Fleet, in his Dynasties, second ed., p. 290.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 6½ broad by 3½ high. The plates are quite smooth, their edges being neither fashioned thicker nor raised into rims. They are thin; but, the engraving being shallow, though otherwise quite good, the letters do not show through on the reverse sides at all. The interiors of the letters, here and there, show marks of the working of the engraver's tool. Various marks and faint lines on the margins and between the lines of writing, in my opinion, render it very probable that the plates originally bore another inscription. The ring on which the plates are strung seems to be of brass, not of copper; it is a plain one, about 1⅔ thick and 2⅓ in diameter. It had already been cut when the grant came into Dr. Fleet's hands. There is no seal, and no indication about the ring of one having ever been attached to it. The weight of the three plates is 13 oz., and of the ring, 1½ oz.; total, 14½ oz.—The writing is well preserved. The size of the letters is about ⅜. The characters are of the 'box-headed' type of the southern alphabet, and in their general appearance, among Kadamba inscriptions,

1 Or 'the preceptor of the three worlds.'
2 Fiz. the history of the Chalukyas.—In the original verses observe the Yamakas at the ends of the first and second, and of the third and fourth Pādas (житьišv and raviklrtiḥ). The locative artha-viśākha is a good instance of a nimita-nāpant ni. 1 I purposely omit from my translation the line which follows in the original, and which is a later addition to the poem. The first part of it enumerates six villages, the revenues of which apparently were assigned to the temple of Jinendra founded by Ravikirti. The concluding part of it, which speaks of boundaries, I do not understand.
resemble most those of the Dēvagere plates of the fourth year and the Halāda plates of the Mahārāja Mrigēśavārman (Ind. Ant. Vol. VII. p. 37, and Vol. VI. p. 24, Plates). As regards individual letters, I would draw attention to the very clear and distinct form of dh in dṛṣṭha, l. 6 (as compared with the sign for ṇ in Kaṇḍinya, l. 9); to the form of the Dravīḍian ḷ in Koḷīla, l. 7; and to the fact that the subscript t—while in the conjunct ṭ it is denoted by the ordinary sign for t (without the loop) used in this inscription, and in nt by the sign with the loop—in the conjunct ṭt is written in both ways, as may be seen e.g. from svu-dattām and para-dattām, in line 14. I would lay some stress on this last point, because we have the same two ways of writing the conjunct tt also in the Dēvagere plates of the third year of the Mahārāja Mrigēśavārman, in which the single ṭ, as in the present inscription, is always denoted by the sign without the loop;1 (compare ibid. Vol. VII. p. 35, Plate, ni-vartanās in line 12, and the same word and dattāvās in line 13). For final consonants the full signs, written below the line, are used in dattāvās, l. 12, pramadāt, l. 13, and -bhāk, l. 16. Final m is written in the same way in siddham, l. 1; but in other places where my text shows a final m, that letter is denoted by a small hook, engraved at the bottom of the line.—The language of the inscription is Sanskrit, and, with the exception of two benedictory and imprecatory verses, the text is in prose. In respect of orthography, I need only mention that the word brahma is written bramha, in line 10. The phraseology of the text is the usual one, except that some rare technical terms occur in lines 8 and 9.

The inscription records that the Dharmaśakrāja of (the family of) the Kadambas, Vijayā-Śiva-Mandhātryaśvārman, at Vaijayanti (i.e. Banavasi), on the full-moon tithi of Vaikākha in the second year (of his reign), granted some land at the village of Koḷīla to a spiritual teacher (perhaps the king’s own teacher), named Dēvaśārman. The charter (puṭṭika) was written by the rakṣay-uddhikrita,2 or private secretary, Dāmōdara-daṭta.

The genealogy of Mandhātryaśvārman is not given; and as his name does not occur in the published inscriptions, his relation to the known princes of the same family cannot for the present be determined with any certainty. But I may say that a comparison of this inscription with the other Kadamba inscriptions would lead me to connect Mandhātryaśvārman more closely with Mrigēśavārman than with any other Kadamba prince. Palaeographical reasons for this statement have been given above. Other reasons are, that both princes, and they only, are described as residing at Vaijayanti; that one is called Vijayā-Śiva-Mrigēśavārman,3 and the other Vijayā-Śiva-Mandhātryaśvārman; and that, corresponding to the epithets of Mandhātryaśvārman in the present inscription, anēka-rukhari-ōpachita-vipula-pusya-skandha and dha-vrīṣṭa-vipula-parama-dṛṣṭha-sattva, we have, in Mrigēśavārman’s inscriptions, anēka-jamadātar-ōpārjita-vipula-pusya-skandha (Ind. Ant. Vol. VII. p. 35, l. 4, and p. 37, l. 6 of the text), and dha-vrīṣṭa-parama-ruchira-dṛṣṭha-sattva (ibid. p. 35, l. 5) or naik-dha-vrīṣṭa-parama-dṛṣṭha-sattva (ibid. p. 37, l. 10). All this looks to me as if Mandhātryaśvārman might have been either, as a younger brother of Śāntivārman, the immediate predecessor of Mrigēśavārman, or the younger brother and immediate successor of this prince.

1 The case is different e.g. with the Halāda plates of the fifth year of the Mahārāja Harivārman (Ind. Ant. Vol. VI. p. 31, Plate), where the single ṭ is denoted by both the sign without the loop and the sign with the loop, and where ṭt is written in three different ways (by two signs of ṭ without the loop; both with the loop; and the first without the loop, and the second with it).

2 The same official title (in Prakrit rakṣaduddhikata) occurs in the Pallava inscription in Ep. Ind. Vol. I. p. 7, l. 50 of the text. The same inscription has another rare term in common with the present inscription; see below, p. 15, note 7. The rakṣay-uddhikata in other inscriptions is called simply rakṣaya; see above, Vol. III. p. 21, note 1.

3 See Ind. Ant. Vol. VII. p. 37, l. 4 and 17 of the text. Mrigēśavārman is so called also in the Hitakaśabhāgu plates, Ep. Carn. Vol. IV. p. 186, No. 18. The same plates apparently have in common with the present inscription the rare term antalakara-viśṭikata, which I have not found elsewhere. (The term parikṣa-paṇga-dākṣa in the same plates may be compared with svu-ova-paṇga-parikṣa—not svu-ova-paṇga-parikṣa, as printed—in line 5 of the Gosa plates of Śaka-Saṅvat 532, Jour. Bo. As. Soc. Vol. X. p. 365, and Plates.)
The village of Koñâla, which is mentioned in this inscription, I am unable to identify with certainty. The Madras Postal Directory shows two villages named 'Kolala,' in the Tumkur district of Mysore,—one in the Tipūr taluka, post-town 'Turuvakere,' and the other in the Tumkur taluka, post-town 'Kolala' itself; probably Koñâla is one or other of these.

TEXT.1

First Plate.

1 Siddham || Śrī-vijaya-Vaijayantyām3 dharmamahārājaḥ
2 Svāmi-Mahāsēna-mātrigama-ānudhyāt-ābhishiktāḥ
3 Mānava-sagōtrō Hāritī-putraḥ pratikrita-svādhyaḥya- 
4 charchhikaḥ Kadambānāṁ śrī-Vijaya-Śva-Māndhāstrivarmanā

Second Plate; First Side.

5 anēka-such(cha): i-topachita-vipulapunya-skandhaḥ
6 śhav-ārjita-vipula-parama-dṛṣṭha-sat[1*]vah savasare
dvityē Vaiśākhā-paurṇamāsāṁ Koñāla-grāmāṁ simni6
8 sa-pāṇīya-patam sa-dakṣiṇam a-khaṭvā-vās-audana[m]6

Second Plate; Second Side.

9 a-bhata-pravēšam antaḥkara-viṣṭ(ṣṭi)ka[m] Kaupḍinya-
sagōtāya datt-ānuyogāya Taittiriya-sahamha(hma)-
11 chāriṇē Dévāsarmanē Modekarani-nāma-halam
12 rāja-mānēna vimśati-nivarittanām kēdāram da[tta]vān [1*]7

Third Plate.

13 Pramādāḥ sādharmmad-vā yd-sy-ābhīha[r][1*] śa
pā[1*][1*]sa[m]yukti[ō]
14 bhavati [1*] Uktān-cha [1*] Svad-dattāṁ para-dattāṁ vā 10 yō
harēna(ta) vasundharēm [1*]
15 shaptiṁ(abhiṁ) varṣa-sahasrāpi narakē pachyate tu
saḥ || Yō-sya
16 abhirakshitā sa tat-phala-bhāk [1*] Uktān-cha [1*] Bahubhi11
vasudhā bhuktiā
17 rājakhaśa-Sagar-ādibhūḥ [1*] yasya yasya yadā bhūmiḥ13 bhūmas-tasya
tasya tadā phala[m]11 [1*]
18 [D]ām[ō]daradatēna13 rahasy-ādhiṅkritēna likhit-śyām paṭṭikā ||

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1 From Dr. Fleet's impressions.
2 Here, and in other places below, the rules of samādāi have not been observed.
3 Originally so seems to have been engraved.
4 Read sādvaratārā. The alteration of sā to teā seems to have been made already in the original.
5 Below the 2 of this word originally the letter 2 was engraved. Read -yrdma-stmai.
6 Originally the full sign of i (ii) was engraved here, but, with the exception of the ' box ' at the top, it has been effaced.
7 Below this line some writing—perhaps the words pravatīlād sādharmmahād-vā yō-syōd of the next line—was engraved, and cancelled again.
8 Instead of the initial a the akṣara pra was originally engraved.
9 Metro, here and below Śīkā (Anushṭubh).
10 This sign of punctuation is superfluous.
11 Read "khaṭārāṁ".
12 Read "dhūmās-tasya".
13 Read "dānaradatatēnā".
TRANSLATION.

(Line 1.) (Be it) accomplished! At (the city) of victory, the famous Vajrayanti, the Dharmamahârâja1—anointed after meditating on Svâmi-Mahâsena and the assemblage of the Mothers, belonging to the Mânavâya gôtra (and) a son2 of Harît, studying the requital (of good or evil) as his sacred text,3—the glorious Vîjaya-Sîva-Mandhâtrîvarman of (the family of) the Kadambas, who by his many good actions has accumulated an abundant store of religious merit, and has acquired in war abundant and supreme enduring strength, on the full-moon tithi of Vaisâkha in the second year (of his reign), has given, with pouring out of water4 (and) with a present (of money), the plough-land called5 Modekarani within the borders of the village of Kolâla, by the king's measure a field of twenty saîvaranâs, to the spiritual teacher6 Dévâsarman, who belongs to the Kaudhînya gôtra and is a student of the Taittirîya Vèda,7 exempt from (the duty of providing) cots,8 abode, and boiled rice, free from the ingress of soldiers, (and) exempt from internal taxes and forced labour.9

(I. 13.) He who from wantonness or wickedness takes away this (gift), is guilty of sin. And it has been said: Whosoever should take away land given by himself or given by

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1 i.e. the Mahârâja who is devoted to religion; but the whole is used as a title, as dharma-mahârdjâ-dhârja and dharma-svâmamahârdjâ are in Pallava inscriptions.
2 This must not be taken literally. The Kadambas generally were Hrîtâsuras, and therefore individual Kadamba kings also have the same epithet.
3 Instead of pratikrita-svâdhyaya-acharchâka, which occurs also in the Hale plates of the Mahârâja Harivarman (Ind. Ant. Vol. VI. p. 30), other Kadamba plates have pratikrita-svâdhyaya-acharchâka (ibid. Vol. VII. p. 30), pratikrita-svâdhyaya-acharchârika (ibid. Vol. VIII. p. 31; Ep. Caru. Vol. IV. p. 136; and below p. 18), pratikrita-svâdhyaya-acharchârika-pâraya (Ind. Ant. Vol. VI. p. 25, and Vol. VII. p. 33), and pratikrita-acharchârika (ibid. Vol. VII. p. 27), where the word svâdhyaya has probably been omitted by mistake. Since all these epithets apparently are synonymous, it will be sufficient to analyze one of them; and I select for the purpose pratikrita-svâdhyaya-acharchârika. Acharchârika, which in the Mahâbhâsha on P. III. 2, 1, is given by the side of svâdhyaya, 'one who studies the Vèda,' according to Haradatta denotes 'a person who repeats or studies a particular text, (acharchâ-kârâvati); and svâdhyaya-acharchârâ there would be 'one who studies his Vedic text.' The word pratikrita, in previous translations of Kadamba inscriptions, has been either omitted or rendered by 'adopted,' a meaning which pratikrita cannot well convey. In my opinion, it will be safer to take the word as a substantive in its well-known sense of 'requital, recompense,' and to regard pratikrita-svâdhyaya as a Karmadârâya compound (in the sense of svâdhyaya as pratikritum or pratikriyānasvâdhyaya), so that the whole epithet would denote 'one who studies the requital (of good or evil) as his sacred text.' If this interpretation be correct, I cannot help thinking that the epithet alludes to the history of the Kadambas, as told in the Tâltung inscription (Dr. Fleet's Dynasties, second ed., p. 296; Ind. Ant. Vol. XXV. p. 37). So long as the Kadambas were private Brahmans, it was one of their chief duties to study the sacred texts; and when they became kings, it was an sacred duty for them to requisite good and evil; to do so was, what the study of the Vîdâ had been to them before; and thus, having been svâdhyaya-acharchârika, they then were pratikrita-svâdhyaya-acharchârika. When they had become kings, it was an equal requital to them for requital of good and evil; to do so was, what the study of the Vèda had been to them before; and thus, having been svâdhyaya-acharchârika, they then were pratikrita-svâdhyaya-acharchârika.

4 The phrase sa-putiya-pâtram, which also occurs below, p. 18, l. 17, and in Ep. Caru. Vol. IV. p. 196, is equivalent to udâh-dînârâga, udaku-pâram, and similar expressions. In the same sense, but occasionally misused, understood, we repeatedly meet with udâhanapâtālā in the Jâdakas; compare e.g. Vol. III. p. 296, l. 3, udâhanapâtâlā udâs; Vol. II. p. 371, l. 13, svapnapratikritum pravagamadhastâsam udâhanapâtâlā udâs; and Vol. VI. p. 544, l. 10, rājâ jñânavâpaka pârampravagama svapnapratikritum dâdyat . . . "gamañ ca jñânavâpaka bhûjârâ" ti nekshasne hâtthe udâhanapâtâlā.

5 A quotation clearly states the well-known fact that the water was poured into the land of the donor.—With the sa-putiyâpâtram of our inscription compare the sa-kriyâna,10 in line 9 of the (spurious) Hoedr plates, Ind. Ant. Vol. VIII. p. 97.

6 Compare Ind. Ant. Vol. VI. p. 23, l. 6 of the text, where also a field has a special name (Bhêdevarâ),
7 I take dattâmyâgana to be equivalent to aumâgana-kriya, which according to Goldstücker's Dictionary denotes
8 an Achârya or spiritual teacher. Dévâsarman was perhaps the king's own teacher.
9 Compare Ep. Caru. Vol. I. p. 6, l. 31 of the text, where also we have khañâs (shañâs, shatâs), in a
10 Pallava inscription.

9 The expression anta-kara-vâcâkâ apparently occurs also in the Hitiâshvardagun plates, Ep. Caru. Vol. IV. p. 196, plate iii, b, l. 1—[With anta-kara compare amaâd-dyâm, 'internal revenue,' and its counterpart puras-dyâm, 'external revenue,' in South-Ind. Insr. Vol. III. No. 61, text line 5 f.—E. H.]
others, he is burnt in hell for sixty-thousand years. He who preserves this (gift), shares the reward of it. And it has been said: The earth has been possessed by many kings, commencing with Sagara; to whomsoever at any time the land belongs, to him, for the time being, belongs the reward (of a grant).

(L. 18.) This charter was written by the private secretary Dâmôdaradatta.

B.—BANNAHALI PLATES OF KRISHNAVARMAN II.

The seventh year.

These plates were discovered about 1888, while digging at Bannahalî in the Chikmagaūr taluka of the Kaḍûr district of Mysore, and are now in the possession of the Pâṭil of Halêbâj. They were first publicly noticed by Mr. Rice in his Inscriptions at Sravanâ-Belgoâla, Introduction, p. 15; and an account of their contents is given by Dr. Fleet in his Dynasties, second ed., p. 290.

These are four copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8\(\frac{1}{4}\)" broad by 2\(\frac{1}{4}\)" high. They are quite smooth, the edges being neither fashioned thicker nor raised into rims. The engraving is good, but not very deep. The letters do not show through on the reverse sides of the plates; they show marks of the working of the engraver’s tool, throughout.—On one of the edges, the plates are numbered, by four notches\(^1\) on plate i., three on plate ii., two on plate iii., and one on plate iv. (i.e. in exactly the reverse order); and near these notches there is also a single notch on each plate: whether this marking is ancient or recent, is not apparent.—The plates are strung on a ring, which had been cut already when the grant came into Dr. Fleet’s hands; it is about \(\frac{1}{2}\)" thick, and \(2\frac{1}{3}\)" in diameter. The ends of the ring are secured in a seal which is roughly circular, about \(1\frac{1}{2}\)" in diameter. About a quarter of an inch from the edge of the seal, there is a raised rim; and inside this, in relief on a countersunk surface, there is a lion, standing to the proper right.\(^2\) The weight of the four plates is 1 lb. 9\(\frac{1}{4}\) oz., and of the ring and seal, 7 oz.; total, 2 lbs. \(\frac{3}{4}\) oz.—The writing is well preserved. The size of the letters is between \(\frac{7}{8}\)" and \(\frac{3}{4}\)". The characters belong to the southern alphabet. With those of the Haśi plates of the fifth year of the Mahârâja Harîvarman (Ind. Ant. Vol. VI. p. 31, Plate) they have this in common that the letter \(t\) both when used singly and in conjuncta, is mostly denoted by the sign with the loop; but otherwise they quite differ from those of other Kadamba inscriptions, and might, in their general appearance, rather be compared with the characters of the Chikkollalla plates of Vikramândavarmar II. (above, Vol. IV. p. 196, Plate). From the photo-lithograph it will be seen that the letters are frequently finished off, or embellished, with small circles. The sea of seastś in line 1 has two such circles at the ends of the lines on the proper right; the atś of the same word two at the bottom of the superscript i, and one at the end of the proper right stroke of \(s\); the ya of the following word jayatye has two at the top; etc. I believe, there can be no doubt that by these circles the writer has tried to imitate the little ‘boxes’ of the characters of such inscriptions as the Uruvapalli plates of the Pallava Yuvarâhâra Vishnuvardapavarnar (Ind. Ant. Vol. V. p. 51, Plates), and has done this in a not very intelligent manner. A certain influence of the characters of Pallava inscriptions may perhaps be distinctly traced also in the use of the looped \(t\) already mentioned; and in the fact that in the akâhara ɐ the vowel \(a\) is here denoted by a separate downward stroke, while in other Kadamba inscriptions it is nearly always written, in the ordinary way, by bending back the last downward stroke of \(ə\), in an upward direction; compare the akâhara ɐdə in line 4 of the present inscription, ɐdə in line

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\(^1\) For other plates which are marked in the same manner, see Ind. Ant. Vol. XIV. p. 109.

\(^2\) I owe the above information to Dr. Fleet, according to whom the later Kadambas, both of Hangal and of Goa, also had the śrīkâha-lâkāha or lion-crus; see his Dynasties, second ed., pp. 560 and 563. Mr. Rice finds the lion also on the seal of the Hīṭabebbāgīla plates; see Ep. Cisra. Vol. IV. Introduction, p. 2.
17 of the Urupualli plates, ad in line 3 of the plates of the Pallava Sinhavarman (Ind. Ant. Vol. V. p. 155, Plate), and ad in line 3 of the Halal plates of the Kadamba Kakkushavarman (ibid. Vol. VI. p. 23, Plate). The usual test-letters, kh (in dukkham, l. 22), j, h, and l, are all of the earlier type; but some other letters, such as the subscript of shthi in lines 2 and 24, the dh of śrēdhēnd, l. 19, and some forms of y (as in Kākēya, l. 7, samayēhōra, l. 18, yō, l. 24, and śriyd, l. 11), seem to present so late an appearance that, in my opinion, this inscription can hardly be placed earlier than the seventh century A.D. The Dravijian t occurs in the names Vaḷḷēsi and Koḷa-Nallūra, l. 16; the sign of the jihvāmālīya in dukkham, l. 22; and the sign of final m, the only final consonant which occurs, in pālanam, ll. 22 and 23.—The language of the inscription is Sanskrit. After the words ḍh veneriti, the text opens with a verse eulogizing the god Hari (Vishṇu), and in lines 20-26 it contains four benedictory and imprecatory verses, ascribed to Manu; otherwise it is in prose. The main part of the text, ll. 3-17, forms a single sentence, the construction of which is not quite correct, and which, except for the phrases with which it commences, reminds one of Pallava grants rather than of other Kadamba inscriptions. The orthography does not call for any particular remarks.

The inscription is one of the Kadamba Mahārdaja Krishṇavarman [II], the son of the Mahārdaja Sinhavarman, who was a son of the Dharma Mahārdaja Vishṇuvarman, who was begotten by the Dharma Mahārdaja Krishṇavarman [I] on a daughter of Kaikēya. It records (in ll. 13-17) that, on the fifth tithi and under the nakshatra Jyeśṭhā in the waxing half of the month Kārttika, in the seventh year of his reign, the king granted the village Koḷa-Nallūra in the Vaḷḷāvi-vishaya to a Brāhmān of the Kaṇikā gōtra, named Vishṇuśarman; and adds (in ll. 17-20) that the king was advised (to make this donation) by the Śrēdhēṁ Haridatta of the Taṭhiyallā gōtra and pravara.

I consider it very probable that the Krishṇavarman I. of this inscription is the Dharma-mahārdaja Krishṇavarman who in the Dēvagere plates of the Yuvaṛāja Dēvavarman (Ind. Ant. Vol. VII. p. 33) is mentioned as the father of this Dēvavarman. Judging from the writing, the Dēvagere inscription undoubtedly is earlier than the present inscription; the Krishṇavarman who is mentioned in it, like Krishṇavarman I. of this inscription, is described as ahaṃśa-gāyin, 'the performer of a horse-sacrifice;' and the (in these inscriptions unusual) statement of the present grant that Vishṇuvarman was Krishṇavarman's son 'from the daughter of Kaikēya,' seems pointedly to indicate that Krishṇavarman I. had one or more sons from another wife, and would thus agree with the fact that the Dēvagere grant is by a son of Krishṇavarman named Dēvavarman.—The names of the Kadamba Mahārdajas Vishṇuvarman and Sinhavarman do not occur in other inscriptions of the same family.

Of the localities mentioned, the name of the Vaḷḷāvi vishaya appears to survive in ‘Ballāvi,’ the name of a town in the Tumkur district of Mysore, Constable's Hand-Atlas of India, Plate 34, Ce; the village Koḷa-Nallūra I am unable to identify.

The date does not admit of verification. Judging from a number of native calendars, the nakshatra Jyeśṭhā is joined more frequently with the 4th than with the 5th tithi of the bright

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1 In the Khedagallant plates of the Pallava Śivasakandasvarman (Ep. Ind. Vol. I. p. 5, Plate) the d of ad is denoted by a line attached to the foot of a, on the proper left side; compare the word domahānā, in line 8. Practically the same way of writing ad we have e.g., in lines 1 and 9 of the Dēvagere plates of the fourth year of the Kadamba Mṛgēśavarman (Ind. Ant. Vol. VII. p. 37, Plate). And the same sign for ad occurs in line 6 of the Halal plates of the same king (ibid. Vol. VI. p. 24, Plate); there, however, a separate downward stroke originally was wrongly added to ad, and subsequently cancelled again. (In Prof. Bühler's Indische Paläographie, Plate VII. Col. xii. No. 43, the uncorrected wrong form is given; the correct sign for ad is given ibid. No. 21.) In the Halal plates of the fourth year of the Kadamba Harivarman (Ind. Ant. Vol. VI. p. 30, Plate) the sign for ad which is used in the present inscription is employed once, exceptionally, in line 1.

2 The sign of h in ḍh, l. 1, apparently is open on the proper right; see above, Vol. V. p. 119.
half of Kārttika; but it sufficiently often goes together with the 5th as a current tītī, to render the mention of it, by itself, practically useless.¹

TEXT.²

First Plate.

1 Īṁ³ Svastı || ⁴Jayatya-udārika-Daityiēndrapala-viryya-vimarddamah ī[*]
2 jagat-pravrati-samhaēra-srihathī-mayādharē Harih [II]
3 Svāmi-Mahēsēna-mātrigāna-ānudhyāt-ābhishiktānām Mānavya-
4 sagotēraṁ Hārīti-putraṁ pratikrita-avādhyāya-charchahāparāṇām

Second Plate; First Side.

5 śrī-Kadambānām Kṛishnaparvaṁ-dharmamahārājayaśa ēavamēbha-yājimaḥ
6 anēka-samara-samkaṭ-āpalābdha-vijayakṛttē vidyā-viniṭasya
7 Kalkēya-sūrtyām-āṭapanēna ēśrī-Viṣṇuparvaṁ-dharmamahārājēna
8 gandharvva-hastiśikhā-hanurvvedēšu Vatsarāj-Endr-Arjuna-samēna

Second Plate; Second Side.

9 ādārītīka-nyāya-vidushē-ōtpāditasya ē putra śrī-Siṃhavarmā Kadambaṉān
10 mahārājā(jō) viṅkrantē-nēka-vidyā-śiṃbādasa-saṇnūm śrī-Kṛishnaparvaṁ-
11 mahārājēna svā-vidyā-bala-śiṃbādasa-saṇnūm śrī-Kṛishnaparvaṁ-
12 paramabrahmanyēna samayk-prajāpāla[maअ] daksēna kshēna-lōbhēna
13 vardhamāna-vijayarājya-samvatsarē saptē Kārttika-māṣē

Third Plate; First Side.

14 āpūryamēna-pakṣē paṇchamēyē Jyēṣṭhā-nakṣatra Koṇēka-sagotēraā
15 vēda-pāragāya shāṭkarmma-niratēya śhit-āagnyē Viṣṇuparvamā-nāma-
16 dhēyēya śatma-nīrēyasārēthēm Vaiśāvī-viṣhēyē Koṇa-Nallēra-
17 nāma-grāmā dattaś sa-pāṇiyē-pāṭē śruva-parihāra[maअ] Tūṭhiyalla-gōtrē-
18 pravarēga samay-ēcēra-sa[m] pānēna svakarm-ēanuṣṭhēnā-tatparēṇa

Third Plate; Second Side.

19 rāja-pūjītēna goś-sahasta-prāṇētā Haridatta-ērēṣṭhīnā upadeśaḥ
20 kṛitaḥ [II] Atra Manu-gśēla śēkā bhavanē || ²Bhūhīr-vvasudhē bhuctā

¹ A nakṣatra (Uttara-bhadrāpadā) is mentioned together with a tītī (the 10th of the dark half of Kārttika) also in the date of the Dēvarītīa plates of the third year of the Kadamba Mrgēśvarman, Ind. Ant. Vol. VII. p. 35; but that date is incorrect. The nakṣatra either was Uttara-pālaṁvat (for the 10th of the dark half of Kārttiaka) or the tītī was the 10th of the bright half of Kārttika. Curiously, exactly the same mistake was made in the date of the Ḥāsan plates of Dēvarītīa I. of Viṣṇa-Nagar, of Śaka-Samvat 1328; Mysore Insocr. No. 150, P.S.O.-C.I. No. 26.
² From Dr. Fleet's impressions.
³ Represented by a symbol, which stands on the proper right margin, before the space between lines 2 and 3. The same symbol, similarly placed, have we in the Urrasāvī plates of the Pallava. Fvamahērēja Viṣṇugōpavarman, Ind. Ant. Vol. V. p. 51. And the same symbol, placed before the first line of the text, occurs in the plates of the Pallava Mahērēja Siṃhavarman, ibid. p. 165; in the Chikkula plates of Viṣṇuēndravarman II., above, Vol. IV. p. 195; and elsewhere.
⁴ Metre: Śēkā (Anuṣṭubhp).
⁵ Here, and in other places below, the rules of samētbē have not been observed.
⁶ Read gōndaḥsēṇa.
⁷ Since some correction is necessary in lines 9 and 10, it is simplest to alter "dīṣyāya" to "dīṣṭaḥ. Similar mistakes occur in the Viṣṇukūtī plates of Kṛītivarman II., above, Vol. V. p. 202.
⁸ Read pūṭēnā.
⁹ The letter ē is imperfect on the proper right side.
¹⁰ Metre, here and below: Śēkā (Anuṣṭubhp).
21. rājāhīs-Sagar-śibhibh [\*] Yasya yasya yadā bhūmi[s-\*] tasya tasya
22. tādā phalahā || Svām dātmān sumahac-chhakyaṃ duṅkhām-anỳ-ārtthā-
pālanam [\*]
23. dānam vā pālanam v-četi [\*] dānāc-chhreyo-nupālanam [||\*]

**Fourth Plate.**

24. Svā-dattān para-dattān vā yō harāta vasundharān [\*] shaśṭi-variha-sahasrāpi
25. ghūre tamasi pachyata [\*] Adbhīr-śdattām tribhīr-bhuktam sadbhīśa-cha
paripālitān [\*]
26. ēṭānā nā nivarttānte pūrvva-rāja-kṛitān cha || Yō-sya lōbhān-māhād-v-ā-
27. bhuharti[\*] sa pañcha-mahāpātaka-samyukto bhavati [\*] Svasty-satu
      go-Śrāmaṇaśeḥhyā [||\*]

**TRANSLATION.**

(Line 1.) Oh, Hail! Victorious is Hari (Vishnu), who crushes the strength and heroism of the haughty lord of the Daityas, (and) owns the art of upholding, destroying and creating the world.

(L. 3.) (In the family) of the glorious Kadambas, anointed after meditating on Śvām-Mahāśeṇa and the assemblage of the Mothers, belonging to the Mānava-gōtra (and) sons of Hāritī, who study the requisite (of good or evil) as their sacred text, (there was) the Dharmamahārāja Krishnasvarman, the performer of a horse-sacrifice, who obtained the fame of victory in many a hard-fought battle, (and was) well-trained in learning. To him was born, from the daughter of Kaikēya, the Dharmamahārāja, the glorious Vishṇuvarman, in the art of music, the management of elephants and the science of archery like the king of Vatsa, Indra and Arjuna, learned in grammar and logic. He begot as his son the Mahārāja of the Kadambas, the glorious Śimhavarman, valiant (and) conversant with many branches of learning.

(L. 10.) His son, the Mahārāja, the glorious Krishnasvarman, who has gained the fortune of royalty by his heroism, strength and enterprise, (and is) most devoted to religion, able to protect properly his people, (and) free from greed,—in the seventh year of his prosperous reign of victory, on the fifth tithi in the waxing half in the month Kārttika, under the nakshatra Jyēṣṭhā,—for the sake of his beatitude in the life to come, has given, with pouring-out of water, the village named Kōla-Nallūra in the Vāḷāvi-viṣhaya, with every exemption (from taxes), to the Brāhmaṇ who keeps alive the sacred fire, named Vishṇuśarman, who belongs to the Kanśika gōtra, knows the whole Vēda, (and) delights in the six duties (enjoined on Brāhmaṇas).

(L. 17.) The Śrīdhotra Hariadatta, of the Tuṭhiyalla gōtra and pravara, whose conduct is conformable with his obligations, who is solely devoted to the performance of his duties (and) is honoured by the king, (and) who bestows thousands of cows, has advised (the king to make this donation).

1 After this there is a mark on the plate, perhaps intended for a sign of punctuation, which, however, is unnecessary.
2 This ka was at first omitted, and then engraved below the line.
3 In the original, lines 3-17 form a single sentence, which has been broken up here into four.
4 Some words here and below remind one of line 13 of the Junagadh rock inscription of Rudradāman, *Ind. Ant. Vol. VII. p. 259*; for gadhkaras see also e.g. Edridge, Op. cit., II. 2, 35.
6 *Śabdha-tha* literally is 'the words and their meanings' or 'the meanings of words.' In the Junagadh rock inscription the expression has generally been taken to mean 'grammar and policy.'
7 Ushavādīka gave (as alms) three hundred thousand cows; see Archaol. Sone of West. India, Vol. IV. p. 99, No. 5, line 1.
8 Compare the Halal plates of the Mahārāja Harivarman, *Ind. Ant. Vol. VI. p. 30, 1. 8 of the text. p 2
(L. 20.) Here there are (the following) verses sung by Manu:—[Here follow four benedictive and imprecatory verses.]
(L. 26.) He who from greed or infatuation takes away this (gift), is guilty of the five great sins. May blessings rest on cows and Brahmans! 1

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No. 3.—DATES OF CHOLA KINGS.

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

(Continued from Vol. V. page 200.)

Vol. IV. of Mr. Rice's *Epigraphia Carnatica* again contains a number of Chōla inscriptions with Śaka dates. Dr. Hultzsch has sent me revised transcripts and translations of six of them (Nos. 32-37), which are all in the Heggadađevasankōte taluka of the Mysore district. The transcripts were made from inked estampages, prepared by Mr. H. Krishna Şastri, B.A. The seventh of the new dates (No. 38) is taken from Vol. III. of Dr. Hultzsch's *South-Indian Inscriptions*.

I would add here a few words about the commencement of Rājarāja's reign. Above, Vol. V. p. 45, I found that that reign commenced between (approximately) the 24th December A.D. 984 and the 29th August A.D. 985. By the statement of the Śuchindram inscription, *ibid.* p. 44, according to which the tenth year of the king's reign commenced with the month of Karkataka, the previously found period is reduced to the time from the 25th June to the 25th July A.D. 985.

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A.—RAJENDRA-CHOLA I.

32.—On a stone at the Bāneśvara temple at Beḷatūra. 2

1 Śrī svasti [†][*] Saka-varisha 2voṁbhaṇḍṇa-ra-nālvatta-mūre(r)maṇya varishada 4
   Raudra-saṁvatsaraṇa  Ā-
2 śaṅkha-māsada  puspave  Uttaraśaṅkha-nakshatraṁ  Maka-
3 ra-chandraṁ Bri(bri)haspati-vārṇam  śrī-Muḍigonda-Rājendra-Chōlahā rājyaṁ  [go]-
4 yyuttire iyāṇḍu ombhattavundapa(ro).

*Thursday*, the moon being in Makara, the nakṣatra being Uttaraśaṅkha, during the full-moon *tithi* of the month of Ashāḥa in the Raudra year (*which corresponded*) to the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign of the glorious Muḍigonda-Rājendra-Chōla."

The Jovian year Raudra by the southern luni-solar system was Śaka-Saṁvat 943 as a current year (= A.D. 1020-21). In that year the month Ashāḥa was intercalary, and the full-moon *tithi* of the second or niṣa Ashāḥha ended 17 h. 55 m. after mean sunrise of *Thursday*, the 7th July A.D. 1020, when the nakṣatra was Uttaraśaṅkha, by the Brahma-siddhānta for 7 h. 18 m., and by the equal-space system and according to Garga for 13 h. 47 m., after mean

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1 Cows and Brahmans are often mentioned together in this order; compare e.g. line 15 of Rudradāman's inscription referred to above; *Gupta Inscri.* p. 32, l. 10 of the text; *Ep. Ind.* Vol. I. p. 7, l. 52, and p. 129, l. 28; *South-Ind. Inscri.* Vol. I. p. 23, l. 1; *Edmunds*, Bo. ed., l. 26, 5; III. 23, 28 (roṣati pā-brāhmadevaruṇa); III. 24, 21 (roṣati pā-brāhmanūmbhaṇḍṇa). 5
2 Mr. Rice's *Ep. Cora.* Vol. IV. Hg. 16.
3 The opening words of line 1 as far as svasti are engraved at right angle to the remainder.
4 This word is entered below the line and its omission indicated by a cross above svasti.
sunrise. The ending point of Uttarāshāhāḍhā being 276° 42' 15" or 280°, the moon of course was in the sign Makara (270°—300°).

According to our date, this Thursday, the 7th July A.D. 1020, fell in the ninth year of the king’s reign. How far this statement may agree with other dates of Rājendra-Chōla I., will be considered below, under No. 34.

33.—On a stone lying at the Bāṇēśvara temple at Bejātūrũ.¹
1 Svaṣṭi śrī [II] Pūrva-dēsamuṇ
2 Gaṅgeyũṃ Kādāramuṇ goṇḍa kō Pa-
3 rakēśarivarma-sānu śrī-Rājendra-
4 Chōḷadēvar-gṛg-iyāṇḍu irppatt-erād-
5 vudo [I] svasti [I] Saka-nripa-kāl-ātita-saṁvatsara-
6 śataṅga 955ya Śrīmuṅkha-saṁvatsaraṇa Mārgaśi-
7 ra-suddha-pādiyam-Māl-Arkkaṇ-aṇḍu.

"In the twenty-second year (of the reign) of king Parekēśarivarman alias the glorious Rājēndra-Chōḷadēva, who conquered the Eastern country, the Gaṅgā, and Kādāram,²—on Sunday, (the nakhastrā being) Mūla, during the first tithi of the bright fortnight of Mārgaśira in the Śrīmuṅkha year (which was) the 955th of the hundreds of years passed from the time of the Saka king."

The Jovian year Śrīmuṅkha by the southern luni-solar system was Śaka-Saṁvats 955 as an expired year (= A.D. 1033-34). In that year the first tithi of the bright half of Mārgaśira ended 3 h. 54 m. after mean sunrise of Saturday, the 27th October A.D. 1033, when the nakhastrā was Amṛṭāḥ. This in no way satisfies the requirements of the case.

I have no doubt that the month intended in the original is really the month Paṇasha of our Tables (which follows immediately upon Mārgaśira), because, for that month, the date regularly corresponds to Sunday, the 25th November A.D. 1033, when the first tithi of the bright half ended 21 h. 14 m., and when the nakhastrā was Mūla,² by the Brahma-siddhānta for 2 h. 38 m., according to Garga for 7 h. 53 m., and by the equal-space system for 20 h. 21 m., after mean sunrise.

According to our date, this Sunday, the 25th November A.D. 1033, fell in the twenty-second year of the king’s reign. This, too, will be considered under the next date.

34.—On a stone in front of the Arkaśvara temple at Aṅkanāṭhapura.³
1 Svaṣṭi [II] Ṣaḷa(śa)ka-variśham 295n eya I(l)āvara-shatsamradha²
2 Āśaṇa-māssada Kāḷaśaṅkavyaya Śaṭi-naktra Somma-
3 varada [a]nūṃ śrī-MMddu(m)digōṇḍa-Gaṅgegōṇḍa-Rājēḍ(jēndra)-Chō-
4 ḍēvarkkk-iyā(yā)ṇḍu ippata-āravuṇdu.⁴

¹ Mr. Rice’s Ep. Cora. Vol. IV. Hg. 17.
² Compare above, Vol. IV. p. 89, date No. 5.
³ I must add that there may be a way of proving the quotation in the original date of the month Mārgaśira to be correct. In Śaka-Saṁvats 955 expired, by the rules of mean intercalation, a month was intercalated before Paṇaḥ. That month would ordinarily be called Paṇaḥ; but it might be called Mārgaśira on the supposition that it was calculated by the Ārya-siddhānta, and named according to Brahamagupta’s rule; see my List of North. Jassr. No. 484. This remark does not affect the correctness of the European equivalent of the date, given above.
⁴ On the immediately preceding day the Dēvasaṭ-mahāśravī took place, 12 h. 13 m. after mean sunrise.
⁵ That it is correct to translate Māl-Arkkaṇ-aṇḍu by ‘on Sunday, (the nakhastrā being) Mūla,’ is proved by a date on p. 17 of the Indian text of Ep. Cora. Vol. IV. That date gives us for calculation Śaka-Saṁvats 1026 (current, the year Durmuṅka), Jyaiśkha-nahunu 1, and Māl-Arkkaṇa; and it corresponds to Sunday, the 28th May A.D. 1116, when the first tithi of the dark half commenced 4 h. 32 m. after mean sunrise, and when the nakhastrā was Mūla by all systems.
⁷ Read -varṇataṇḍu.
⁸ Read Ākāśa-maṅda Kāḷaśaṅkavya Śaṭi-nakhastrā Sēya-osṭad-anḍa.
⁹ Read ippatt-arvaṇdu.
“On Monday, the nakshatra being Svāttī, during the Kālāśāhāmi (tithi) of the month of Āśādha in the Īśvara year (which was) the 959th Śaka year,—in the twenty-sixth year (of the reign) of the glorious Mudigonda-Gangegonda-Rājendra-Chōjadhāva.”

The Jovian year Īśvara by the southern lunisolar system was Śaka-Śamvas 959 as an expired year (= A.D. 1037-38). Kālāśāhāmi is a name of the 8th tithi of the dark half. As this tithi, in the month of Āśādha, can under no circumstances be joined with Svāttī (the 15th nakshatra), the given date cannot be correct.

As a matter of fact, the 8th tithi of the dark half of Āśādha of Śaka-Śamvas 959 expired ended 17 h. 34 m. after mean sunrise of Friday, the 8th July A.D. 1037, when the nakshatras were Aśvinī and Bharaṇī (the first and second nakshatras). And the 8th tithi of the dark half cannot have been quoted erroneously instead of the 8th tithi of the bright half (on which in Āśādha the nakshatra may be Svāttī), because in the given Śaka year the 8th tithi of the bright half of Āśādha ended on a Thursday (the 23rd June A.D. 1037), not on a Monday. I have calculated the date also for other months of the given year, but without any satisfactory results.

Giving up this date as hopelessly wrong, we have still to consider what date are furnished by the two preceding dates for ascertaining the time of the commencement of the reign of Rājendra-Chōjā I. By No. 32 the 7th July A.D. 1020 fell in the ninth year, and by No. 33 the 25th November A.D. 1033 in the twenty-second year of the king’s reign. Accordingly (approximately) the 7th July A.D. 1012 and the 25th November A.D. 1012 must have fallen in the first year; and the reign of Rājendra-Chōjā I, according to the two new dates, therefore undoubtedly must have commenced some time between (approximately) the 28th November A.D. 1011 and the 7th July A.D. 1012.

I have previously (above, Vol. IV. p. 266) stated that the king’s reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. That statement necessarily was based solely on the date No. 5 (ibid. p. 69), which corresponds to the 23rd October A.D. 1032, and which, according to the actual reading of the date, is of the 31st year of the reign of Rājendra-Chōjā I. With the new dates before me, in which the numbers of the regnal years are given in words, I feel sure that the number 31 in the date No. 5 has been put erroneously for 21, and that the 23rd October A.D. 1032 really fell in the 21st year of the king’s reign, which would agree with the new result. This result would also tend to show that in the incorrect date No. 34 the Śaka year (959 expired), at any rate, is given correctly.

**B.—RAJADHIRAJA.**

35.—On a stone in front of the Mārī temple at Koḷagālā.1

1. Śri-Rājādhīrājādevā[r*]gg-iyāṇḍu [35].3
2. āvadu [Sa]kha-va[ri]saṁ [975[ne].]
3. ya [Vijayāśaiva-sanvatsara[da]
4. Jēśha-ăśada sukla-pakahada tra[yō*].
5. daśi Ādityavārād-śandu.

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2 The two figures of the date are damaged, but cannot be read otherwise. Mr. Rice reads gaṇāpanjḍrāndu. From this erroneous reading he further concludes that Rājādhīrāja’s regnal years were reckoned in two different ways; see Ep. Cara. Vol. IV. p. 15 of the Introduction.
3 Read Śaka-amāsakāra.
4 This curious form is derived from certain eulogies memorials (Madras Journal of Literature and Science for 1851, p. 276), in which the year Vilāya is introduced by the words Vīvajāv-chōsāna. Compare the two similar terms Pravādāna and Pravādāka; South-Ind. Insr. Vol. I. p. 109, note 2.
In the [35]th year (of the reign) of the glorious Rājādhiraṅgadēva,—on Sunday, the thirteenth ṭithi of the bright fortnight of the month of Jyaishtha in the Vaiśākha year (which was) the 975th Śaka year.

The Jovian year Vaiśākha by the southern luni-solar system was Śaka-Saṁvat 975 as an expired year (≈ A.D. 1053-54). For that year the date is incorrect; for the 13th ṭithi of the bright half of Jyaishtha of the given year corresponds to Tuesday, the 1st June A.D. 1053, which was entirely occupied by the ṭithi.1

The date would be correct for the third (instead of the 13th) ṭithi of the bright half of Jyaishtha of the given year, which ended 8 h. 13 m. after mean sunrise of Sunday, the 23rd May A.D. 1053.

From what I have stated above, Vol. IV, p. 266, about the commencement of Rājādhiraṅgadēva's reign, it is clear that any date of the 35th year of that king's reign must fall between (approximately) the 15th March A.D. 1052 and the 2nd December A.D. 1053.

C.—RAJENDRADADEVĀ.

36.—On a stone near the Binakalamma temple at Beḷatūru.2

1 Ōṁ [||*] Svasti ēr-Čhōǐa-rajaṁ sakalā-vasuddheyaṁ koḷṇu Rājendradēvaṁ ēdust-ārī-vṛata-ghātām negāle barīsām-ār-āge māttamān Sak-ābdām (1[*] vis[?])ā

2 rak[?]*-omḥat-āj-omḥhatam-ene barisām Hēmalambi-prasiddhāṁ svastam māsam gaṇām Kā[r*]itikam-asai[ta]-dinaṁ dvādayāt Sōmavāraṁ (!)l)

"Hail! When it was six years after the glorious Chōja king Rājendradēva, renowned as the slayer of crowds of wicked enemies, had taken possession of the whole earth,—and again, in detail, in the Śaka year reckoned as nine, seven and nine (i.e. 979), in the year known as Hēmalambṁ, on Monday, the twelfth ṭithi, a day of the dark (fortnight) of the auspicious month of Kārttiḳa."

The Jovian year Hēmalambṁ by the southern luni-solar system was Śaka-Saṁvat 979 as an expired year (≈ A.D. 1057-58); and for that year the date corresponds to Monday, the 27th October A.D. 1057, when the 12th ṭithi of the dark half of the amāṅa Kārttiḳa ended 22 h. 9 m. after mean sunrise.

Below, under No. 38, it will be seen that the words of the date 'when it was six years after' etc., simply are intended to convey the sense of 'in the sixth year of the reign of.'

37.—On a virakal at Gujjappanahupði.4

5 Vīra-sīṅggrāsanattu viṭṭ-irind-arulīna kōv-Irājékāsarpadmar-āna odēya
6 ēr-Rājendradēvarggar-viyāṇdu panniranḍāvudu · · · · · · · · ·
7 · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ::
8 Saka-varisha 11 Pāḷgruṇa-mā-
9 984 12 sada puṇṇave-
10 saṅvatsarada 13 y-andu.

1 The date would be incorrect also for the current Śaka year 975.
2 Mr. Rice's Ep. Čarn. Vol. IV. Hg. 18.
3 Read desāt.-
4 Mr. Rice's Ep. Čarn. Vol. IV. Hg. 115. The original is much worn and many aksaras are indistinct, but the figures of the Śaka date in line 9 are clear. The introductory (ll. 1-4) mentions Rājendra's elder brother (vis. Rājādhiraṅgadēva), the planting of a pillar of victory at Kollāpuram, and the defeat of Āhavanamalla at Kopam.
5 Here two or three aksaras are lost.
"In the twelfth year (of the reign) of king Rājakēsarivarman alias the lord sīrī-Rājendrādevā, who was pleased to be seated on the throne of heroes,—during the full-moon tīthi of the month of Phālguṇa in the year (which was) the Śaka year 984."

This date does not admit of verification. All that I can say about it, is, that if the Śaka year is Śaka-Saṁvat 984 expired, the date, which is stated to be of the twelfth year of the king’s reign, will ordinarily correspond to the 15th February A.D. 1063. From No. 33, below, it will be seen that this day fell really in the eleventh year of the king’s reign.

38.—In the Rājagopāla-Perumāl temple at Maṇimāṅgalam.

13. kō-Ppara[k]ēṣari[pammar]-āna [u]dai[y]ār sīrī-
Rājendrādevā[ku] yāŋdu nālāva-
14. du [nā*] || 8[2] ||  ivv-āṭtai Si[m*]ha-nāyagro
apara-paksha[t]tu asaṭamiyiym Viyāla-kkilamiyiym
15. perra Rōja(hi)qui-nāl.

"On the 8th day of the fourth year (of the reign) of king Parakēsarivarman alias the lord sīrī-Rājendrādevā,— on the day of Rōhiṇī, which corresponded to a Thursday and to the eighth tīthi of the second fortnight of the month of Simha in this year."

Of the years indicated in a general way by the two preceding dates, the one which yields a correct (and a most satisfactory) result for this date, is Śaka-Saṁvat 977 expired. In that year the month of Simha lasted from the 27th July to the 26th August A.D. 1055; and during that time the 8th tīthi of the dark half (which was the 8th tīthi of the dark half of the amānta niṃ Shaṇava) commenced 14 h. 20 m. after mean sunrise of Thursday, the 17th August A.D. 1055, when the nakshatra was Rōhiṇī, from sunrise (or, by the equal space system, from about midday) to the end of the day. Although the tīthi commenced so late in the day, the result is correct, because the tīthi with which we are concerned is the Jaṁ-daśṭami or Kṛṣṇa-daśṭami, a tīthi which must be joined with that day of which the time of midnight is occupied by it, and which therefore, in the present instance, could have been joined only with the Thursday on which it commenced about four hours before midnight. The occasion was the more auspicious as the nakshatra at midnight was Rōhiṇī.

The equivalent of this date, then, undoubtedly is Thursday, the 17th August A.D. 1055. As this was the 82nd day of the fourth year of the king’s reign, the first day of the fourth year was the 28th May A.D. 1055, and Rājendrādevā’s reign commenced (approximately) on the 28th May A.D. 1052. The result shows that the equivalent of the date No. 36 (the 27th October A.D. 1057) fell in the sixth year of his reign, while the equivalent suggested for No. 37 (the 15th February A.D. 1063) fell in the eleventh, not in the twelfth year.

For convenience of reference the commencement of the reigns of the seven Chōja kings whose dates have been examined in the preceding, may now be given thus:

1. — Rājarāja : between the 25th June and the 25th July A.D. 985.
2. — Rājendrā-Chōja I. : between the 26th November A.D. 1011, and the 7th July 1012.
4. — Rājendrādevā : (approximately) the 28th May A.D. 1052.
5. — Kulottunga-Chōja I. : between the 14th March and the 8th October A.D. 1070.
6. — Vikrama-Chōja : (most probably) the 18th July A.D. 1108.
7. — Kulottunga-Chōja III. : between the 8th June and the 8th July A.D. 1178.
TRANSLATION.

(Verse 1.) Victorious is the holy Jînêndra—he who is exempt from old age, death and birth—in the sea of whose knowledge the whole world is comprised like an island.

(V. 2.) And next, long victorious is the immeasurable, wide ocean of the Chalukya family, which is the birth-place of jewels of men that are ornaments of the diadem of the earth.

(V. 3.) And victorious for very long is Satyasa, who in bestowing gifts and honours on the brave and on the learned, both together on either, observes not the rule of correspondence of number. 

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1. Metro of verses 33 and 34: Šôka (Anushtaḥ).  
2. After this a second 'A' seems to have been engraved and then cancelled again.  
4. Originally s̐havanam was engraved.  
6. Read =adyā.  
7. Read =gurūḥ.  
9. In the place of s̐i originally ja was engraved; afterwards it was erased and s̐i was engraved above and below it.  
10. From here the writing differs from, and seems undoubtedly more modern than, that of the preceding part of the inscription. Compare especially the signs for a, i, t, r and l.  
11. Dr. Fleet read this aksara po, and he may possibly be right.  
12. Not understanding the passage, I am unable to say whether (as proposed by Dr. Fleet) this should be altered to "gatah."

13. Here one aksara is illegible.  
14. Here one or two aksaras are illegible.  
15. Interpreted by Pāpinī's rule, I. 3, 10, yathā-samhitam = anudātaḥ samudānaṁ, the statement that Satyasaṣyā in verses 1-3 glorifies the Jaina prophet, Jînêndra, for whom he has built the temple at which the inscription was engraved; secondly (tad-ama), the Chalukya family, the history of which forms the theme of his poem; and lastly, his patron, the king Satyasaṣya (Pālikīn II) of that family. Similarly, in the first three verses of the (unpublished) Tâlgad Kadamba inscription the poet Kubja first glorifies the god Sāhā (Śiva), near whose temple the Kadamba king Kâkusthavarman founded a tank; secondly (tas-ama), the Brahmans cast the Kadambas, whose rise to power Kubja describes, belonged; and lastly, the ke Kâkusthavarman himself. With the epithet commencing with uṣṭa-, compare uṣṭa-janma-forasam (purah tuci kramapyaḥ padam) in the Kâlîdâsya, V. 22.

16. Here one aksara is illegible.  
17. Interpreted by Pāpinī's rule, I. 3, 10, yathā-samhitam = anudātaḥ samudānaṁ, the statement that Satyasaṣyā in verses 1-3 glorifies the Jaina prophet, Jînêndra, for whom he has built the temple at which the inscription was engraved; secondly (tad-ama), the Chalukya family, the history of which forms the theme of his poem; and lastly, his patron, the king Satyasaṣya (Pālikīn II) of that family. Similarly, in the first three verses of the (unpublished) Tâlgad Kadamba inscription the poet Kubja first glorifies the god Sāhā (Śiva), near whose temple the Kadamba king Kâkusthavarman founded a tank; secondly (tas-ama), the Brahmans cast the Kadambas, whose rise to power Kubja describes, belonged; and lastly, the ke Kâkusthavarman himself. With the epithet commencing with uṣṭa-, compare uṣṭa-janma-forasam (purah tuci kramapyaḥ padam) in the Kâlîdâsya, V. 22.

18. Interpreted by Pāpinī's rule, I. 3, 10, yathā-samhitam = anudātaḥ samudānaṁ, the statement that Satyasaṣyā in verses 1-3 glorifies the Jaina prophet, Jînêndra, for whom he has built the temple at which the inscription was engraved; secondly (tad-ama), the Chalukya family, the history of which forms the theme of his poem; and lastly, his patron, the king Satyasaṣya (Pālikīn II) of that family. Similarly, in the first three verses of the (unpublished) Tâlgad Kadamba inscription the poet Kubja first glorifies the god Sāhā (Śiva), near whose temple the Kadamba king Kâkusthavarman founded a tank; secondly (tas-ama), the Brahmans cast the Kadambas, whose rise to power Kubja describes, belonged; and lastly, the ke Kâkusthavarman himself. With the epithet commencing with uṣṭa-, compare uṣṭa-janma-forasam (purah tuci kramapyaḥ padam) in the Kâlîdâsya, V. 22.
(V. 4.) When many members of that race, bent on conquest, applied to whom the title of Favourite of the Earth had at last become appropriate, had passed away,—

(V. 5.) There was, of the Chalukya lineage, the king named Jayasimha-vallabha, who in battle—where horses, footsoldiers and elephants, bewildered, fell down under the strokes of many hundreds of weapons, and where thousands of frightful headless trunks and of flashes of rays of swords were leaping to and fro—by his bravery made Fortune his own, even though she is suspected of fickleness.

(V. 6.) His son was he who was named Ranaraga, of divine dignity, the one master of the world, whose superhuman nature, (even) when he was asleep, people knew from the pre-eminence of his form.

(V. 7.) His son was Polekešin, who, though endowed with the moon's Beauty, and though the favourite of Fortune, became the bridegroom of Vatapiṇuri.

(V. 8.) Whose path in the pursuit of the three objects of life the kings on earth even now are unable to follow; and bathed by whom with the water of the purificatory rite, when he performed the horse-sacrifice, the earth beamèd with brightness.

(V. 9.) His son was Kirtivarma, the night of doom to the Naḷas, Mayuracas and Kadambas, whose mind, although his thoughts kept aloof from others' wives, was attracted by the Fortune of his adversary.

(V. 10.) Who, having secured the fortune of victory by his valor in war, being a scented-elephant of a king, of great strength, at once completely broke down the multitude of the broad kadamba trees—the Kadambas.

(V. 11.) When his desire was bent on the dominion of the lord of the gods, his younger brother Maṅgalēśa became king, who by the sheets of dust of his army of horse, encamped on the shores of the eastern and western seas, stretched an awning over the quarters.

(V. 12.) Who in that house which was the battle-field took in marriage the damsel, the Fortune of the Kaṭachchuris, having scattered the gathering gloom, (viz.) the army of elephants (of the adversary), with hundreds of bright-rayed lamps, (viz.) the swords (of his followers).

(V. 13.) And again, when he was desirous of taking the island of Bēvati, his great army with many bright banners, which had ascended the ramparts, as it was reflected in the water of the sea appeared like Varuna's forces, quickly came there at once at his word (of command).

1 Literally, 'dancing.' The compound commencing with mṛiyaṇ- reminds one of Rāg. VII. 48, where a warrior whose head has been cut off with the sword (khaṭga) rises into the sky, and from there views his headless trunk dancing on the battle-field (mṛiyaṇa-kabandhaṃ samārī dādari).—The preceding aṣṭa-patti-daśa is equivalent to aṣṭa-dvipa-śaśa, ibid. verse 30.

2 Compare Rāg. XVII. 46, chopal-si svabhāvataḥ . . . śṛsthā.

3 The gods are called a-nimisha, or a-nimisha, because they do not shut their eyes (compare Rāg. III. 43). When the king was asleep, he did shut his eyes, yet even then the pre-eminence of his form shewed him to be a god. Vapaḥ-prakaraṇa occurs e.g. ibid. III. 34 and 52, and Kīr. III. 2.—It may be noted that the word jagad-kaṇḍhāḥ, used in this verse, occurs in Rāg. V. 23, together with dvya-vāg-vāj-śnaṭiḥ which is synonymous with the epithet śri-lakśhaṇaḥ in the next verse of this inscription.

4 Beauty (Kṣiti) personified is regarded as the wife of the Moon. The town Vatapiṇuri is represented by the poet as a newly married woman (Vatapiṇuri=sa sadhūr=navajā, tasya ca ca vṛddhā); compare Rāg. XVII. 25, rājyaḥr-cadhā-śrayaḥ.

5 I.e., dharma, artha and kāma.

6 The expression prithu-Kadamba-kadamba-kadambakaṁ apparently was suggested to our author by the prithu-kadamba-kadambaka in Kīr. V. 9. In the Tārakṣa Kadamba inscription the Kadamba tree and the Kadamba family have the epithet uru, corresponding to the adjective prithu in the present inscription and in the Kauṭāliya plates, Ind. Ant. Vol. XVII. p. 22, l. 21.

7 I.e., when he died.

8 Compare Rāg. XVIII. 22, vāli-līṭā-sāhita-sāhita-kīrti; and IX. 50, sājanma-svakarbu-kēdukkasāvahām-kīrti-svā so-vi-lītnam-vi-kārti. The eastern and western seas bound the earth on either side; compare Kusumabhadra, I. 1.
No. 4.—Konnur Spurious Inscription of Amoghavarsha I.; Saka-Samvat 782.

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

The stone which bears this inscription is built into a wall of the temple of Paramēśvara at Konnur, the 'Khoonor' of the map, a large village on the south bank of the Malparbhā river, 23 miles in a north-easterly direction from Nawalgund, the chief town of the Nawalgund taluka, Dhārwar district; Indian Atlas, sheet No. 41, long. 75° 34' E., lat. 15° 51' N. I edit the inscription from an excellent impression, kindly given to me by Dr. Fleet.¹

The inscribed surface of the stone measures about 5' 4½" high by 2' 10" broad. Above the writing, in the arched top with which the stone ends, there are some sculptures, viz., in the middle, a shrine holding a sitting Jaina Tīrthaṅkara, with a chowrie-bearer on either side of him; on the proper left of the shrine, a cow with a sucking calf and, above them, a sword and the sun; and on the right of the shrine, another chowrie-bearer and an elephant, with the new moon above them. The writing is well executed, and for the most part in an excellent state of preservation. The size of the letters is about ½". The characters are Kanaresä of the eleventh or twelfth century A.D. The language is Sanskrit, excepting a verse in lines 62-64, and the prose passage at the end of the inscription, lines 70-72, which are in Kanaresä. The greater part of the text is in verse. In respect of orthography, it will suffice to draw attention to the frequent use of the Dravidian ʃ, and of the sign of the upādiṅḍu (also in the word puḍha for puṣṭha, l. 40), and to the occasional employment of the sign of the jihvaṅḍu (in dharmma-kīvālaṁ, l. 14, yād-dhānḍhaṁ, l. 54, and kirtiṅḍh-kaṅkhubhāṁ, l. 69).

The inscription divides itself into two parts. Lines 1 to the (word sarvāmaṁ in) 59 record a grant, professedly made by the Rāṣṭraṅgaṁ king Amoghavarsha [I.] on a date which falls in A.D. 860. Lines 59 (from the word mātyaṁdaḥavu) to 72, on the other hand, after praises of the Jaina creed and the two sages Mēghachandra-Trāvīdya and his son Viranandin, inform us that, at the request of Hūlimarasa, the Mahāprabha of Kojaṁūra, and others, Viranandin had a copper charter, which they had seen, rewritten here as a stone charter. According to this statement, lines 1-59 of the inscription were copied from a copper-plate inscription;² and from the dates which we possess for Viranandin and his father Mēghachandra-Trāvīdya, the time when this copy was made, and when the inscription, as wrote, was engraved, may approximately be determined to be the middle of the twelfth century A.D.

From an inscription at Śravāna-Belgola (Roman text, p. 26, ll. 3-6) we know that Mēghachandra-Trāvīdya died on Thursday, the 2nd December A.D. 1115;³ and according to a notice published by Mr. Pathak,⁴ Viranandin finished the writing of his Āchāra-pāva on a date which I find to correspond to Monday, the 25th May A.D. 1153.

The principal part of the inscription (lines 1-59, the alleged copy of a copper-plate inscription) records, that—at a total eclipse of the moon on the full-moon tithi of the month Āśvaya-ja

¹ I am told by Dr. Fleet that a similar name in the Belgum district is distinctly Kōṇḍaṁūr, as well as by actual verification of the present spelling. But the name with which we are here concerned is derived from Kōṇḍaṁūra, which occurs in this record.
² The inscription is mentioned by Dr. Fleet in his Dynasties, second ed., p. 406, note 4.
³ That other stone inscriptions have been copied from copper-plates, there can be no doubt; and the fact is distinctly stated e.g., in the inscriptions in Jour. Bo. As. Soc. Vol. IX, p. 291, and Ind. Ant. Vol. VII. p. 20.
⁵ See ibid. Vol. XIV. p. 14. The date given by Mr. Pathak is 1 Saṅka 1076, the Śrīmukha samvatsara, on Monday the first day of the bright fortnight of Jyāśita. On the corresponding European date given above, the first tithi of the bright half of the second Jyāśita commenced 3 h. 50 m. after mean sunrise.
(or Áśvina) in the [Jovian] year Vikrama, Śaka-Saṅvat 782 expired or, as is expressly stated, 83 current (ll. 43 and 44)—king Amoghavarsha [I.], the successor of Jagatūtunga (ll. 15 and 16), residing at his capital of Māṇyakhetā1 (l. 34), at the request of his subordinate Baukējā (Baukēya) and in recognition of important services rendered by him, granted the village of Tālėya (l. 38) and some land in other villages (ll. 45-48), for the benefit of a Jaina sanctuary founded by Baukēya at Koḷanaḍa, to the sage Dēvendrā,2 who had been appointed by Baukēya to the charge of the sanctuary, the disciple of Triṇkāḷyoḍhā, of the Pustaka gachēha of the Dēśāya gaṇa of the Mūla sāṅgha (ll. 33-38). The introductory part of the inscription—after two verses of which one invokes the blessing, at the same time, of the god Vishnu (Jīna) and the first Jaina prophet (Jinēndrā), and the other3 the protection of both Vishnu (Nārakaṇa) and the king Amoghavarsha himself, here, as in verse 34, called Viṇa-Nārīyaṇa4—in verses 3-11 gives the genealogy of Amoghavarsha. Verses 17-34 contain a eulogistic account of the services rendered by Baukēya (Baukēya). And the concluding lines 57-59 record the writer's name, Vatsaraṭa, and that of, Baukēyaraṭa's chief adviser, the Mahattara Gaṇapati.

It may at once be stated here that the date given above undoubtedly is correct. The Jovian year Vikrama corresponds to Śaka-Saṅvat 782 expired, by both luni-solar systems;4 and on the full-moon day of Áśvina of that year, corresponding to the 3rd October A.D. 860, there was a total eclipse of the moon, fully visible in India for more than three hours. But much as the correctness of a date, containing such particulars as are given here, would speak in favour of the genuineness of a record, there is at least one point in the preceding, which raises a doubt whether the stone inscription, even if it was based on a genuine copper-plate charter, is an authentic copy of it in every detail. Excepting the Kaṭāha grant of Prabhūtavarsha (Gōvīna III.), the form of which is altogether peculiar, the earlier Sanskrit copper-plate inscriptions of the Rāṣṭrakūṭas of the main line, from the Sāmāṅgaḍ plates of Dantidurgā to the Nauśāri plates of Indrārāja III. of Śaka-Saṅvat 836, all commence with the verse Sa vā=vyād =Vēdhaśā dhāma; and as that verse is found also in Amoghavarsha's own Śirūr inscription, I should have expected the present inscription also to begin with it, and might well fancy that the Jaina copyists substituted for it a verse referring to their own creed.

However this may be, it is certain that the genealogical account in verses 3-11 of this inscription, which we now have to consider, cannot possibly be admitted to be a true copy of a genuine copper-plate charter. To shew this, I place side by side here the line of succession as

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1 According to the Dēvīl plates of Śaka-Saṅvat 622 (above, Vol. V. p. 138, l. 18 of the text) Māṇyakhetā was founded by Amoghavarsha I. The earliest plates in which it is described as the residence of a king, are the Nauśāri plates of Indrārāja III. of Śaka-Saṅvat 836 (Jour. Bo. As. Soc. Vol. XVII. pp. 257 and 261).
2 This may be the Dēvendrā of Baukēyapura, mentioned in Inscr. at Śravastī-Belgasia, Roman text, p. 49, l. 8.
3 With this second verse may be compared the third verse of the Nauśāri plates mentioned above, which subordinates the king Indrārāja III. who issued the grants, by comparing him with, and ascribing to him actions which were performed by, the god Vishnu.
4 i.e. 'a Nārakaṇa (or Vishnu) in the shape of a hero,' or 'a hero who is like Nārakaṇa (Vishnu),' Amoghavarsha I. is described as Prān-Nārīyaṇa also in the Nauśāri plates; and the same epithet is given to Amoghavarsha Kukkaraṇa II. in the Kāra plates of that king (Ind. Ant. Vol. XII. p. 266, l. 40 of the text). Similar epithets are Kṛiti-Nāryiṇa, 'a Nārakaṇa (or Vishnu) in favour,' applied to Gōvīna III. in the Śirūr inscription of Amoghavarsha I. (ibid. p. 218, l. 5 of the text), and to Indrārāja III. in his Nauśāri plates; and Viśdēv-Nārīyana, 'a Nārakaṇa (or Vishnu) in valour,' applied to Gōvīna IV. in his Śaṅgīl plates (ibid. p. 533, l. 33 of the text). In the case of the present inscription, what, in my opinion, must strike one as somewhat suspicious, is, that, in verse 34, the king in his own speech should have been made to represent himself as Viṇa-Nārīyaṇa.
5 Judging by other dates, the proper system for Śaka-Saṅvat 782 is the so-called northern luni-solar system; but by the strict mean-sign system also the day of the date would fall in the year Vikrama, which ended on the 14th October A.D. 860.
furnished by this inscription, and the genealogy of the Rāṣṭrakūṭa princes from Gōvindarāja I. to Amōghavarsa I., as we know it from their copper-plates.

From this inscription.
1. In the Yādava lineage, Gōvinda, son of Prichchhakarāja.
2. Karkara, son of king Indra.
3. His son Dantidurga.
5. Prabhūtavarsa, son of Dhārāvarsha.
6. His son Prabhūtavarsa-Jagattuṅga.
7. Amōghavarsa.

From the copper-plates.
Gōvindarāja I.
His son Kakkarāja or Karkarāja.
His son Indrarāja.
His son Dantidurga.
Subhatsuṅga-Akālavarsa (Krishnaraṇa I., son of Karkarāja).
His son Prabhūtavarsa I. (Gōvindarāja II.).
His younger brother (Dhruravarsa-Nirupama) Dhārāvarsha.
His son Prabhūtavarsa-Jagatruṅga (Gōvindarāja III.).
His son Amōghavarsa.

From the above it will be seen that, excepting the strange name Prichchhakarāja² for which I cannot account, the same names, though not always written uniformly, are there on either side. But to the writer of this part of our inscription the mutual relationship of the princes whose names he knew, apparently was a riddle. He therefore either observed a discreet silence or perpetrated such blunders as to make Karkara the son of Indrarāja, whereas he was his father; or to put down Prabhūtavarsa as the son of Dhārāvarsha, to omit Dhārāvarsha altogether from the line of kings, and then to make Prabhūtavarsa-Jagatruṅga the son of Prabhūtavarsa. Moreover, the assignment of these kings to the Yādava lineages,³ and especially the occurrence of the name Karkara,⁴ instead of Kakkarāja or Karkarāja, seem clearly to indicate that the genealogy was concocted some time after the date which is recorded in this inscription, and has not been copied from a genuine copper-plate charter of Amōghavarsa I.

The person with whom our inscription is chiefly concerned, is Baṅkēśa or, as the name also is written, Baṅkēya, or Baṅkēyarāja, by Amōghavarsa’s favour in the enjoyment of, or governing, thirty-thousand villages the most important of which was Vanavasī (verse 21). As reported by Dr. Fleet,⁵ an unpublished inscription at Nijagundi in the Dhārāvar district mentions, as a feudatory of Amōghavarsa I., Baṅkēyarāsa, governor of the Vanavasī twelve-thousand, the Belgali three-hundred, the Kundarge seventy, the Kundur five-hundred, and the Purige three-hundred, who apparently is the same personage. According to our inscription, Baṅkēśa or Baṅkēya together with the biruda Sellakētana identify

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¹ I take this name from the Kādava plates.
² According to the fragmentary Ellēra Dēvaratāra cave temple inscription (Archaeol. Surv. of West. India, Vol. V. p. 87) Gōvindarāja I. was the son of Indrarāja.
³ In line 17 of the Vajrē plate of Gōvindarāja III. of Śaka-Saṅvat 720 (Ind. Ant. Vol. XI. p. 157) the Yādava vamsa is mentioned by way of comparison; but the earliest plates in which the Rāṣṭrakūṭas are stated to belong to the Yādava vamsa, are the Naṣakrī plates of Śaka-Saṅvat 886.
⁴ The earlier inscriptions have only the names Karkarāja and Karkarāja; the name Karkaḷa occurs in the Kardā plates of Śaka-Saṅvat 894 (Ind. Ant. Vol. XII. p. 264), in the Gupār inscription of Śaka-Saṅvat 896 (ibid. p. 271), and in later inscriptions; and Karkarāja I first meet with in the Kauthēk̥ plates of Śaka-Saṅvat 990 (ibid. Vol. XVI. p. 25, l. 41 of the text).
⁵ See Dynasties, p. 403. Dr. Fleet has informed me that in the Nijagundi inscription Paṅkēya is described as Chelliskētana i.e. dem Baṅkēyarasa, but is also called simply Baṅkēya. See below.
him with the Chellakēṭana, whose son Lōkādīyās alias Chellapātaka (the younger brother of Chelladhvaja), of the Mukula kula, in A.D. 897 was governing the Vanavāsa country at Bankapura, so named by his father after his own name (Baṅkēṭa);¹ and there can therefore be hardly any doubt that the date of our inscription (in A.D. 860) may give us a true date for the time of Baṅkēṭa.— The exploits of Baṅkēṣa are told in verses 22-31. As leader of the hereditary forces, he at the king’s command invaded Gāngavādi² (the country of the Western Gāngas), took the fort of Kēḍāla, put to flight the ruler of Talavanapura, and after crossing the river Kāvēṭi, conquered the enemy’s country. Recalled then by Amoghavarsha on account of disturbances which had broken out at home, and in which, as appears from verse 31, the king’s own son was concerned,³ be quickly returned, and succeeded in quelling the insurrection and restoring his master’s fortune.— The Talavanapura here mentioned is the well-known capital of the Western Gāngas, the modern Tājakḍā on the left bank of the river Kāvēṭi;⁴ and Kēḍāla may perhaps be the modern ‘Kaidala’ which, according to the map in Mr. Rice’s Mysore Inscriptions, is to the north-east of Kājaba.

As regards the places mentioned in connection with the actual grant, Koḷañurā has already been stated to be the village of Koḷañur, where the inscription is. The village granted, Tātīyāra, which was in the Māḷaṅṭi-grammar bhākṭi, has not been identified; nor have its boundaries, Boḍhanṭru, Sāsāvavāra, Patilagore, and Kilavāda. In addition to the main grant, twelve nīvaṛtana of land were granted at Koḷañurā itself, and at each of the thirty villages which are enumerated in lines 45-48. Eleven of these may be identified⁵ with modern villages at a reasonable distance from Koḷañur, thus:—

Avaravā[g]a = ‘Oowrudees,’ ‘Aurwāḍi;’ 6 miles west by north from Koḷañur;
Boḍhanṭru = ‘Bennoor;’ 1 mile north of ‘Oowrudees;’
Sullā = ‘Solah,’ ‘Sula;’ 5 miles east by south from Koḷañur;
Māvīṇṭru = ‘Munnoor;’ 3 miles east by south from Koḷañur;
Makkatāṭe = ‘Makkatattī;’ 12 miles north by east from Koḷañur;
Nila[g]anḍag = ‘Neelgoondes;’ 5½ miles north-east from Koḷañur;
Tāḷikōḍa = ‘Tallakodda;’ ‘Tāḷakvāḍ;’ 2½ miles north-west from Koḷañur;
B[ō][r]gō = ‘Bolleeroc;’ 2½ miles west-north-west from Koḷañur;
Muttalagore = ‘Mutulgaree;’ ‘Mutalgeri;’ 7½ miles east by north from Koḷañur;
Kākovanṭru = ‘Kakanoor;’ ‘Kākunr;’ 7½ miles north-west from Koḷañur;
Ner[la]ge = ‘Neerlahgee;’ ‘Nirali;’ 9 miles north by west from Koḷañur.

¹ See the passage from the Jain’s Uddarapadga, first published in Ind. Ant. Vol. XII. p. 217, and afterwards, more correctly, in Prof. Bhandarkar’s Report for 1883-84, p. 420; also Prof. Bhandarkar’s remarks, ibid. p. 430 and pp. 120 and 121. Our inscription shows that in the Sanskrit text Mukula, and not Paṇḍapatiga, must be taken to be the name of Lōkādīyās family.— The biruda Chellakēṭana (or Sellakēṭana) Mr. Pathak in Jour. Roy. As Soc. Vol. XVIII. p. 233 has translated by ‘cloth-bannered’ (see Dr. Fleet’s Dynasties, p. 403, note 2), but, so far as I can see, the Kanarese word for ‘cloth’ is sela = Sanskrit chāda. Böhléig’s Dictionary gives sela (from the Kāndēber) and sella in the sense of a kind of weapon; and Kittel’s dictionary has sela = sela = sela, a dart, a javelin, a spear tipped with iron, a pike etc., and also sela = sela = sela = sela; I think that these are the words with which the first part of the biruda should be connected. In support of this view, I would state that I find sela as the first part of a proper name in Sellaṇḍyāḍhara (Ep. Ind. Vol. I. p. 54, line 20 of the text), and that in the verse in which the name occurs (where I would alter the corrupt selaṭitā-pāṇīd to sella-lidita-pāṇīd) the author too apparently has understood sela to denote some kind of weapon (‘Sellaṇḍyāḍhara, whose hand is fondled by the javelin.’).— Compare also the biruda Sellaṇḍyāḍhara in Ep. Ind. Vol. II. p. 219, l. 61.

² The wars with the Gāngas are often spoken of in Bāhrākḍīs records. In Sanskrit inscriptions the name of their country is ordinarily written Gāngapadga.

³ Regarding Amoghavarsha’s wars with rebellious members of his own family, see e.g. Ep. Ind. Vol. I. p. 53. I am not aware that elsewhere his own son is spoken of in this connection.

⁴ See Dr. Fleet’s Dynasties, p. 290.

⁵ There is a ‘Bennoor,’ 2 miles north-west of Koḷañur, and another village of the same name will be mentioned below.

⁶ Most of these have been identified for me by Dr. Fleet.
The names of the other nineteen villages are Mudugupdi, Kittaivojale, Mus[a], Da[d]hore,1 Sanga, Pirisitig, Behuru,3 Alugu, [Parvam]gore, Hosaf[ja][a]tu, [Hu]ndugalo, Haganuru, Unala, Indagore, Munivali, Koja[e], Oosti[te], Si[kimabri], and Girip[al].

Stating distinctly what I have indicated above, I consider it possible that lines 1-59 of this inscription really were based on a copper-plate charter; at the same time, I feel certain that, if such was the case, the transcribers have taken some great liberties with the original as to deprive this 'copy' of the value of an authentic document.

TEXT.3

1 Śriyaha-priyas-samgata-visvarupa-samdarana-chcchhina-paravalpaha [1*] diyada-ananta-prapata-amarundra śriyaha mam-adyah-paramanun Jindendra [1*]
2 Ananta-bhō-
3 ga-stitir-strā pātu vah pratapasa-prabhav-odayacha[1*] su-Rā[sh][h]trakūtrūrṣijjata-rajas-purva-vajasa-sa Vira-Nārāyaṇa śva yo vibhu [2*] Tadiya-bhūpā-
4 tāya
5 ta-Yādav-anavayē kramena vārdhavaī ratna-saṁchayaś[1*] babhava Gōvinda-
6 mahāpatrī-bhūbhu-bhav_prasadhanā[5*] Prichotchakara-jana-na ragah [1*] Imdrā-
7 avani-pājja-satena dhāriṇi prasāritā
8 yeṇa Pitha-prabhavāni [1*] mah-āruṣaRC vairi-tamō nirākṛitaś pratapa-siṣṭena [sa]
9 Karkkara-prabhū [1*] Tatō-bhavāv-danti-ghaṭ-abhimardanā Himāchala-[ṛjijita-sē-
10 tu-sīma(ma)ta[1*] khalakrit-ōdṛṣṭa-mahipa-maṇḍulā[1*] kul-āgra[1*] yo bhuv Dانتidurgga-ra [1*] svayambu(ya)ribhūta-rajaṅgaṇe tatas-sa nirvya-pēkāhāṁ
11 Šubhatumga-vallabhaś [1*] chaka-
12 rasa Chālukya-kula-śriyan baḷād-vilōla-pālīdhva-maḷa-hāribin [6*] Jay-
13 occhhasimhāsa-cca-maṇṭar-parītā-sit-ātapatro [9*] pratipaksha-rajya(ja)[10*] hā [1*]
14 Akalavaraś-ōrjita-bh-
15 pa-nāmakō babhava rājarṣir-aśe[1*] puṇyataḥ [7*] 11 Tatō-Prabhūtavarsahō- 
16 bhūd-13 Dhāravara-samā-śarīr-uddhāra varhāyaḥ yena samgrāma-bhūvi 
17 uṇa [8*] Tasya sutā [1*] 
18 Yaj-janma-kāḷē devendnāra-śaivaṃ vīrshabhō bhuvah [1*] bhūtēti Himavat-
19 saṇṭu-paryyant-ānubhūtimkhalā[1*]ā[1*]n [1*] 9* Tatā-Prabhūtavara-vasan svayam-
20 purūr-aṇācathā[1*] Jāgattvaṁgas Sumā-
21 ranuvā bhūbhritam-ūpāra sthitah [10*] Bandhūnān[13] bandhurāṇām-ucchita-niṣa-
22 kuṇḍō purvavajānām praṇāñām jatānām Vallabhanām bhuvana-bharita[14] satkirti-
23 mūrtti-sthitānām [1*] trātaṃ kṛttīn sa-lō-

1 Perhaps the modern 'Dederkop,' 24 miles south-west from Konnur.
2 Perhaps the 'Beecor' of the map, 15 miles west from Konnur.
3 From Dr. Fleet's impression. 4 Metre: Upajali.
5 Metre of verses 2-7: Varmanatha.
6 Read *dhaana*; this correction may have been made already in the original.
7 Before both ablative the preposition D should have been used; compare e.g. above, Vol. III. p. 106, line 16 of the text.
8 Read *pata*. 9 Read *pata*.
10 This correction may have been made already in the original.
11 Metre of verses 8-10: Siśka (Anushtubh).
12 Originally bhārddhā was engraved. 13 Metre: Sragdhara.
14 The word bharita, properly 'filled with,' is used wrongly here in the sense of 'filling'; compare Inscriptions at Sravaya-Belgod, p. 108, l. 1.
10 kām kali-kalusham-athō hantam-antō ripūṣāṁ śrīmāṁ-simhasana-sthō
2bhavananīm-atiō-mōghavaraṇah prāṣāti || [11] Yasya-ājñānaṁ para-
3chakrāṇaṁ srajan-āvajraṁ śirābhīr-vvramaṁ.
sva-kam-pratāpa-mahimā kasy-āpy-adūra-sthitāḥ [6] tējaḥ-krānta-samasta-bhūbhṛd-
ina ev-āsau na kasy-āparai || [12] *
yēhāṁ dharmmaṁ.
yō tē bhāvināḥ-pārthivēndrāḥ || [14] Bhuviṁ kaiśchid-vikrāmeṇ-apārēbhīyā
datatām oh-ānyais-tyaktam-ev-āparai-yav [7] *
14 k-āśth-ānityē tatra rājyā mahadābhīḥ kṛttīya(ṛttai? ) dharmmaṁ-kēvalāṁ pālanīyaṁ
kahitiyāṃ-paramapuruṣaṁ-pravartitāt.
15 dēvadāyō-yāna || [16] Sa ēva paramabhāṣṭāraka-mahārājādhirāja-paramēśvara-srī-
Jāgattunāgadēva-pādānudhyāna (ta)-paramabhāṣṭāraka-mahārājā[ā]dhirāja-paramēśvara-
srī.
16 prīṭhīvallabha-śrīmad-Amōghavaraṇa-srī-Vallabhanantarādṛṣṭe vāryām eva
tathāsamābdānāmānākāṁ-raśṭravishayapata-ṛgmaṃkūṭ-yuktānaṁ-yuktakā-ā.
17 dhikārika-mahattar-ādīn-śaṁḍīśāty-asti vas-saṁvidītaṁ yathā || Vikrama-viśa-
18 pārvaśātī-sbūt-prashaṇa-samaḥ || [17] Āvīr-āsīt-prabhum-tasmāt-prasūnat-phala-
[6] u-
vivāśā-surasārām-grāmān11-trīṃśat-śahasāśāpi bhunakty-avirat-odāyaṁ || [21] *
uttuṅgān Gaṅgavāṭi-vāṭaṭvāṃ || [22] Tārē-āntarē-smat-sāmantair-mmātsaryy-
hī.
22 ta-mānasārair-upēkahitiṇi kōp-ōdyaṭ-sahās-sahik-anakāha svayaṁ || [23] Dhvasta-
ripunātī-mārggā rūpā-vikramam-ēkā-buddhim-abhinīya [6] sa maṅga-ḥrīdaya-
saṅgatam-avandhyā-
23 kōpapatham-āvahati || [24] Yēna || Tat-Keḍa-ābhidhānaṁ durggāṁ vāpar-āryag-
ādī-durlaṅgāhyām [6] maula-bal-ādhiḥhitam-apī sadyaḥ prāllumghya hēyā-
24 stē vidhūya virōdhīsaṁ Tatvanapur-adhāsāṁ krītvā [śrūta]n̄1 raṇa-vikramaṁ [*] mad-ari-vijayā bharīturā śālghyas-samanvita-saṅgaraḥ samara-samaye vidvīṭ chakrāī
t=avakrita-vikramaṁ || [26*] Kaśerimā guru-pūra-durggāmatamān-ūllanghyā simhā-
[kra]māt-pratyagrasphurita-pratāpa-dāhana-prodyacak-hihihihihihihihihi [[*]
26 ni-rodāhyā-saṅkāpadāna saptapadarān-vidvidvan-ōcchhedīnā yēn-ākaṁpi jagat-
prakatavapasa-śāyāvāyayāṇyā ṛṛjjītaṁ || [27*] Tat-antarē mad-amtiṁ-
antarhhībhē-ribhē dēnā jāta-sāmkhshobhē [[*]
27 pratyagantavyam=iti tvayēti mad-vachanamātṛṣeça || [28*] Aprāptē
Vallabhēndrē (dvō) mayi jayati yadā vidvīṣhaṁ syān-tad-āham samnyast-
āśēha-saṅgī munir-atha
28 vidhūnā vidvīṣhaṁ syāj-jaya-śēl [[*] tatr-āpāy u[ddā]ma-dhumadhyavā-vitata-sikhāś-
ūptatāmi pratāpād-īty-āṛūḥa-pratijñāḥ katipaya-divasahī-prā-
29 pad-saṁaat-sampān || [29*] Māsa-trasayasa madhyē yadi bhōjītum na
śャkayaś śvām [[*] kahāṁ vījita śatrūn tathā-āpi vahīṁ viśāṁ-ēva
|| [30*] 1īty uktvā śkrama-vikrām-ō.
30 chehikha-sīkhi-jvā-śāvādśa (śa)-bra (vra) jē dhūma-sīkhaś śāma[iti] tē tīrōhita-tanau
prāyaḥ para-prēṣhīt [[*] yētē mat-tanaye sthitāṁ-āna-nripatiṁ-nīrījīta yō
cjitarō bandīkṛtyā
tīpaṁnaṁhātya cha tadā tīrṇa-pratijñāṁ-bhavat || [31*] 1āvīśhātra-kōpa-sīkha-
nirdagdha-śāndhāṁ vin-āpy-anilāt [[*] ajvālīte (tō)-pi yasya pratāpa-vahīṁ
m uu̇mū̇hr-śāvalat || [32*]
31 Yāsya cha kripiṣa-[vāriṇ]ī rudhirā-[ku]lītā dviśhāṁ mahā-lakṣumī [[*]
majjāy-unmajojita tu sv-ādhipateḥ kūṃkum-ākt-ēva || [33*] Hutvā[10] yēna
ripūm virōdhi-rudhirā-prājyā-ā
32 jya-dhār-āhuti-brā (vra) ta-prasphurī-[ta]-pratāpa-[dahā]nē
vidvīṣhaṁ-śāntēs-śīrtaṁ [[*] vipṛcē-ēva rāp-adhvarē suvihita-śīl-maṁtra-śaktyā āśīrjjītaṁ kalpāntaṁ
vīrā-
33 šāsana-samātë
34 mad-Vīra-Nārāyanāt || [34*] Tēn-aiwamabhūtēna Bha[mkhyā]-ābhīdhānēna mad-īṣh-
cmyā [mā-
35 tā-pitṛr-āśmānāś ch-āśihk-āmurtik-punya-yāstō-bhīvṛddhāyē Koḷanurē tadh-
Bhanēkē-ho-nirmāpātā-jināyata-na-pariprāḷā-niyyutēya
36 [Śrī-Mūsasangha-Dēsīya-gha-Pustakaghachhataḥ [[*] jātās-Trikālayottōsāh kahr-
ābdhir-eiva kaustubhā || [35*] Tach-chāтриisa-vadhū-putrāḥ śīl-Dēvadāṁ-
37 muṇīvarāḥ [[*]
38 saiddhāntik-āgraṇas-tassmāi Bhanēkēyō [yām-adān-mū?δ]dā[14] || [36*] Tad-vasati-
sambandhi-nava[kṣarm-ōttarabhadvīkhandasphuṣṭē-sammārijjaṇ-ōpalēpana-pariprāḷā-dādi-
dharmmāpā-
Talōyīrānāma-gmāṁ-ūṁsāya ch-āghāṣāḥ tat-Koḷanurēt-pūrvvataṁ Beṇḍāṇurū
dakahinatāh Sāsavāf[du] tat-paṣchindaḥ Paṭilagore uttaraṁah Kilavādah
ēvam-ayāṁ caḥtur-āghāṭan-ōpalakṣhitaṁ a-ōḍrāmgaṁ-sa-pari-

1 The two aṅkāsas in brackets are almost completely effaced.
2 Metre: Āśrankudālīṭīta.
3 Metre: Ṭirīkāyā.
4 This īti is superfluous.
5 Metre: Śradhā.
6 Metre: Śravṇik. 7 Read śatrūnaṁ.
8 Metre: Āśrankudālīṭīta. 8 Metre of verses 32 and 33: Āśrankudālīṭīta.
9 Metre: Śradhā. 11 Read samātē.
10 Metre of verses 35 and 36: Śīkha (Anuṣṭhūh).
11 The aṅkāsas in brackets are almost entirely effaced and therefore doubtful.
12 Here and in some places below the rules of sānedē have not been observed.
40 karaḥ sa-dānīda-daś-a-parādhas-samabhrit-ôpāta-pratyayāṣ-smotpadyamānā-vishtītī(k)aḥ
sa-dhānya-hirany-ādēyāḥ dvādasha-puṇpavātaḥ pāṃchāṣaduttaram-śata-ha-
41 [stu]-vistāraḥ-paṃchāṣata-hasta-pramāṇ-āyamaḥ grihāṣam-āghaṭas-samuditaḥ
pravēyasas-sarbva-rājākty[ā] nam-aṣṭaṃprakhaṛēpaṇīyāḥ a-
42 [cha] arāk-ārūpavasak-bhiti-sarit-parvavata-samakālinaḥ putra-pauru-ānvaya-kramēca
pratipālayaḥ pūrvapradatta-dēvabrahmadāya-rahitē-hya(bhya)-
43 [n] arasī[d[*]]dhyā bhūmiścchhidra-na-yāyōna || Śākanripa-kāl-ātita-samvatsara-
śatēśṭhu saptasau dvā(dvya)śity-adhikēśu tadabhhyadhika-samanantars-
pravarttamānā-tra-5

44 yōṣiṭitama-Vikrama-samvatsara-āntargga-āśvayuja-pa[r]nnamāsyāṁ sarvagrasū-
sōmagrañhanē mahā-parvavāni bali-paksha-vaisvādev-āgniḥōṭr-āṭi-
45 thi-santarpanāy-ādhār-ādak-āṭīsargēga pratipādaḥ || Tathā-ātra-aira tat-
Mudugumdi-1 Kittaivo-1
46 le-1 Sulī-1 Mus[a]-1 Da[ṛthesis] Māvinūrū-1 Mattikāṭe-1 Nīla[gum]dage-1
Tāljkhēḍa-1 B[e]-1 jeru-1 Samgāmā-1 Pirisimgi-1 Muttalagēre-1 Kākeyanūrū-3
Bēhurū-1
Haganūrū-1 Uhalāru-1 Indacge-1 Koṭṭa[e]-1 Od̄diṭṭače-1
Si[kimabr][?]-1
48 Giri[ṛ]dēlu-1 nāmadheśahv-ēṭēśah Kojanūr-āṭa9 tad-bhukti-varṭttisau
tri(tri)ṃsataś-api grāmēsahv-ēkāika-grāmē dvādaśa nivartanaṇā bhūmēḥ
pratipādatiṇā [[[]]] Aṭā-sey-ō.
49 chitāyā 10dēvādēyādaṇa-ṣṭhityā bhūmāṣṭaḥ bhūjayatāb kriṣhataḥ karaṇayataḥ
pratidisatō va na kaiśchid-alp-api paripanathā kāryya tathā-
50 gāmi-bhadra-nripatibhir-asmad-varmaś-air-anyair-ṣvā sāṃnyasaḥ[ḥ]
bhūmi-dāna-phalame-
avētya vidyul-lōlōyaśaśvēravāni trīṇgāra-lagana-jalabindu-achchājānaḥ cha jī-
51 vitam-ākālayya svadāya-nirvīśeśah-smad-dāyō-zero-umantavayāḥ pratipālayaḥvyaḥ(vya)ṣa-
cha [[*]] Yas-tv-ṣajāna-timira-ṃtal-āṛrīṣa-mari-[marī]-achchhidyaṃmānakaṁ
52 ch([r])-aṇṇomētē sa paṇchābhīm-mahāhāpätakai-sēōpātakai-ḥaṃ[ṃ]
svaavyāṣāḥ nyātyā[ṃ]uktāṃ bhagavatā vēda-byā(ḥya)eśena14 || 15Shaḥṣīṛ-vvariṣh-sahasrāṇī
svarggē tīśhāṣī
taḥ
53 bhūmīdahā[*] aṭchhhēttā cha-aṇṇumantā cha tāny-eva narakē vasse || [37**]
Vidūdhya-āṭa[-]vahvē-saṇhā-sākṣa-kōṭara-vāsihu(naḥ) [*] kriṣhnaśarpanā hi
jāyantē bhūmi-

1 The term intended apparently is sarvāṣadotttātāpratyayāṣ, which occurs in other inscriptions.
2 Instead of the sentence commencing here and ending with samaditāḥ, a single compound should have been
used, qualifying prāmaḥ.
3 Here arāk-dēla has been omitted.
4 This sign of punctuation should be struck out.
5 The passage commencing with baji- is quite out of place here, the object of the grant having already been
stated correctly in lines 37 and 38. In inscriptions where a similar statement is properly made we find chora
(instead of paksha) and -samtanarpādram. For the following dēkā-dēsā of this inscription one would have
expected adya-duṣa).
7 Read "śeṛā (ʔ).
8 Read "śeṛād (ʔ).
9 Read "śeṛād (ʔ).
10 Read "śeṛād (ʔ).
11 Read "śeṛād (ʔ).
12 Read "śeṛād (ʔ).
13 Read "śeṛād (ʔ).
14 Originally "ṛṣeṇa" was engraved.
15 Read "śeṛād (ʔ).
16 This cha should have been omitted.
17 After this the word "ṛṣeṇa" has been omitted.
KONNUR INSCRIPTION OF AMOCHAVARSHA I.

54 dānaṁ harantī yē || [38*] 1Agnēr-apatya[ṁ] prathamaṁ svārāṇasṁ bhūr-
Vaishāṇvali sūrya-sutāscha gāvah [†] lōka-trayan-tēna bhavēd-dhi dattaṁ
yasā-kāṣayaṁ gāṁ cha mahīṁ.

55 cha daddyē || [39*] 2Bahubhir-vasuṣadha bhuktā rājābhis-Sagar-ādibhīṁ [†]
yasya yasya yadā bhūmis-tasya tasya tadā phājam || [40*]
Sva-dattāṁ para-dattāṁ
vā yatnāṁ-

56 d-rakaḥyā[†] narādhīpaḥ [†] mahān mahāmatāṁ śrēḍhītha dānācūhbrēyō-
nupālanaṁ || [41*] Iśī kamaṇa-daḷ-ābhūbindu-lōḷaṁ śrīyam-anuṣchīntyā
manuvaha-śivāpan cha [†] atīmāva-

57 ā-manābhir-āmakaraṁ-annā hi purṇaṁhaṁ-para-kṛttayaṁ vīlōpyāḥ || [42*]
Likhitaṁ
cha-nitad-Vālaba-kāyaṁthamā-jātēna dharmmādhi-karanaṁ-[thē]na bhūgika-
Vatsaraṇāṇa.

58 Śrīharasa-sūnunā grāmapa[tta]śādhibrītā-śākharismahasati-Nīgarāmmanama-Priyāvāma-
bhūtyēna || [43*] Śaṅkāyaraṇā-ṃukhōyō Ganaḥṣa-pati-nāmā mā-

59 hatvāraḥ-prājñāḥ [†] rājnas-samīpa-vartī tēn-edam-anahśhitāṁ sarvavāṁ || [43*]

60 ni-janatā-sat-saukhaṁ-saṁpadākaṁ [†] nānārūpa-viśaitva-vastu-parama-svādvādu-
lakshmi-padaṁ jñāyā-Śīśa-rajaśasam-śīdam svācchāra-sāra-pradaṁ || [44*]

61 Siddhāntāmraśa-vārdhī-prākataśa-tarkk-ābhūj-āharpatiḥ śabdā-ōdyaṇan-āṁrīt-aika-
sarajā-yogāndra-śauṣaṁatiḥ [†] Traivyāy-āpar-aśrīrtaṁ-

62 nāma-vibhavah-śoddhiḥ-chēṭōbhavah[†] jyād-anumati-āvaneḥhrid-aśāniḥ Śrī-
Mēghaḥchāndrō muniḥ || [45*] Īdē[†] hāmāl-bridam-sūtal-bagedapudu

63 chakrā-chayanām chayachuvidhaṁ karduāl-srīdappuṇa-Īśāṁ jāyalo-sīral-iṣṇa
dirḍapāṁ sejjego-ēgal-padedappāṁ Kṛishna-embrant-esedu bira-lasat-kandall-kamin-

64 da-kāntāṁ padīda-stē Mēghaḥchāndra-brara-vrata-titolaka-jagad-vartti-kṛttī prakāṣāṁ
|| [46*] 1Vaidagrhyā-śrī-vadhiḥ-patri-sakhī-gyn-śīnākriti Mēghaḥchānd-

65 dra Traivyāyāy-ātmajātō Madana-mahībhitō bhādanē vajrapāṭaṁ [†] saiddhānta-
byūḥ[vyū]ha-śauṣaṁatī-anupāla[ma]-chintāmaṇī-

66 rābhīru[bbhī]-janānāṁ yō-bhūt-sanjana-ruṁḍha-śrīyam-savati mahau Vīranḍi-
mun-śīndarh || [47*] 1Yā śabdajā-fa-bhāsthitāll-dīnandunām kāyajā-śauṣaṁ-

67 pir-yynnā-rakṣaśthinī-kauṇuddi-bimakarā-śūryaṭray-ābī-ākaraḥ [†] yas-siddhānta-
vīchāra-sāra-Dh isot-patī-bhūhapaṇaṁ stōbā
dhyānātha-dvāri-bhūḥhrid-aśāniḥ Śrī-Vīranḍi muniḥ || [48*]

68 Yān-mūrtīr- jjaṭahānāนมāyaya-āhāraṇyā-śrīyam-karchamūr-hārāyaḥ [†]

69 tā-svādayvāyōmmāyiquẢbhamāyō [†] yat-kṛttīṁ-kakubhāmā śrīyām kacha-bharā
dīja-śauṣaṁ-atyātē jyāyōdhu Vīranḍi-munīpaśa-saiddhānta-

70 ddhyānta-chakrā-ādhīpaḥ || [49*] 1Śrī-Kopākaṇḍana-vyāṁ-bhūbana-duṁṣeṇi vidvajjana-
śīrōmaṇī samastānāvadya-vīdyā-vījāśiṇī-viśvā-sūryāmūrtī Śrī-Vīranḍi-saiddhānta-

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1 Metre: Indravajra.
2 Read: saukharma narmāṇa.
3 Read: Vaidagrhyā.
4 Read: "varukaśa.
5 Read: "mūrtīra.
6 The second term of the akṣara in brackets may have been struck out in the original; read "pafōjā".
7 Metre: Śrīyā.
8 Originally "śījya" was engraved.
9 Read: "sāyā.
10 Metre: Mahāsāgaraṇa. The same verse, with some slight variations, is found in Iser. at Sravap-

Belgaum, pp. 25 and 31.
11 Metre: Saṅgītā. The same verse, with two various readings, occurs ibid. p. 32.
12 Metre of verses 46 and 49: Śrīdālavikṛṣṭa.
13 This verse, incomplete and with a various reading, occurs ibid. p. 32.
Maṅgaḷa mahā-śīr śīr śīr namō 1 1[1*]

TRANSLATION.3

(Verse 1.) May the beloved of Fortune, with whom all forms are conjoined,4 who with his discus destroys the conceit of adversaries, the infinite being before whom bow down the lords of the immortals, the primeval lord Jīna, grant to me supreme bliss!14

(V. 2.) May the lord Vīra-Nārāyaṇa5 protect you here, he who rests on the body of (the serpent) Ananta, (and) is the mountain from which (like luminaries) rise men of valorous conduct, the progenitor of the mighty race of the excellent Rāṣṭrakūṭas!6

(V. 3.) In the long Yādava lineage of the princes of that (race) there was in the course of time, like a collection of jewels in the ocean, king Gōvinda, who subdued the earth, the son of Prichohakarāja.7

(V. 4.) The lord Karkara, the son of king Indra, it was by whom, mighty like Prithu, the earth was brought under subjection, (and) by whom, of great strength and full of valour, the enemies were scattered like darkness.

(V. 5.) From him sprang king Dantidurga, who defeated arrays of elephants from the Hīmālaya to the confines of (Rāma's) mighty bridge, (and) who, a leader of his family, crushed the circle of arrogant princes on the earth.

(V. 6.) After him Subhatsunga-vallabha, on the battle-field which became a nyayaśvara, fearlessly carried off by force the Chālukya family's Fortune, adorned with a garland of waving pālīśvarajja flags.6

(V. 7.) Grand with his victory, high throne and bowries, possessed of a white umbrella, a destroyer of opponent kings, called the mighty king Akāla-vararha, he was a royal saint through his infinite religious merit.

(V. 8.) Then came Prabhūtavatāraha, the son of Dhārāvarha, a king who on the field of battle acted with his arrows like a torrent of rain (āḍārṇa-varaḥ).7

His8 son—

(Vs. 9 and 10.) At the time of whose birth the lords of the gods ordained that, as her master, he should rule the ocean-girded earth as far as the Hīmālaya and (Rāma's) bridge, afterwards, being (called) Prabhūtavatāraha because he fulfilled desires of his own accord, as Jagatītunga stood over (all) kings as the Sunārṇa does over the mountains.

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1 From here and up to the end of the lines some akrarasa (at the utmost six) are effaced.
2 Of lines 34-57 of the text which, in the usual style and for the most part in well-known terms, record a grant, I consider it sufficient to give only an abstract of the contents.
3 I.e., who assumes all forms, or exists in all forms.
4 As translated here, the verse refers to the god Vīṣṇu (Jīna), of whom Vīśvarāṇa (by itself) and Ananta also are epithets or names. But it also is intended to invoke the blessing of the first Jain prophet, Jinaśendra, and on this alternative the word vandarāṇa, above rendered by 'discus,' would mean 'excellent doctrine.'
5 I.e., the god Vīṣṇu. But Vīra-Nārāyaṇa also is an epithet of the king Amogha-vararha (see below, verse 34) and, with reference to him, the verse also is intended to convey the meaning: 'May the king Vīra-Nārāyaṇa protect you here, he the continuance of whose rule is without end, who is the mountain from which rises the conduct of valour, (and) who has excellent ancestors of the mighty race of the Rāṣṭrakūṭas!'
6 See above, Vol. III. p. 107, lines 22 and 34 of the text.
7 This play on the word āḍārṇa-varaḥ shows that the subject of the verse should be Dhārāvarha, not Prabhūtavatāraha, 'the son of Dhārāvarha.'
8 According to the context, Prabhūtavatāraha's; really, Dhārāvarha's.
(V. 11.) After him, to guard both the world and the fame of his charming relatives—of
the ancestors in his righteons family who have become favourites inasmuch as they are good
fame, filling the earth, incarnate—and to destroy the wickedness of the Kali age, the glorious
Amoghavarsha, the annihilator of his enemies, is ruling this earth, seated on the throne.

(V. 12.) The command of this excellent king other sovereignt perpetualy carry on their
heads like a garland. The creeping plant of his fame grows up to the fillets on the foreheads
of the array of the elephants of the quarters. The mighty valour that dwells in his hand is far
away from no one. He being the very sun which with its heat scorches all mountains, who is
the king above whom he does not rise?

(V. 13.) He with his own seal has stamped all (land) as far as the four oceans; the seals
of all kings he has broken with his Garuda seal.

(V. 14.) Honour surely we must the great kings of the past whose acts of religion we are
to preserve; destroyed are the wicked kings of the present; solicit we must those future rulers
who share our sense of religion.

(V. 15.) What imports that fleeting royalty which some have enjoyed by their bravery,
some bestowed on others, and others again resigned even? Great men, to secure fame, must
cherish religion only.

(V. 16.) Having seen that this life, unstable like wind and lightning, is void of substance,
he has devised this gift to the gods, most meritorious on account of a donation of land.

(Line 15.) He, the Paramabhāttāraka, Mahārajadhīrāja and Paramēśvara, the favourite
of fortune and the earth, the glorious Amoghavarsha, the glorious Vallabhakarṇabhadra, who
meditates on the feet of the Paramabhāttāraka, Mahārajadhīrāja and Paramēśvara, the glorious
Jagattungadēva, commands all Keshtropatis, Vishayaspati, Grāmakṣiras, Śivakakas, Divyakakas,
Ādikārikas, Mahattaras and others, as they may be concerned: Be it known to you:—

(V. 17.) In the Mukula family there blossomed like a flower, with ancestors worthy of
honour, Erakōri, a home of the play of bravery.

(V. 18.) From that flower grew, as it were its fruit, a masterful man named Adhōra,
the stay of his family, who himself was lord of Koṭāparā.

(V. 19.) His son from Vījayāṅka was Baṅkēśa (alliś) Sella-kētana, honoured in
the world, a fierce fever to districts.

(V. 20.) Like another flashing sharp sword of mine, as commander of the hereditary
forces he has uprooted, like trees, my adversaries.

(V. 21.) By my favour he has received and rules the thirty-thousand villages of which
Vanavāsi is the foremost, never ceasing to prosper.

(V. 22.) At my desire, in his great valour he has striven to extirpate that lofty forest of
fig-trees—Gangavādi, difficult to be cut down.

(Vs. 23 and 24.) On that occasion, though abandoned by my jealously minded feudatories,
by himself, solely aided by the daring which sprang from his anger, setting at nought the
enemy’s policy, displaying a bravery in war which had one aim only, he made the anger of my
heart not barren.

He, by whom—

(V. 25.) That fort named Kēḍāḷa, difficult to be scaled on account of its ramparts, bars
etc., though held by hereditary forces, was at once ascended and easily taken.

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1 The word sallabhā is purposely chosen in the original, because it is a common surname of Rāṣṭrakūṭa
kings; compare below, verse 20.
2 In the original the word for ‘mountains’ also means ‘kings.’
3 Vīśa to preserve our acts of piety.
4 Mukula ordinarily is a bud.
5 Or Adhōra.
6 See above, p. 27 f.
(V. 26.) Having occupied that country, having driven away the hostile lord of Talavanapura, having shown famous valour in war, defeating my enemies, for his master an object of praise, true to his promise, he at the time of battle did not let his bravery be baffled by the hosts of the enemy.

(V. 27.) With a lion’s spring having crossed the Kavari, most difficult to be passed on account of its heavy floods, by the lines of the ever freshly flashing flames of fire of his valour having at once consumed the allied, extinguishing the forest of adversaries, he shook the mighty dominion of him even who was able to shake the world.

(Va. 28 and 29.) On that occasion, when through internal dissension a disturbance had arisen near me, then, at the mere word of me that he should return—having made a vow that if, before his arrival, I, the Vallabha lord, should defeat the enemies, he would as an ascetic completely resign the world, or if by chance the fortune of victory should fall to the enemies, he would enter into the flames of a roaring fire—he arrived near me after a few days.

(Va. 30 and 31.) Having said that also he certainly would enter into fire if, within three months, by defeating the enemies he could not make his master drink milk—after my son, whose hosts were consumed by the flames of the blazing fire of his impetuous bravery, blackened by the smoke and thus hidden himself had escaped, perchance sent away by the rest—he completely defeated the princes who remained, and, victorious, made captive and slew the adversaries, and thus fulfilled his promise.

(V. 32.) The fire of his prowess, with the flames of wrath which it emits, consumes the enemies on which it feeds, even without wind; though unlit, it blazes forth again and again.

(V. 33.) Soiled with blood, the Fortune of the enemies dives into the water of his sword; but that of his master emerges from it, anointed as it were with saffron.

(V. 34.) Like a Brâhmaṇ, having sacrificed the enemy at the sacrifice of battle, where the fire of his valour shone the brighter for the many oblations of streams of melted butter—the blood of his opponents, he has secured from me, Viras-Nârâyana, this edict which to the world’s end proclaims him a hero, resulting from his expiatory rite—the destruction of my foes, and acquired by the efficiency of his spell—the restoration of my fortune.

(Line 34.) At the request of this my dear servant Bankeya, I, residing at the capital of Mâyâkshêta,—seven hundred and eighty-two years having passed since the time of the Saka king, on the auspicious occasion of a total eclipse of the moon on the full-moon tithi of Âsvayuja in the year Vikrama, the eighty-third current year—have given the village of Talayûra, in the bhakti of the seventy villages of Magjayitiya, to him who has been appointed to take care of the Jina sanctuary founded by Bankeya at Kołanjûra—viz. (vv. 35 and 36) to Devendra, the chief of ascetics (muniâvara) to whom Bankeya has given the temple, the disciple of Trikâlayogita, born from the Pustaka gachchha of the Dâsya gana of the Mâla saṅgha—for any new work connected with the sanctuary, for future repairs, for the cleansing, plastering, maintaining of it, and for other acts of piety. The boundaries of the village are, on the east of the said Kołanjûra, Bençanûra, on the south, Sâsaveval[du], on the west of it, Padilagera, and on the north, Kilaâda.

1 In the original the word is saçapadâka, which I cannot find elsewhere. Compare adâpaddâna.
2 Vis. to allay his anger or mental distress. According to the writers on medicine, milk is a remedy not only for bodily disease, but also for mental disorder.
3 Compare Ind. Ant. Vol. XII. p. 265, l. 30 of the text.
4 Compare above, verse 2.
5 From here to line 57 only an abstract of the contents is given.
6 Why the words tat-Kołanjûra, ‘of the said Kołanjûra,’ have been added, it is difficult to explain. If correct, the words would indicate that the village granted was quite close to Kołanjûra.
7 Among the usual phrases specifying the conditions of the grant, we have, in lines 40 and 41, the statement that the village contained twelve flower-gardens, and that the total extent of the houses was 150 hastas in breadth and 500 hastas in length.
(L. 45.) I also have given twelve nivartanas of land at Kōlanūra itself, and at each of the following thirty villages within its bhukti,1 vis. Avaravāra[i], Beṣanārū, Mudugunḍi, Kittāvole, Suḷa, Mus[a], Da[ḍh]ere, Māvinūru, Mattikāṭe, Nila[gun]dage, Tāḷikēda, B[e]ḷeru, Saṅgama, Pirisigni, Muttalagere, Kākoyanūru, Behurst, Aḷūgu, [Pārvav]nagere, Hosa[i]ja[i]te, [i]ndugalu, Neri[i]age, Haganūru, Unālūru, Igandere, Munivaḷḷi, Koṭṭe[i]je, Oḍiṭtage, śi[k]imabri[i], and Gir[i]p[al]dalu.

Lines 48-57 contain the usual admonition not to obstruct the grantee and to preserve the grant, and quote six benedictive and imprecatory verses (37-42), ascribed to Vyāsa.

(L. 57.) This has been written by the bhūgika Vatsaraṇa, an official in the court of justice, born in the clan of the Vālabha Kāyasthas, the son of Śrīharṣa2 and servant of Nāgavarman Prithvirlāma, keeper of village records and war-elephant of writers.

(V. 43.) The chief (adviser) of Bāṅkēyarāja, the wise Mahattara Gaṇapati, who is near the Rāja's person, has executed all this.

(V. 44.) Ever victorious, like a royal edict,3 be this doctrine of the Jinas, which destroys the false doctrines of people who are filled with an excessive pride arising from ignorance; which brings about the true happiness of all who act in obedience to the commands of the wise; which is the place of glory of the excellent syddēdda by which things appear under manifold forms, and grants the quintessence of good conduct!

(V. 45.) Victorious be the holy sage Mēghachandra, who is the moon to the ocean of the nectar of established truths,4 the sun to the lotus—reasoning, the one continuous stream of nectar to the garden—speech, the crest-jewel of the lords among contemplative saints; whose lofty second name of Traṇividya is truly appropriate; who has shaken off the god of love, and is a thunderbolt to the mountains—other creeds!

(V. 46.) Manifestly, the fame, pervading the world, of this Mēghachandra, the foremost of devotees, has shone forth and entered (here), glittering like the fibres of the waterlily (and) lovely like the bulbous root of the plantain tree, saying (to itself), "Lo! the flock of female hānas begin to think of drinking; the collection of female chakāra birds approach to peck with their beaks; Īśa gives orders for the decoration of his matted hair; (and) Kṛishṇa is eager to choose (an occupant) for his couch."5

(V. 47.) Virānandin, the chief of sages, owns on earth the glory (of being) rich in benevolence, he who is the husband of the young woman—renown of cleverness, the ornament of every kind of excellence, the offspring of Mēghachandra-Traṇividya, a stroke of lightning to split the mountain Madana,6 the crest-jewel of the crowd of those who know

1 Or, perhaps, 'within that bhukti' (of the Majjantīya seventy villages, mentioned before).
2 Or 'of the illustrious Harsha.'
3 The word for 'doctrine' in the original is śrēṇa which also means 'an edict;' and the author calls the doctrine of the Jinas a rāja-śrēṇa, or 'royal edict.'
4 Compare Inscri. at Śravasana-Belgoja, p. 8, l. 15, Jinaśara-mata-kheṭādhi-tādṛṣṭa; p. 48, l. 4 from bottom, siddhāntamārtha-vardhā-vardhā-vaidya; p. 49, last line, jinaśara-sudhāropasa-pūrṇapāchandra ; and other similar passages.
5 For the exact meaning of the several words of this charming verse, which in the original is in Kannara, I have consulted Dr. Fleet and the Rev. Mr. Kittel. Ordinarily, fame for its brightness is compared, among other objects, with milk, lotus fibres, the moon, and Śrī (the wife of Viṣṇu-Kṛishṇa; compare e.g. Inscri. at Śravasana-Belgoja, Roman text, p. 15, l. 4 ff.). Here, the fame of Mēghachandra is actually identified with all four, and is made to appear in the world, of its own accord, to fulfill the demand for them on the part of respectively the hānas and chakāra birds, and the gods Śiva and Kṛishṇa. The words translated by 'for the decoration of' literally mean 'to place in.' Concerning the hānas, I may remind the reader of the well-known line hānas-airāyathānd
6 Īśaṃvimādhisūryadhyāt.
7 Le. the god of love.
the established truths, and an unrivalled jewel to yield the desires of the creatures of this world.

(V. 48.) May he abide (here), the holy sage Viranandin, who is the sun of the firmament—those who know the science of words, the crest-jewel of those conversant with poetry, the moon to the moon-light—the science of reasoning, a pool of the lotuses—the triad of music, song and dance;¹ who is a Brîhaspati for the quintessence of the investigation of established truths; who adorns the three jewels,² and is a thunderbolt to the mountains—conceived disputants!

(V. 49.) Ever victorious be in the world the chief of sages Viranandin, the lord of the circle of those who know the established truths; he whose form is like a stream of camphor for the eyes of the creatures of the worlds, whose conduct like a jewel-ornament for the ears of the assemblage of the learned, and whose fame like the shoot of a jasmine creeper for the hair-dresses of the Fortune of the regions!

(Line 70.) ³The universal sovereign of those who know the established truths, the holy Viranandin, the sun in the sky of the glorious Konḍakunda-line, the crest-jewel of the learned, the embodiment of the sport of the courtesans—the several branches of faultless learning,—when Huliyanaras, the Mahâ-prabhû of the sacred great place of Kolanûra, and (the authorities of) the three towns and the five mâtas,⁴ having seen a copper charter, bade him cause it⁵ to be written,—caused this stone charter to be written in accordance with what was in that (copper) charter.

Bliss! Great fortune, fortune, fortune! Adoration to⁶... . . . !

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No. 5.—CHEBROLU INSCRIPTION OF JAYA;

SAKA-SAMVAT 1157.

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

This inscription is engraved on the four faces of the left one⁷ of two pillars which are in front of the gôpura of the Nâgâvâra temple at Chêbrolû, in the Bâpaḷa tâluka of the Kistna district. My account of it is based on an excellent inked estampage, prepared by Mr. H. Krishna Sastrî, B.A., and forwarded to me by Dr. Hultsch.

The inscription contains 168 lines of carefully engraved writing, which, with the exception of a few letters, damaged or broken away at the commencement of lines 2-5 and 131-137, and at the end of lines 85-91, is in an excellent state of preservation. The characters are Telugu,⁸ and the size of the letters is between ⁸" and ⁹". Excepting the greater part of line 158

¹ Compare Inscr. at Sravanâ-Belgoa, p. 40, 1. 4, gîtê adhyâ eha nityâyâ; p. 62, 1. 18, gîta-adhyâ-nityâ-yâ

² Submit to the alphabet here used, I would only draw attention to the fact that dâ (which occurs in the word adhyâ line 158) is distinguished from d by a semi-circle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for d. In the Gânapâvaram inscription (above, Vol. 111. p. 88, Plate, line 110) a similar separate sign for dâ is used, but there the distinguishing semi-circular line is not attached to, but intersects, the left curve of the sign for d. An examination of the published photo-lithograph leads me to suspect that a sign for dâ, similar to the one in the Gânapâvaram inscription, is used already

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³ For the interpretation of the following, which in the original is in Kanarese, I am indebted to Dr. Fleet.

⁴ The exact meaning of this is not apparent. Compare e.g. Mysore Inscr. p. 158, l. 11; and Ind. Ant. Vol. IV.


⁶ Fîz. the stone charter, mentioned immediately afterwards.

⁷ What may have followed is effaced in the original.

⁸ The inscription which is on the pillar on the right has been edited by Dr. Hultsch, above, Vol. V. p. 142 ff.
and the whole of line 159, which are in Telugu, the language is Sanskrit; and the text is all in verse, excepting the words əvasti ərī with which the inscription begins, and the Telugu passage already referred to.

This is another inscription of Jáya or Jáyana, the now well-known general of the Kákatiya king Gaṇapati. Verses 1-43 (lines 1-141), which give the genealogies of Gaṇapati and Jáya, need not be published, because, except for some slight various readings, they are identical with the same verses (lines 1-114) of the Gaṇapévaram inscription edited and translated by Dr. Hultszch, above, Vol. III. p. 82 ff. All that it is necessary to state about them specifically, is, that the names Māṁtēna-Guṇḍa, Kṛṣṇyūr, and Bhaṅguladēti, which occur in lines 15, 45 and 64 of the Gaṇapévaram inscription, in the present inscription (ll. 18, 54 and 78) are spelt Māṁtēna-Guṇḍa, Kṛṣṇyūr, and Bhaṅguladēti.¹

The short remaining part of the inscription, the text of which is given below, in verses 44-47 records that, in the year of the Śaka king (or kings) numbered by the mountains (7), the arrows (5), the earth (1), and the moon (1), i.e. in Śaka-Saṅvat 1157, on the tithi of Giri já (Pārvati)² in the bright half of the month Mādhava (Vaiśākha), on a Saturday, the general Jáya set up at Tāmrapura an image, in the shape of a liṣāga made of black stone, of the god Chōḍēvara, so called after Jáya’s father (Pinna-Chōḍi); that he built for this god a temple which the people called ‘the ornament of Ayya’s’ family, after Jáya himself; that in front of the temple he erected two rows of double-storied houses for sixteen female attendants;⁴ and that for the requirements (aṅga-raṇa-bhūga) of the god he gave the village Mrontukūr in Vellmāṇḍu, one of the villages that had been given to him by the king (Gaṇapati). A statement in Telugu (in lines 158 and 159) adds that the land within the four boundaries of the village amounted to 45 kha 6 na.;⁵ and that the land to the west of the Irērī (river) amounted to 5 kha 18 na. After this, the inscription has four benedictory and imprecatory verses, nearly identical with the verses at the end of the other Chēbrōlu inscription of Jáya, above, Vol. V. p. 148.

The date of this inscription regularly corresponds, for Śaka-Saṅvat 1157 expired, to Saturday, the 1st April A.D. 1935, when the third tithi of the bright half of Vaiśākha (as a khaṣaya-tithi) commenced 0 h. 51 m., and ended 22 h. 7 m., after mean sunrise. Of the localities mentioned, Tāmrapura (as has been stated already by Dr. Hultszch) is Chēbrōlu itself; and Mrontukūr I take to be the ‘Modukur’ of the map, about six miles south-east of Chēbrōlu.

END OF THE TEXT.⁶

141 . . . . . . Sō-yām Jáya-
142 chamāpatisir-ggiri-sara-kṣhma-chandra-saṃkhyāṃ Ša-

in the Anamkōpā inscription of Rodrādeva (Ind. Ant. Vol. XI. p. 12, Plate), in the word parīṣiḍha in line 17, although in the photo-lithograph the sign for ḍha, at first sight, does not seem here to differ at all from the sign for ḍa. Neither of the signs for ḍa here described is given in the palaeographic Tables hitherto published.

¹ As regards other various readings, I may add that in this new inscription the Dravidian i is employed more frequently than in the Gaṇapévaram inscription; and that instead of ḍhaṅgā-saṅhāra in line 108 of the Gaṇapévaram inscription we here (in line 121) have ḍhaṅgā-samkhyā, and instead of pratiṇākhyānti (in line 108) the better reading saṅhāta [prajñānti (in line 125).—With reference to Dr. Hultszch’s translation and notes 1 would state, at his request, that stōpădā in verse 3 means ‘sapphires,’ and that the word stōjākṛita in verse 13 is accounted for by Pāṇini, V. 4, 55.

² I.e. the third tithi; (stṛtyād Giripatiśvavesa capaṭorīhipi Vṛṣākhaśaṇḍikaśaḥ). The third tithi of the bright half of Vaiśākha is the well-known Abhaya-stṛtyād.

³ Literally, ‘superior courtesans.’

⁴ Kha is an abbreviation of khaṇḍi (see Dr. Hultszch, above, Vol. V. p. 148, note 6); so may be an abbreviation of naścana, ‘a furting.’

⁵ From an inked stamping supplied by Dr. Hultszch. Line 141 is the fourth line on the south face of the pillar.

⁶ Metre of verses 44 and 45: Śāndhāvīkūrīti.⁷ Read :saṃkhyā.
No. 6.—THREE WESTERN GANGA RECORDS IN THE MYSORE GOVERNMENT MUSEUM AT BANGALORE.

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

In Vol. V. of this Journal, pp. 151 to 180, I have contributed an article on the Śravapa-Belgoja epitaph of Nolambaṅtaka-Mārasĩna Ha., with a first serious attempt to settle the real history and chronology of the family of the great Gaṅga princes of Mysore, to which he belonged. That article is correct in all its essential features. But, while it was still in proof, it came to my knowledge, from information that became available too late, that certain additions and modifications might be made, and certain corrections ought to be made, in it. The additions did not much matter; they could be attended to on any future occasion. The modifications and corrections were a more important matter; and it was mortifying not to be able to make them. The proofs, however, were in pages, with other articles already in page-proof after them. And it was, therefore, impossible to make the necessary alterations. In these circumstances, I had to leave my article just as it stood. And I now take the first convenient opportunity that I have had, of reverting to the subject of it.

1 Read Tāmarā.
2 Read māsā.-
3 Read kīrītē.
4 Read vīṣṭirṇ-oṣṭa.-
5 Read aṣṭā.-
6 Read aṣṭā.-
7 Metre: Aṛyā.
8 Metre: Aṛyāgīti.
9 Metre: Pūrṇā.-
10 Metre: Pūrṇā.-
Before entering, however, on any general remarks, I now put forward revised versions of three Western Ganga records, final renderings of which have not as yet been arrived at.

A.—Dodhdahundi Inscription of Nitimarga and Satyavakya.

This inscription was brought to notice by Mr. Rice in 1894, when he edited it, with a lithograph, in his Ep. Carn. Vol. III., TN. 91. I give my rendering of it from an ink-impression, for which I am indebted to the kindness of Dr. Hultzsch. The collotype is from the ink-impression. The phot-etching is from a photograph of the stone itself.

Dodhdahundi is a village somewhere in the Mougur bobb of the Tirumakul-Narasipura taluksa of the Mysore district. It should be shewn in sheet No. 60 or 61 of the Indian Atlas; but it is not to be found there. The name means “large hamlet;” and it is probably an appellation of somewhat modern introduction, as the record does not appear to include any name answering to it, and gives the name of the village itself, or else of another village which gave the name to the circle to which this village then belonged, as Guldapadi. The inscription is on a stone, apparently about six feet high, which was found lying in a pond at Dodhdahundi and is now in the Mysore Government Museum at Bangalore.

The upper part of the front of the stone is occupied by sculptures illustrating the scene that is referred to in the record, namely, the death of a prince who had the appellation of Nitimarga. He is shewn lying on a couch, from the back of which there stand up two royal umbrellas. Near his head there stands his eldest son, Satyavakya, with one similar umbrella behind him. And on the couch there is seated a follower of the prince, named Agarayya, who is represented as supporting across his knees the legs of the dying prince, and as holding with his right hand a dagger which he seems to be drawing out from the left side of the prince.—The writing commences below the sculptures. Lines 1 to 6, on the front of the stone, cover an area about 3' 6" broad by 1' 9" high. Below them there is a blank space, about one foot high, which was evidently left void in order to allow of the stone being set upright in the ground without hiding any part of the record. Lines 7 to 24 are short lines down the side of the stone, covering an area about 9' broad by 3' 5" high, with a similar blank space below them. And a line runs across the stone between lines 15 and 16, to mark a division of the text there. The writing on the front of the stone is in a state of fairly good preservation. The writing down the side of the stone has suffered more damage; and for this reason, and also because it was not very convenient to introduce it in the Plate, this part of the record has not been reproduced.—The characters are Kanaresse, boldly formed and well executed. The size of them—(by which I mean, here and always, the height of such letters as ga, cha, da, pa, etc., which are properly formed entirely between the limits of, so to speak, the lines of writing, without any projections above or below)—ranges from about 1\frac{1}{2}" in the ga of Agarayya, line 4, to about 2\frac{1}{4}" in the s of Kshungavaramas, line 1; the penultimate syllable in of line 6 is about 4\frac{1}{2}" high. The characters include final forms of r in line 3 and s in line 4, and also a final form of l or else an l with a virama attached to it, in line 3. And they show the lingual d, distinguished from the dental d by a marked turning up and over of the right-hand end of the lower part of the letter; it can be recognised very clearly in يديسه, line 4. Two of the characters which furnish the best test for undated records of the period to which this record belongs, do not occur here; namely, the b and the guttural s. In vakhyaa, by mistake for vakya, line 6, we have a ka of the old square type, which cannot be placed much after A.D. 860. On the other hand, the I, which we have in Kovala, line 2, and also in kainada, line 8, is of the later cursive type, which cannot be placed much before A.D. 800; we have it throughout the grant of Govinda III., of

1 Mougur is in sheet No. 61 (1894), in lat. 12° 7', long. 77°.

2 I use the word “type” intentionally. Plenty of instances will be forthcoming, in which the old square “type” of the ka and other characters is followed, though the actual “forms” present hardly a straight line at all.
A.D. 804\(^1\) (except in modalō, line 9, and lihuttaḥ, line 19), and perhaps in wallabha, line 1 (but not in ballaka, line 2, and līka, line 3) of the Paṭṭadakal inscription of his father Dhruc;\(^2\) but the Talakād inscription of Śripurusha-Muttama\(^3\) shows only the old square type of the i. The j, which occurs twice, in line 2, is of the old square type, which remained in use during the whole of the ninth century A.D., but, towards the end of it, in conjunction with also the later cursive type. In the ja of ṛdja,—the fourth syllable in line 2,—we have an ordinary old square j, but of the open form; that is to say, with spaces at the place at which the top part of the letter and the lower part usually join to form an upright, and at which the centre stroke to the right starts from that upright. In the jd at the beginning of line 2, we have a peculiar form of the old square type of the j, which I would propose to call the "back-to-back" j, because one more stroke in the centre of the left-hand (proper right) part of the character would have given us a double j: back-to-back: here, the exact form of it is closed; in B., the Bēgūr inscription, we shall meet with it in its open form. In other genuine records, we have this back-to-back j, in the closed form, in the words śrīvajja and yuvarjja, line 3, and several other words, in the Kyātanahalji inscription of Būtanga I. of the period A.D. 870-71 to about 908,\(^4\) and in the word Bijjēvaṛda in a short inscription at Paṭṭadakal, in the Belgaum district,\(^5\) which may be referred to the same period or may be placed somewhat later. And we may note that in spurious records we find it all through the Merkara grant, of the Western Gāgga series,\(^6\) the lithographs of which show it in both the open and the closed forms, and which includes also the corresponding form of the guttural a which we shall meet with in B., the Bēgūr inscription; and we find it, again, in the same class of records, in the Chiacole grant of Dēvāndravarmann, of the Eastern Gāgga series,\(^7\) in the closed form in vijayavata, line 1, Vījajāva, line 13, Nāgārāja, line 23, and other words, and in the open form in nāja, line 7. The forms of the j in this Doḍaḥuṇḍi record do not guide us much. But the kṣ and the i indicate that we may place it in the period A.D. 800 to 860, even if they do not actually compel us to do so. There, indeed, in the forms of j and a which occur in B., the Bēgūr inscription, plain indications that the development of the alphabet of Western India was slower in Mysore than in the more northern parts. But it does not seem likely that the old square type of kṣ can have lingered on long enough, even there, to justify us in referring this record to A.D. 935 or thereabouts, as we should have to do if, instead of accepting my proposed identification of the princes who are mentioned in it, we identify the Nītimārga, whose death is recorded, with the next admissible prince who had that appellation.—

The language is Kanarese, of the archaic type, in prose. The record includes two words, maṇa-maṇaṭṭa in line 4 and kiḷ-guṇāṭṭha in line 5, for which only conjectural meanings can be proposed.\(^8\) And, as indicated to me by the Revd. Mr. Kittel,\(^9\) in śriyā, for śriyat, line 3, the composer seems to have formed a plural which is not justifiable.—As regards orthography, the only actual peculiarity is the use of s for ṣ in āvāra, line 2. But we may note also that we have the short i for the long i twice, in lines 1 and 5, and the long i for the short i once, in line 1; this latter feature, however, may be treated as a mistake in writing, quite as much as a mistake or peculiarity in spelling.\(^10\)

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\(^1\) Ind. Ant. Vol. XI. p. 128, and Plate.
\(^2\) Ibid. p. 124, and Plate. A more faithful reproduction of this record will be issued before long.
\(^3\) Ep. Corn. Vol. III., TN. 1, and Plate.
\(^4\) Ep. Corn. Vol. III., Sr. 147, and Plate.
\(^8\) See page 64 below, notes 4 and 6.
\(^9\) I consulted Mr. Kittel about the meaning of maṇa-maṇaṭṭa and kiḷ-guṇāṭṭha in this record, and about some expressions in the Bēgūr and Āṣakūr inscriptions, sending him, of course, my full readings of the texts, and translations. And I am much indebted to him for various suggestions, which I mention in the footnotes.
\(^10\) It is rather a curious thing that, whereas in the oldest records the difference between ṣ and abbix attached to consonants, is nearly always marked, less and less attention was paid to this detail, in the
The inscription records, in the first place, the death of a Western Ganga prince, who is mentioned in it by the appellation of Nātimārga, without his proper name being disclosed. We are told, however, that he had a son, who had the appellation of Satyavākya. We know that Satyavākya was the appellation of a prince Rājamalla, for whom, we have the date of A.D. 870-71. We know also that Śrīpurusha-Muntarasa, who is to be placed about A.D. 765 to 805, had a son named Raṇavikrama, and that the latter had a son named Rājamalla. And consequently, since the characters place the record justifiably, if not of absolute necessity, in the period A.D. 800 to 860, we naturally identify this Satyavākya with the Rājamalla of A.D. 870-71, and this Nātimārga with Raṇavikrama; and, till we learn anything more definite as to the actual year of Raṇavikrama’s death, we place the record roughly about A.D. 840.

In the second place, the inscription registers the fact that Satyavākya (Rājamalla) granted to a follower of his father, named Agasārāya, a kalnādu or allotment of uncultivated land known by the name of Guldapādi, the components of which were evidently specified in lines 16 to 22.

TEXT.

1 Om Svasti Ni(n)timārgga-Kōnγum(ni)varmms-dharmamahārā-  
2 jādhira jā Kovaljāla-pumphar-śavara Nanda-  
3 girī-nātha śrīmar(t) Permmanadiga svarggam-ērida[m]6 [*]  
4 Ėridođe Pemmnadiga man-e-magattin Aga-  
5 nyyamb Ni(n)timārgga-Permmanadiga kil-guṛṭheya-ada[闩] [*]  
6 nādigal-agga-putrum Satyavakhya Pem[m]nān diga=Gula-  

Down the side of the stone.

7 [pādiya[m]  
8 kalnādu

Kanarese characters, as time went on, until at length the distinction practically disappeared altogether, and it remained for modern invention,—on the part, I believe, of the early Jesuit missionaries,—to devise the mark by which the long ṭ is now distinguished from the short t, and also the long े and े from the short e and e. The ancient alphabet does not seem to have ever marked the difference between the long and the short forms of e and e; we read the signs as e or e, and o or o, just as is required. As regards the i and ी, it is a question, in publishing critical texts, how far it is necessary to complicate the texts by, for instance, showing the short i when it actually occurs in an original by mistake for a long i, and then making a correction in brackets or in a footnote. But probably, while attending to the detail in the case of the earlier records, we may ignore the point in records dating from about A.D. 1000 onwards, and may give the short i or the long ṭ as is actually required, irrespective of the exact form in the original.—Dr. Burnell has traced back the present Kanarese method of marking the long े, ी, and ṭ, as attached to consonants, to the first half of the sixteenth century A.D. (South-Ind. Palao, p. 30).

The word kalnādu may be translated literally by “stone tract.” Mr. Rice has pointed out,—quite correctly, I think,—that, as used in inscriptions, it seems to designate what is now known as Government waste, that is, land that has not been taken up for cultivation or that having been abandoned (Ep. Cara, Vol. III. Introduct. p. 8).

1 From the ink-impression.
2 Represented by a plain symbol. So, also, in line 15, where, however, the symbol is turned the other way.
3 Read pummar-śavara.
4 We have here a rather pointed instance, to which my attention was specially drawn by Mr. Kittel, of the use of the nominative instead of the accusative, which is mentioned by Kāśirāja in his Saḥdamani-  
   darpas, sûtra 135. In other records, we often find in this expression the dative, svarggukke, instead of the  
   accusative; this usage is mentioned in sûtra 135.

5 Read śrīmar, more correctly, in agreement with the honorific plural Permmanadiga.
6 Mr. Rice’s text gives Permmanadiga sw-putra. The real reading is quite certain, though the swa  
   is somewhat damaged.

7 Read Satyavakya.
9 kōṭhādu\1 ga(?)-
10 chcha[śin] màḍī
11 parih[ā]ra[śi] [II*]
12 Idan=a\i-
13 do[śi] Vāraṇ[ā]-
14 siya\[n\]-
15 do[śi] || Ōm ||
16 Idakkea Kamma-
17 . . . gaya-
18 lii(?)[k]umma[n]a(?)-
19 ga(?)[t]agesiko(?)-
20 tiitastalu(?ru)ga-
21 lavedi(?)[ma](?)-
22 [ndu(\[n\])\1 IDan=a-
23 lido[śi] mà-pā-
24 tagan=a[kkuṇ \]]

**TRANSLATION.**

Ōm! Hail! The Dharmanakdrājādhirāja\2 Nitimārga-Kongunivarman, the lord of Kovalāla the best of towns,\3 the lord of the mountain Nandagiri, the illustrious Pernanadī, ascended to heaven (i.e. died). When he was ascending,—by right of being a son of the house (?)\4 of Pernanadī,\5 Agaraya became, to Nitimārga-Pernanadī, the attendant who drew out (the weapon that caused his death) (?)\6 (In recognition of that), Satyavākyā-
Pemmanadî, the eldest son of (Nitinârqa)-Permanaça, gave (to Agarayya) Guldapadî, (as an allotment of) uncultivated waste land,—having laved (his sword) (?),—(with) relinquishment (of all bases). He who destroys this, is (like) one who destroys Varna! Om!

[(L. 16 ff.)—This part of the record evidently gives the names of the villages which made up the allotment. But the reading is very uncertain in some places. And no names can be found in the maps, helping to elucidate the reading and to divide the words. The record ends]: He who destroys this, shall incur the guilt of the great sins!

B.—Bêgûr Inscription of Eçeypappa.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Mysore territory; and a print from his negative has been given in my Pili. Sanskrit, and Old-Canarese Inscriptions, No. 247, issued in 1878. In 1879, Mr. Rice gave a reading of the text, and a translation, in his Mysore Inscriptions, p. 209, with a lithograph of the entire stone (id. Frontispiece). And a rendering of the record by myself, partly from Col. Dixon's photograph and partly from an inked estampage sent to me by Dr. Hultsch, was published in 1892, in Ep. Ind. Vol. I. p. 346. I give now a more full rendering of it from a better ink-impression, for which I am again indebted to Dr. Hultsch. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself.

Bêgûr is a village in the Bangalore tāluks of the Bangalore district, Mysore. It is shown in the Indian Atlas, sheet No. 60, S.E. (1894), in lat. 12° 52′, long. 77° 41′, about seven miles S.S.E. from Bangalore. It is evidently the ancient Bempûr (Bempûr) or Bempûru of the record; though, why the ñp or ñp should have changed into g, is not apparent.

And the record shows that it was the chief village of a circle known as the Bempûr twelve. The inscription is on a stone-tablet, measuring about 6′ 6" broad by 6′ 8" high, which was found at this village, and is now in the Mysore Government Museum at Bangalore.

compound, we have the word kil, kîl, kîlû, 'the state of being low, below, beneath, under, down, base, degraded or mean,' which occurs in such expressions as kil-kabbîga, 'an inferior, base poet,' kîl-dî, 'a low man,' and kîl-us-mânsâya, 'a petty chieftain;' and in epigraphic records we meet with kîl-kere or kîl-kere, evidently meaning 'a lower tank' (Inscrip. at Shavan-Bel. No. 24), and kîl-kâlâdû, meaning apparently 'a lower or smaller portion of uncultivated waste' (an inscription at Hiri-Bidnûr, for the text of which I am indebted to Mr. Rice). And Mr. Kettle, taking the whole word in connection with his proposal of mânas-magajjâna, would interpret the text as meaning that "Agarayya, who held a (mere) servile position in the house of Pemmanadî, became a (real, though) subordinate servant, or armed attendant, to Nitnumgra-Permanaça." But we have also the verb kîl, kîl, kîlû, 'to draw or pull out, etc.' And I think that the indication afforded by the sculptures on the stone, suggests for kîl-guflâ the meaning that I propose in my translation.

1 Mr. Rice's translation gives "Permanadâ's good son Satya-vâkya survived to Permanadâ." This requires us to analyse, at the end of line 6, Permanaça-vañgrade uûdaû. And I adopted that analysis, in taking the record to mean that "Agarayya survived to (render service to) Satya-vâkya" (above, Vol. V. p. 163). But I consider now that such an analysis is wrong. The past tense of uû, 'to remain alive, to remain behind,' would be uûdû, not uûdaû; the line across the stone between lines 15 and 16 of the text, marks a place as the first division in the text; and the Satya-vâkya-Permanaça in line 6 must be taken as the agent of the verbal form kottâda (for kottâda) in line 9.

2 In line 9-10, where Mr. Rice's text gives Koppakallī, we have in all probability gachhahā maddā. And gachhahā must stand for kachchhā, the accusative of kachchhā, 'washing.' The expression kîldû kachchhā, kachchhā, kaĉh, 'to wash, or lave the feet,' is a very well known one, in the case of grants given or entrusted to priests. And we have also the nouns kîl-gachhahā, 'feet-washing;' and bûl-gachhahā, 'sword-washing' (see page 52 below, note 4). A prince would have an attendant's sword,—not his feet.

3 The paîchahâmadôôkas or five great sins are, killing a Brâhmân, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of those offences.

4 The correct name of the village was not then known, and is there given as 'Keggoor,' mistakenly.

5 The first component of the name, however, may possibly be another variant of bêhû, bêgu, 'spying'; in which case, the name would mean "spying-town" or "watch-town."
The chief part of the writing is in six lines, covering an area about 6" 6" broad by 1' 5" high, which run right across the upper part of the stone; and, in a somewhat exceptional manner, each of these six lines is separated from the next by a line cut in the stone from end to end. There are also six short lines running on in continuation down the proper right side, the same number on the proper left side, and the name of a village (treated as line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is mostly very well preserved; and it is legible throughout, in the ink-impression, without any doubt, except in respect of the village-name in line 13.—The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side must be those of the Viramahendra of the record. They are led by a man on horseback, waving a sword: that he is a person of very high rank, is indicated by umbrellas, one of which is apparently a triple one; and he seems, therefore, to be Viramahendra himself. Behind him there are two followers on horseback. In front of him, there is a man on foot, blowing a horn of the long straight kind. And, above the latter, there is another horseman. The troops on the proper left side are the Nagattara army of the record. They are led by a man on an elephant, wielding a spear, who is evidently the hero whose death is recorded in the inscription; and the fierceness of the attack upon him is indicated by the arrows sticking in the forehead of the elephant. He is attended by an archer in the kauda, and by a follower on horseback shown below the elephant. The centre and the foreground show the fight between the two parties. Above all this, there is another scene, the central figure of which is a man, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool devised in that form. He may possibly be Eryyappa. But the absence of umbrellas is rather against that view; and it seems more likely that we have here another representation of the leader of the Nagattara army who was killed in the battle. He is attended by two female chauri-bearers. Behind the chauri-bearer at his back, there stands another woman, who seems to be trying to entice into a cage a bird which is perched on his uplifted left hand. And behind her, again, there is another woman, standing under a flag-staff. Beyond the chauri-bearer in front of the central seated figure, there stands another woman. And beyond her there is a man, standing, and holding across his right knee what seems to be either a quiver or the scabbard of a sword: that he, also, is of some rank, is shown by the head-dress, which figures similarly on the heads of the other three principal figures, and seems to include a kind of plume standing up from the patra or frontlet or fillet of dignity and authority; and he is probably the Iruga of the record, who was appointed to the command of the Nagattarans in consequence of their original leader being killed in the battle.—

The characters are Kanarese, boldly formed and well executed. The size of them ranges from about \( \frac{1}{2} \)" in the \( \frac{1}{2} \) of vedi\( \text{do} \), line 4, to about \( \frac{3}{4} \)" in the \( \frac{1}{2} \) of Tven\( \text{g} \), line 6: the \( \frac{3}{4} \) at the end of line 19 is \( \frac{1}{2} \)" high. The characters include a final form of \( \hat{r} \) at the end of line 2, and either a final \( l \), or else an \( l \) with a form of the virama attached to it, in K\( \text{d} \), line 14. They include the distinct form of the lingual \( j \), which can be seen very clearly in m\( \text{dd} \) and Ga\( \text{ng} \), line 3, and in k\( \text{al} \), line 6; but the distinction was not made throughout; for instance, it was not observed in endo\( \text{do} \), line 6. We have, in this record, all the leading test-letters. The \( kh \), \( b \), and \( l \) present only the later cursive forms: the \( kh \) occurs once, in m\( \text{dd} \), line 1; the \( b \) may be seen very clearly in bad\( \text{do} \) and Be\( \text{n} \), line 6; and the \( l \), in tak\( \text{h} \), line 2, and p\( \text{ola} \), line 15. In Ga\( \text{nd} \), line 11-12, we have the later cursive \( j \): but the old square type is presented in j\( \text{a} \)\( \text{a} \)-\( \text{ja} \), line 1: here, in both cases, we have the back-to-back \( j \), in its open form, that is to say, with a small space at the top and also at the bottom of the central upright stroke; it is particularly clear in the second instance. The guttural \( s \) follows the types and forms of the \( j \), as, for some reason or other not yet explained, it nearly always does: in Iru\( \text{ga} \), line 5, m\( \text{a} \)\( \text{g} \), line 6, K\( \text{ma} \)\( \text{a} \)\( \text{a} \)\( \text{g} \), line 7-8, N\( \text{a} \)\( \text{a} \)\( \text{a} \)\( \text{a} \)\( \text{a} \)
line 18-19, and maṣgala, line 19, it is the later cursive ɹ, differing from the corresponding ʃ in only the absence of the right-hand stroke which, in the ʃ, starts and turns up from the centre of the letter; on the other hand, in Gāṇga, line 1, Gaṇavādṛśi, line 3, and dēvāṇga, line 4, we have an ə of the old square type, answering to the back-to-back ʃ, from which it differs, as may be seen best in line 3, essentially in the absence of the centre stroke to the right, and, as found in this particular record, by the projections to the left being turned in to meet the central upright stroke. —The language is Kanarese, of the archaic type, in prose. In line 18, we have a curious word, tavechara, which seems to stand for sahachara, ‘a companion, a follower.’—In respect of orthography we may notice (1) the use of ri for ri in śāṅkṛitya, line 1-2, though the ri is given correctly in śayāṃsrita, line 2; (2) the use of dh dh for dīh in badhāśāva, line 6; (3) the use of b for v in Bīva, line 3; (4) the use of ṣ for s in śayāṃsrita, line 2; and (5) the use of the Drāviḍian ḷ in all the Sanskrit words, except, of course, as an initial in lakṣāmi, line 2, and except in maṣgala, line 6. The last-mentioned word occurs spelt both ways. In line 19, where it is the ordinary Sanskrit word, used in its customary sense, it is written with the Drāviḍian ḷ. In line 6, it is part of a village-name, and there it is written with the ordinary l, as seems to be always the case, even in Tamil records, when it is used in that way.

The inscription, which is partly a virgil or monumental record of a hero who was killed in battle and partly an ordinary śāstra or charter, refers itself to the period of the rule of the Western Gaṅga prince Eryappa, i.e. to between about A.D. 808 and 838. It tells us that Eryappa lent to Ayyappadēva, for the purpose of fighting against Viramahēndra, a force which was collected and commanded by the leader of the Nāgattara. The commander of the force was killed in a battle that was fought at Tumbopādi. And Eryappa appointed Iruga to succeed to the leadership of the Nāgattara, and also, in recognition of the bravery that had been displayed by his predecessor, granted to Iruga the circle of villages that was known as the Bempūr twelve.

As has been pointed out by Mr. Rice since the time when the contents of this record were first discussed, Ayyappadēva was doubtless a Nolamba, and is to be identified with the Nolambādhirāja-Ayyappadēva, “of the Pallava lineage,” one of the Nolambas of the Nolambavādi province on the north of the Gaṅgavādi province, who is mentioned in an inscription at Hirt-Bidanuur. The identity of Viramahēndra is not so certain. But there is, at any rate, no good reason now for proposing to identify him with the Nolamba Mahēndrādhirāja who is mentioned, in inscriptions at Baragūr and Hēmāvati, as a son of a Nolambādhirāja who was a brother-in-law of Nītimārga son of the Gaṅga prince Rājamalla. And it seems probable that he was an Eastern Chalukya king. In that dynasty, we meet, not only with Rājamahēndra as a biruda both of Amma I. (A.D. 918 to 925) and of Amma II. (A.D. 945 to 970), but also with Gaṇḍamahēndra as a biruda of Chalukya-Bhima II. (A.D. 934 to 945). The name Viramahēndra, “a very Mahēndra (Indra) among brave men,” is exactly synonymous with Gaṇḍamahēndra, “a very Mahēndra among heroes.” The Eastern Chalukyas were constantly at war with the Rāṣṭrakūṭa kings and the Western Gaṅga princes. The name of “the very terrible Ayyapa” is actually mentioned among the names of certain enemies of Chalukya-Bhima II, whom he is said to have slain. The dates fit in satisfactorily. Thus, in all probability the Viramahēndra of this record is Chalukya-Bhima II, who, we must then understand, had invaded Mysore and was met by a combined force of Gaṅgas and Nolambas. And the event has

1 [At the end of village-names, maṣgala seems to be an abbreviation of the frequent, but inconveniently long term chaturvedi-maṣgala, ‘a Brāhmaṇ settlement.’—E.H.]
to be placed towards the end of the rule of Ereyappa, between about A.D. 934 and 938. Against this, it might be urged, in the first place, that the statement in this record, that Ereyappa was governing the Gangavadi province as an united whole after having deprived all his enemies of their power, is suggestive of an early period in his rule, and, in the second place, that an early period is suggested by also the fact that the record includes as ś and a j of the old type, which seems to have entirely disappeared in the Rashtraṅkūṭa territory by about A.D. 900. But the Ātakūr inscription, C. below, of A.D. 949-50, similarly describes Būtanga II. as then governing the province after having fought and killed Rāchamalla I.,—regardless of the fact that that event occurred about ten years before that date. While, as regards the paleographic point, the record can at any rate not be placed before A.D. 906-907, which date we have for Ereyappa’s predecessor Būtanga I. There seems, therefore, no objection, from this point of view, to placing it even some thirty years later. And we thus gather from this record, in respect of paleography, that the development of the alphabet in Mysore was perceptibly slower than in the Rashtraṅkūṭa territory more to the north.

Of the places mentioned in the record in addition to Bempūr-Bēgūr, we may doubtless safely identify Tumbeplāḍī, where the battle was fought, with the modern ‘Tumabāḍī’ of the Madras Postal Directory and of the Indian Atlas, sheet No. 60, N.E. (1895), in the Maddagiri tāluka of the Tumārkūr district: the place is in lat. 13° 34′, long. 77° 17′, about fifty-four miles N.N.W. from Bēgūr; and this identification locates the scene of the battle near enough to the Noḷavambāḍī province—(if not actually in it)—to account for Ayyapadēva being concerned in the matter. Iggūr still exists under the same name, eight miles to the southeast from Bēgūr. Tovagūr is probably the ‘D. Togūr’ of the map, two-and-a-half miles on the southeast of Bēgūr. Pāvīna-Pullimāṅgala is doubtless the modern ‘Hulimangala,’ three-and-a-half miles on the south of Bēgūr.1 And Kūḍal may be ‘Kudlu,’ three miles N.E. by E. from Bēgūr.

TEXT.9

1 Ōm svasti samasta-bhuvanā-vinātā-Gaṅga-kuḷa-gagana-nī[r̥]mmala-tārāpati-jaḷādhī-jaḻa-vipula-valaya-mākhal[a]-kal[a]-pāḷam-
2 kṛi(kṛ)tya-aḷādhīpatya-lakṣaḥmi-svayaṁvīrti-patitādviyā-agāṇita-gaṇa-gaṇa-vibhū s h a ṁ a-
viṁbhāṣita-vibhūṭi śīnmađ-Ereyapp-aṛasaś-
3 pagavara-ellamana-maṇi[ṛ]kaṭhram-maṇḍi Gaṅgavāḍi-tombhataṭa-sāśiramanaman-éke-
chchhatra-chchhāyeṣya[ṛ]āḷuttam-ijdu Bi(vl)rama-
4 ṭeṇḍranal-kāḍal-endum Ayyapadēvaṅge sāmanta-sahitam Nāgattaranam danḍu-
veddōḍa Tumbepāḍiyol-kāḍi kāḷaṅgam-imba-
5 lidoḍa āneyol-ānt-ijdu sattoṭ-adam kēḷd-Ereyapam7 mechengh Irugāṅge Nāgat-
tara-vaṭṭam-gaṭṭi Bempūr-ppanṇāraṇu-

1 The old map, sheet 60, of 1826, which I was using in 1892, does not show ‘Hulimangala.’ The new map, sheet No. 60, N.E., of 1895, does not show the ‘Woolmangle,’ about twenty miles towards the E.N.E. from Bēgūr, which I selected in 1892 from the old map; nor can I find in it the ‘Nelloorputnam’ and ‘Chicca-Naloor’ which, on the authority of the old map, I then put forward as possible representatives of Kūṭanidra-Nallūra and Nallūr-Komarāṅgundu, but which now seem, under any circumstances, too distant to belong to the Bempūr twelve.

9 From the ink-impression.

9 Represented by a plain symbol.

9 Read lakṣaṁ-svayaṁvīrti-patīte-ḍaḍ. The ten of patīte is also understood after tārāpati in line 1.

9 Read āśiraman. The copulative ending is not wanted, as only one province is mentioned.

9 Read chchhatra.

9 This name would have been written more correctly with the double pp in the fourth syllable, as in line 2. It occurs again with the single p in line 17 below, and in line 20 of C., the Ātakūr inscription.
TRANSLATION.

Om! Hail! When the illustrious Eryapparasu,— whose dignity was adorned with the decoration of an uncounted number of good qualities, such as being a spotless moon in the sky which is the family of the Gaṅgas praised throughout the whole world, and such as being the lord, chosen by herself, of the goddess of sovereignty over the earth, who has for an ornament round her waist a zone which is the great circle of the waters of the oceans,— having deprived all his enemies of their power, was governing the Gaṅgavādī ninety-six-thousand as an united whole, he ordered the Nāgattara, together with (his) tributary chiefs, (to supply) an army to Ayyapadēva for the purpose of fighting against Viiramahēndra; and therupon he (the Nāgattara) fought at Tumbeppādi, and, when the press of battle became great, leaned upon the elephant, and was pierced and died.

(L. 5) — Thereupon, having heard that, Eryapa was pleased, and appointed Iruga to the leadership of the Nāgattaras, and gave him, secured by a charter, the Bempūr twelve, (as an allotment of) uncultivated waste land.

1 Read Bempūr-pannaradumāni.
2 The punctuation in this part of the record seems, at first sight, rather capricious. But it probably marks some subordinate groupings of the villages. And the copulative long v in Tovagurū and Gaṅgavēdgilī points in the same direction, though, in that case, there ought to have been a more systematic use of copulative endings all through lines 6 to 15.
3 Read saucharam-Nāgattaraṇa.— As regards the latter word, see the next note but one.— As regards the former word, the saucharam of the original might stand for saucharan, saucharan, or even (see Kittel’s Dictionary, under sa) saucharum, saucharum. But none of these words gives a suitable meaning, unless we can accept saucharan, and, taking it as equivalent to sucharitams, render it by ‘well-conducted, well-behaved.’
5 Pidda might stand for bidda, from bīda, ‘to wish, solicit, ask.’ But, as indicated to me by Mr. Kittel, it is, no doubt, better taken here for pidda, from pīd, ‘to utter, say, narrate, tell, command, order.’— With the infinitive in bidda-enak, compare pīdā-enak and adhikāl-enak (above, Vol. V. p. 233, note 6, and p. 226, note 2).— As regards “the Nāgattara,” from a comparison of the text in lines 4, 5, and 18-19, it seems that we have in line 4 the accusative singular, and in line 18-19 the dative singular (with a careless omission of the third syllable, etc., of a base Nāgattara, as the proper name of a family or clan rather than of an individual.
6 Kēlaṁ-imāsavaddidana; lit. “when the battle space-failed.”— I was inclined to take kēlausam as the dative singular of a proper name, Kēla, and to translate “when space failed to even Kēla, i.e., when the press of battle became too great on account of him,”— thus finding here the actual name, which otherwise is not mentioned (see the preceding note), of the hero who was killed on this occasion. Mr. Kittel, however, considers that kēla is not very probable as the name of a man, and that it is better to take kēlausam in the way in which it most naturally presents itself, namely, as the nominative singular of kēla, kēlaṇa, ‘fight, battle, war.’
7 Lit. “having tied (the forehead of) Iruga, the fillet of authority of the Nāgattara.” Patthu is for pattu; and gaffi for kaffi. Pattu, gaffi or pattu, to tie the frontlet or fillet of dignity or authority, is an expression of the crowning of kings and princes. In respect of its use in the case of lower appointments, we have instances, analogous to the present one, in the Pernati-patta which, the Kitté tells us, the Satyavāyas of that record conferred on the son of a Godman of village-hen (Ep. Carr. Vol. IV., p. 6), and in the Mādivar-patta which belonged to a certain Māchiga, a follower of Nejamāntaka-Martadīna II. (Ep. Carr. Vol. IV., p. 110). The last mentioned record
(L. 6)—Those (villages) are as follows:—Bempūru; Tovagūru; Pāvina-Pullimaṅgaḷa, and Kūṭanidu-Nallūru; Nallūru-Komaraṅgundu; Iggalūru; Dugmonelmalli and Gaḷabjāvaḷīḷu; Bārāṇu (?) ; Eḻikkupu, Parāvūru, and Kūḍal. This much, with (a specification of) the boundaries of his fields, gave Eṟoṟaṟu to his follower, the Nāgattara. May there be auspicious and great good fortune!

6.—Ātkūr inscription of Kṛśṇa III. and Būtuga II.—A.D. 949-50.

This inscription was first brought to notice by Mr. Rice in 1889, in his Inscriptions at Śrāoḻa-Belgi, Intro. p. 19, note 10, and p. 21. A rendering of it by myself, from an inked estampage sent to me by Dr. Hultsch, was issued in 1892, in Ep. Ind. Vol. II. p. 167. And a rendering of it by Mr. Rice, with a lithograph, was published in 1894, in his Ep. Carn. Vol. III. Md. 41. I give now a more final rendering of it from a better ink-impression, for which I am again indebted to Dr. Hultsch. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself; owing to the bad light in which the stone stands, it fails to shew much of the writing, though it presents the sculptures clearly enough.

Ātkūr,—or, perhaps, according to a more recent custom, Ātavūr,—is a village about fifteen miles to the N. E. by E. from Māṇḍyā, the head-quarters of the Māṇḍyā tāḻukka of the Mysore district. It is shown in the Indian Atlas, sheet No. 60, S.R. (1894), as ‘Atavu, in lat. 12° 39', long. 77° 7'; and it is shewn as ‘Atavur' in the map that accompanies the revised edition of Mr. Rice’s Mysore, Vol. II.; in the old sheet No. 60 (1828), however, it is shewn as ‘Atcor,' which answers to the spelling given in Mr. Rice’s Ep. Carn. Vol. III., and to what is probably still the more usual form of the name. With the slight difference of u for o in the second syllable, the record mentions it as Ātkūr. And the record shows also that it was the chief village of a circle known as the Ātkūr twelve. The inscription is on a stone tablet, measuring about 5' 1' breadth towards the bottom by about 6' 8' high, which was found set up in front of a temple known as that of the god Challēśaliṅga,—the Challēśvara of the record itself,—about a quarter of a mile to the north of the village, and is now in the Mysore Government Museum at Bangalore.

The chief part of the writing consists of nineteen lines, covering an area about 5' 1' breadth (in line 19) by 4' 0' high, which run right across the lower part of the stone. But there is a subsidiary record, lines 20 to 24, on the upper part of the stone, in the margins that were left above and on each side of the sculptures belonging to the principal part of the record: lines 20 and 21 run up the proper right margin, along the top, and down the proper left margin; line 22 is a short line on the proper right margin, below the beginning of line 21; and lines 23 and 24 are short lines on the proper left margin, commencing below, respectively, the ma of Kannara and the sīs of Bātugāḷa of line 21. The writing is in a fairly good state of preservation throughout; and the whole of the record can be read with certainty, with the exception of the akṣara before Vit[na]ḷoṇ, line 3, and perhaps of the word āpa[gha]ḷa in line 7. The sculptures on the stone cover an area about 3' 2' breadth by 1' 6' high. They represent a hound and a boar fighting; and they refer to an incident mentioned in lines 10 and 11 of the record. The characters are Kanarese, boldly formed and well executed, of the regular type of the period to which the record refers itself. The size of them ranges from about 1' in the ja of Chōḷaṇe, line 16, to about 1 1/2 in the ma of ḍampan, line 13: the mba of esba, line 19, is 2 1/2 high; and the ka of Sūḍrakaṇa, in the same line, is 2 1/2 high vertically and 3 3/4 on the slant. The

Illustrates also its higher application, in giving the date as the seventh year of the dying of the fillet of Satyavākaṇa (Māṇḍyaḥ). And in this application it was synonymous with rājakārēkārēy-a, 'to anoint the sovereignty or rule,' which is the expression used in giving the regnal date of the Śilāhāra inscription of Satyavākaṇa (Būtuga I.) of A.D. 888 (Ind. Ant. Vol. VI. p. 102, No. II., and Coorē Inscrip. p. 5).—Judging from the head-dresses of the four principal figures in the sculptures on the stone, the gaṟṟa seems to have included a kind of plume standing straight up above the head, in addition to a fillet passing round the head.
characters include final forms, or forms with the virāma attached, of त in lines 3, 6, and 9, of ल in line 13, and of ज in lines 6, 9, 11, and 12. The lingual ढ can be recognised in नाण्य, line 10, विष्ठोद and एड़, line 11, and एद्य, line 15. The paleography does not present anything calling for special comment, as the घ does not occur, and the other test-letters, अ, ज, ब, and ल, present, naturally enough, only the later त्रैसार ऐ-variants.——The language is Kanaarese, of the archaic type; and there are verses in lines 15 to 19. In line 11 we have मरोडः as a variant of मरोडः, a hill, a hillock; and in line 12 we have अण्डाल, the locative singular of अण्ड in अण्डश as a variant of अण्डा, अण्डा, in the sense of 'an open space, an are.' And we may note the use of ए, instead of the more customary म, in रप्त राजसंह, line 21.——In respect of orthography we may note (1) the use of र for र in रिप, line 1, रिप्रहुत, line 2, and रिप्र, line 3; (2) the use of ब for व in बिराजम, line 4, and बिरा, lines 16 and 18; (3) the occasional use of ए for ए, for instance, in रक्ष, line 1, and श्रद्धः, lines 9 and 19; and (4) the use of ष for ष, once, in श्रम, for श्रम, line 1.

The principal part of the inscription is dated, without full details, in the Samyak sahatsara, Śaka-Satya 872 (current), A.D. 949-50. And it refers itself to the time of the Rāṣṭrakūṭa king Kannaradeva-Krishna III., and of the Western Ganga prince Satyavikrama-Bhūta II. It tells us, in the first place, that Krishnā III. had fought and killed the Chōla king Rājāditya, otherwise called Mūrjā-Chōla, at a place named Takkōla, and was going in triumph, or, in other words, was making a state progress through his dominions.

1 The sahatsara agrees with the given Śaka year only according to the southern lunisolar system of the cycle,—which, however, is the proper one for the period and the part of the country with which we are concerned,—and only by applying the Śaka year as a current year; see Prof. Kielhorn's references to this date, in Ind. Ant. vol. XXIV. p. 187, No. 79, and vol. XXV. p. 267, note 8.

2 The following bhirudas of Krishnā III. are mentioned in this record,—Aṅkātriḍā, Āṇevejūga, Vanaṁgajalā, and Kaccheha; see page 55 below, note 7, the Postscript on page 63, and page 69, notes 8, 9, 9.

3 His proper name occurs in line 9, in the bhiruda "the champion of Bhūta," which is applied to Maṅgala.

4 The following bhirudas of Bhūta II. himself are mentioned in this record,—Nandīyagūpa, Jayatārānga, Gaṅgādēśa, and Gaṅgārājasa.

5 The word माण्डी means three folds, three times, from म, माण्, 'three,' and माण्, 'bending, folding, doubling; fold, times.' Another form of it is मामाण्. In the Tamil records, the bhiruda appears sometimes as Mūrṇa-Chōla, and sometimes as Mūmrud-Chōla: and Dr. Hultsch has rendered it by 'the Chōla king (who wears) three crowns, viz., those of the Chōla, Pāṇḍya and Chēla kingdoms' (e.g., South-Ind. Insers. vol. III. p. 29), finding as indication that that is its purport in a verse at the end of the Raṅgānātha inscription which describes Sundara-Pāṇḍyalēva as building 'three golden domes, by which (the temple of) Śrīraṅga glitters as he (the king) by the (three) crowns worn at (his) coronation' (above, vol. III. p. 17); and so also Mr. V. Venkatesa (Ind. Ant. vol. XXII. p. 65, and see p. 60, note 14), where he quotes facts which would indicate, or at least justify, the existence of a similar bhiruda among the Pāṇḍya, on the same view. There is a Tamil word māṇi, meaning 'a crown.' Nevertheless, my impression is that Mūmrud-Chōla is simply a variant of Mūmrud-Chōla, and that in either form the bhiruda means literally 'a three-times Chōla.' And I think, now, that the expressions Kuṇa-Chōla and Kuṇa-Chēla, the third Chōla, the hundredth Tulia, but the Kuṇa-Chēla, who was twice as famous, as any Kuṇa-Chēla who ever preceded him, and so on. An inscription of A.D. 1168 at Paḷāgani (P. S. O. C. Insers. No. 185, and see Mysore Insers. p. 111) describes the temple of Dukhān-Kédārāvarā as (line 30 f.)—"Pāṇḍya-svēmaṁl prakāśi Mūrṇādi Śrēparvātākām adiśvēmaṁl, — twice (as sacred) as even Vārāṇa, a hundred times (more sacred) than even Kēdāra, a thousand times (more sacred) than even Śrīparvāta." So, also, Rāmaṇa of Paḷāgani (see page 71 below, note 6) probably stands for Kuṇa-M āvaka and means "a Āvaka twice as beautiful or accomplished as any preceding Āvaka.

6 Bījagām-gey gutt-īda. From Kittel's Dictionary, it would appear that the word bījagām, as used in this combination, is treated by the native grammarians as another form of bīja, bīja, and as coming from the Sanskrit स, स, to go, to move, to go apart or in different directions, and that bījagām-gey and bījagām-gey are explained by them as meaning simply 'to walk, to go, to come.' But, as used in the inscriptions, the expression has plainly a more extended meaning than that; namely, it implies the idea of 'going in state, going in triumph.' It is evidently a shorter form of dig-bījagām-gey, for an instance of which see above, vol. V. p. 235, note 6. And, in view of that longer form, I think that the word bījagām is to be more correctly treated as simply a āddāra.
It then mentions Būtuga II. as governing,—the Gaṅgāvaddha ninety-six-thousand province being understood. It then introduces a follower of Būtuga II. named Maṇalera, who belonged to the Sagraravanha or race of the Sagraras and had the hereditary title of "lord of Valabhi the best of towns," and whose prowess in battle is described in the verses in lines 15 to 19. Būtuga II., it tells us, being pleased with the prowess displayed by Maṇalera, gave him his favourite hound Kaṭi. The hound was pitted against a great boar at the village of Bejatūr, in the Kelale district. And the hound and the boar killed each other. And, in commemoration of that, the stone was set up in front of the temple of the god Chalāvāra at Ātakūr, and a grant of land was made to the temple.

The subsidiary record round the top of the stone belongs also to the time of Būtuga II., who, it says, was governing the ninety-six-thousand province after killing Rākhamalla, the son of Eṣiyappa. It discloses the fact that it was Būtuga II. himself who actually killed the Chōla king Rājāditya, whom, it says, without mining matters, he slew treacherously. And in return for this service, it tells us, Kṛṣṇa III. gave to Būtuga II. the Banavasi twelve-thousand province, and the districts known as the Belvola three-hundred, the Purige three-hundred, the Kuskaṭ seven, and the Bhāgnera seventy. It further tells us that, in recognition of the valor displayed in battle by Maṇalera, Būtuga II. gave to Maṇalera the circle of villages known as the Ātakūr twelve and also a village named Kādiyūr or Kādiyūr in the Belvola district. This last grant is called in the record a bāḷgāche, or "sword-washing," grant, meaning, no doubt, that it was accompanied by the ceremony of laying Maṇalera's sword. Of the Sanskrit vijaya, "victory," and that shri and śīva are to be treated as corruptions of it. I would render the full expression dig-vijaya-śīva, not by "to conquer the regions, to make the subjugation of various countries in all directions, to make universal conquest," but by "to go in triumph, to make a state progress, through the dominions."—[In modern Tamil, vijayakal, it applied to princes and high officials, means "to visit," a locality.—K. II.]

The name Maṇalera is probably mentioned again in the Kālkere inscription of Nittāmārtaka-(Eṣiyappa) of A.D. 909-910 (Ep. Cana. Vol. III., M. 30; the text is Roman characters gives Maṇalera), and the text in Kannara characters gives Maṇalera. An earlier person of the same name seems to be mentioned in the Tagalūra inscription of Saṅgaraśa-Muttarasa (id. Vol. IV., Gn. 87; the texts here both give Maṇalera), and an Iruḍiḷi-Vira-Maṇalera appears to be mentioned in the inscription of uncertain date at Hebbal (id. Vol. III., M. 45; here, the Roman text gives Maṇalera, and the Kannara text gives Maṇalera). The Sagraravaha is mentioned again in the Iruḍiḷi inscription of the time of Nīlakalāntaka-Mārānmati (id. Vol. IV., Hg. 110). The title Vajra-pavaravardhika, "lord of Valabhi the best of towns," occurs again in a fragmentary inscription of uncertain date at Muttatti (id. Vol. III., N. 103).

In a similar manner to the present record, an inscription of the sixteenth century A.D. at Tēkkaḷ or Tykkal in Mysore (P. S. O. C. Jutara. No. 228, and see Mysore Jutara. p. 208) mentions a sight between a hound and a tiger, and the sight is represented on the stone. The name of the hound in that case is perhaps given as Sampaga; but the word may possibly mean only a champa-tree.

The necessity for granting the Belvola, Purige, Kuskaṭ, and Bhāgnera districts to Būtuga II. on this occasion, is not altogether apparent; because we know from the Hebbal inscription that they had already been given to him by Amṝghavara-Vaddiga, the father of Kṛṣṇa III., as the dowry of Bhāvakṣirnāţi (see above, Vol. IV. p. 354). But it would seem that Būtuga II. must have been deprived of them,—together, probably, with the rightful succession to the leadership of the Western Gaṅgas.—by Eṣiyappa and Rākhamalla.

Bāḷgāche, is from bāḷi, bāḷa, 'knife, a sword,' and gāche, gach, gach, 'washing; to wash.' The expression, in line 22-23, is bāḷgāche-gostā, "he gave (as) a bāḷgāche." Originally, the word bāḷgāche not being then known,—I read bāḷa[na] (mas.) [m[je]kēs[r]a-gosta, which, as Reeve and Sander's Canarese Dictionary does not show the difference between bāḷi, 'sword,' and bāḷi, 'living, life, subsisting, livelihood, etc.,' I rendered by "gave, in token of approbation, for subsistence." But, in giving that reading and rendering, I had to mark that I could not find the syllable me in the original, and that it seemed to have been omitted altogether. It is a curious coincidence, Mr. Rice's text gives the reading as bāḷi mekēs[r]a gosta; and his translation renders this by "gave for his sword;" and not only so, but his lithograph actually introduces the required syllable me, as if it really stood in the original, making room for it chiefly by cramping the age of the bāḷgāche of line 21. The syllable me, however, does not stand, and never did stand, in the original at all. And it is not wanted, from any point of view. The true reading, bāḷgāche-gosta, is quite unmistakable; and is, now, quite intelligible. The
As regards the places, in addition to Atukur-Atakur, mentioned in this record,—Takkola, where the battle was fought between Krishpa III. and Raja Ditya, still exists, under the same name, in the Vaddabajep taluk of the North Arcot district, Madras; the Indian Atlas, sheet No. 78, N. E. (1893), shows it as ‘Takkolam,’ six miles S.E. from Arkopam junction, in lat. 13° 11’, long. 79° 48’, on the Cortelian river. Bejatur, where the hound was matched against the bear, still exists under the same name, five miles W. S. W. from Atakur. Kadiyur or Kadiyur, of the Bejvola district, ought to be somewhere near Hoji in Belgium, or Anipigore in Dhakwar, or Kukkanur in the Nizam’s Dominions; but the maps do not seem to include any name answering to it. The Banavase province, and the Bejvola, Purigore, and Kiskukad districts, are already very well known. The Bagendance severity was,—as I shewed when I originally edited this record,—the country round Bagalkot, the ancient Bagadage and Bagadige, the head-quarters of the Bagalkot taluka of the Bijapur district.

TEXT.

1 Svasti3 Sa(a)ka-nri(ri)pa-kal-atita-sa[th]vatsara-sa(da)ta(n)gati-cu-tu-nur-
[ep]att-[ep]rajaneyya S(o)osamu myam-emba

2 sa[m]vatsaram pravarttise [*] Svasti Amoghavarsha-diva-śrīprathavī.

3 vallabha-paramāvaram-parama-

bhat[ā]raka-pādappada-suṣumana-sa[th]a-Ti[a]na-tran-āne-vadengam vana-gajas-

maññān kochchegam Kri(kri)shnāramā śrimat

1 The word takkola means ‘the tree Pimenta acris,’ and ‘a particular fragrant drug.’ The Madras Postal Directory gives also a ‘Takot’ about a hundred miles more to the north, in the Siddharayam taluka of the Cuddapah district. But we need not hesitate about accepting Takkolam in the North Arcot district, as decided by Dr. Hufnagel (above, Vol. V. p. 167, note 1). It is the more important place of the two; it contains, among other records, an inscription of Krishpa III.; and it is only about thirteen miles distant, to the north, from Conjeevarum, which city, together with Tanjore, was reduced by Krishpa III., doubtless during the same campaign in which the Chola king was killed at Takkola.

2 From the ink-impression.

3 This record does not seem to begin with the customary Os before the Svasti. We have the Os at the end of lines 14 and 19, represented by symbols respectively plain and slightly ornate. We perhaps have it at certain other places; see the next note.

4 After this word, and after kuṇaradda[va], line 4, and after idēu, line 4, and after rī, line 24, and before the svasti at the beginning of lines 3, 5, and 7, there are certain marks which are perhaps intended for symbols representing the word Os, which would be appropriate enough at each place, except after kuṇaradda[va] in line 4. But it cannot be said for certain that they actually are such symbols.

5 Read vārak. Purikha is a well established tadhānavo of saraka. But it is hardly admissible in such a combination as the one that we have here.

6 Read prikha. Here, again, in prikha we have a well established tadhāna, which, however, is hardly admissible in such a combination.

7 My original reading,—a[r]rja-Tri[σ]trans, ‘a very Tripura among kings,’—cannot be upheld. The Tri[σ]trans is practically certain. But I cannot satisfy myself as to what the word before it is. We should expect either Ratha,—giving the meaning of ‘a very Tripura among the Rattas,’—on the analogy of Sagaraparīpura in lines 8 and 17 below and of Cithapatīra (South-Ind. Inscrip. Vol. I. p. 139), or some word meaning ‘king,’ on the analogy of Nipalsthrīpura as a bīrada of Gobinda IV. (Ibid. Ant. Vol. XII. p. 251, text line 38), Kajīpātīpura as a bīrada of Kakka II. (ibid. p. 265, text line 61), and Mongalīsthrīpura as a bīrada of Nalambutkasa-Mārasimha II. (above, Vol. V. p. 178, text line 91); and we might, of course, read dharmaraha[va], and take the r as the initial of some such word. I cannot, however, think of any such word, which the doubtful akṣaras will suit. The spurious Gajjana grant (Ep. Cora. Vol. IV., Sr. 162) gives Lakṣātīpura, ‘a very Tripura among mankind,’ as an alleged bīrada of Mārasimha-Iṣyapa, the alleged son of Śrīrka II.; but idēu, again, is not admissible here. Provisionally, I accept the reading which is given in Mr. Rice’s text, and is of course shown in his lithograph, namely, dhara-Tri[σ]trans, ‘a very Tripura in fight or war.’ Because I find that a Bālagami inscription of A.D. 1181 (P. S. O. C. Inscrip. No. 102, and see Mysev Inscrip. p. 147).
4 Kānnaṇadōvā[r] Mūvadī-Chōḷa-Rājādityaṇa mēlo [ba]ndu Takkōladoj-kādi
kondu bijayan-geyyat-ildu[*] [*]
Kōḷāla-
purva-śavaraṁ Nandagiri-nāthakāṁa
6 ārmat Permmanadīga[la] naniya-Gaṅga[ma]
jay[a][d][u]jtraraṁ Gaṅga-
Sagara-vaṃsā[la][na] Vā-
8 ābhi(bhi)-purvaśvaranudāra-Bhagirathāṅgira-śiva-bodhagām Saṅ[ara]-Triṇētraṁ
añeśe-mūg-arivon
9 kadān-aṅka-Su[śu]drakaṁ Bātugan-an-kakāraṁ ārmat Maṇal[ō]raṅg[e][*]
anuvaradoj mechhi bēdi-kojendo-
10 de daye ya mev-vol-emba Kāliyāṇ daye-geyy-endu koṇḍan-Ā nāya[ma]
Kējala-nāda Beṭṭura paṇu-
11 vaṇa deseya mōraṇīyaj piri[dum pa]ndige vittōde pandiyum nāyum=
oda-sattu-ndarke-ka-
12 y-Ātukūro Chāḷēśvaradu mundu kallan-nādīsī piṃyā kērēya keḷage māṭi-
kāl-āṅg[a]l-[ir]-Κkaṇḍanga-
āļdōn-ā nāya geyya pāpamaṁ koṇḍo-
14 n-ā sāhānman-ālva gorva-ā kallan pēḷisad-ṣaṭṭar-oppoṇe n[āl]ya geyya
pāpamaṁ koṇḍa[n][ma] [[*]] Ōm3 [[*]]
15 Urd[=]dīr-aṅta Chōḷa-chaṭraṅga-talāṅgalaṇ-āṭṭi maṭṭi talt-śiva-śeleg-orrvar-
appodam-īdī[r]chehuva
16 gaṅḍaraṇ-āmpev-endu poṭṭaliva[*] bīram ērye kāpeme Chōḷan[5]
sakkī-sāge talt-īrṇudan-āme ka-
17 ṇpev-en mechaḍar-ārī Saṅagar-Triṇētraṇaṁ ![ Narapati benno]-idon-idir-
āntu vairi-sūmham-[i]lli
18 macheṭhariṣvar-ēḷarāṁ sēngupañ-ādā pron-īreṇ-endu sīṅgad-sant-ire Harī
bīra-Lakṣami nerav-āṅg-īre Chō-
19 Ja[n]-kōṭey-embā sindhurāṇa śīr-āṅgaramaṇa biyire p[e]yidam[12] kadān-
aṅka-Su[śu]drakaṁ [[*]] Ōm [[*]]

describes the Dāṇḍānṛkaka Īśāmya, in line 28, as kadana-Triṇētra, "a very Triṇētra in destruction, killing, slaughter, or war." Put the aṅkāra before the ēri does not seem identical with the aṅkā of poṅkāra in the same line and elsewhere, but appears rather to include an m; and also the compound itself, aṅkā-Triṇētra, seems, somehow, not a satisfactory one.—Regarding this ēriṇa, see now the Postscript on page 53 below.

7 Mr. Rice's text gives aṅkārod, which is rendered in the translation by "without fear,"—being imagined, I suppose, to be a compound of aṅkā (which, however, should be aṅka), 'fear,' and ēriṇa, the negative participle of ēru, 'to take care of,' to guard, protect, cherish.'—The real reading, Mūvadi, is quite certain. For some marks which stand before this word, and after Kānnaṇadānākam, see note 6 on page 53 above.

8 Regarding the marks after this word, see note 6 on page 58 above.

9 Regarding the marks before this word, see note 4 on page 56 above.

10 The ē and the ū are quite recognisable in the ink-impresion, though not in the colotyope.

11 Regarding the marks before this word, see note 4 on page 53 above.

12 Originally, I read Maṇḍalārati[ma]gaṇaṭarad. Mr. Rice's text gives Maṇḍalārāṁga anaṭarad. The real name, Maṇḍalaṁga, is quite distinct, in the present ink-impresion, in line 21 below.

13 Read ēroṣa.

14 Represented by a plain symbol.

15 Metre, Champakasmāla; and in the following verse.

16 Read pōchchārīsana, as suggested to me by Mr. Kittel. The poṭṭaliva of the original not only violates the pada or alliteration of the second syllable of the pada, by giving ē instead of ū, but also presents a word for which no authority can be found.

17 The ūa was at first omitted, and then was inserted below the line.

18 The metre is faulty here; we have 00 —, instead of 00 00 —.
The Subsidiary Record at the Top of the Stone.

20 Svasti Śrī-Ereyapana magaṁ Rāchamallanam Būtagan kādi kondu tombhattar-sāsirārumam1 sănte-ire [!*] Kannaradēvaṁ Chōjanam kādu-und Būtagan Rājādityanām bisu-gye kaln-āgi surig-sīridu
21 kādi kondu Banavase-pannirchāsirārumam Belvol-mūnārum Purīge mūṃnārum2 Kusukūd-erpa(lpa)tum Bāgenād-erpa(lpa)ituvaṁ Būtagan-go Kannaradēvaṁ mechchuj-goṭṭāṁ [!!] Būtaganum3 Manāleram ta-
22 nna munde nind-sīridaarkke mechchā Ātuk[u]r-ppa-
23 nneruḍam Belvolada Kādiyūrumām4 hāl-ga-
24 chchu-goṭṭāṁ [!!] Maṅgala-mahā-ārī5 [!!]*

TRANSLATION.

Hail! While the samvatsara named Saumya, the eight hundred and seventeenth (in) the centuries of years that have gone by from the time of the Śaka king, was current:—

(Line 2) — Hail! When Krishṇārāja (III.), the glorious Kannaradēva,— a very bee on the water-lilies that were the feet of the favorite of fortune and of the earth, the Paramākara, the Paramākṛṣṭādēva (Vaddiga); a very Triḍētra (Śiva) in battle, a marvel with elephants; a wrestler against forest-elephants; he who wears the girdle (of process),— having attacked the Mūvaṇ-Chōjā Rājāditya, and having fought and killed him at Tukkōla, was going in triumph:—

(L. 5) — Hail! The Dhrarumākaraḥādādikārāja Satyavākya-Koṅgūnivarma, the lord of Kōlāla the best of the towns, the lord of the mountain Nandagiri, the glorious Permānadi, the

1 Read śāsirārumam, or śādirārumam; compare page 48 above, note 5.
2 Read mūṃnārum.
3 I read originally Kōṭiśūrmā. The present ink-impression, however, shows clearly Kādiyūrumām, as given in Mr. Rice’s text,— or, of course, optionally Kādiyūrumām.
4 Regarding the marks after this word, see note 4 on page 53 above.
5 See note 7 on page 53 above, and the Postscript on page 83 below.
6 Anuvṛddha. This biruda occurs in also line 1 of the Soraṭur inscription of Krisna III. of A.D. 851 (Ind. Ant. Vol. XII. p. 257).— I have previously translated it by “a very marvel of refuge,” and “a marvel in giving support (or, in resistance),” taking das as the infinitive, in.e., of das, to which Reeve and Sanderson’s Dictionary gives the active meanings of ‘to stay, prop up, support; to oppose, resist.’ I now, however, follow Mr. Rice’s translation; partly because Mr. Kittel considers that more suitable, since in his opinion dasa would have been used if the meaning had been such as I then thought, and partly because I have elsewhere met with the biruda Turagavṛddha, which can only be rendered by “a marvel with horses.”
7 Vanagajamalla. This biruda of Krisna III. is used in line 8 of the Śravaṇa-Belgaḷa epigraph of Nelaṇbaṅṭaka-Mārasiṁha II. (above, Vol. V. p. 176). In a slightly different form,—Madagajamalla, “a wrestler against rutting elephants,”—it occurs in also line 2 of the Soraṭur inscription (see the preceding note).—For the recognition of Gaḍḍamārtanda as a formal biruda, and as denoting Krisna III., in line 9 of the Śravaṇa-Belgaḷa epigraph, I was indebted to Mr. V. Venkayya, who detected it from the passage in line 56 E. of the Karṇāg grant of A.D. 958 (above, Vol. IV. p. 285), which describes Krisna III. as founding temples of Gaḍḍamārtanda and Gaḍḍaparṇārāva. I was not able to introduce an acknowledgment of this into the proofs of my paper on the Śravaṇa-Belgaḷa epigraph.
8 Kachchegha. Finding kochhe given in Reeve and Sanderson’s Dictionary in the sense of ‘quarrel, dispute, fighting,’ I have previously rendered this biruda by “a (real) fighter (or disputant),” and a somewhat similar biruda, Kachcheyya-Gaṅga, by “the quarellers or fighting Gaṅga” (above, Vol. III. p. 183, note 4). Mr. Rice’s translation renders it by “warlike.” I owe the present rendering of it to Mr. Kittel, who, in support of it, has referred me to biru-pachhe, ’a kachhe fit for warriors or brave men.’ Kachhe is a taddhāva of kacca, a girdle, a string or zone for fastening a cloth round the waist.’ Kachcheyya-Gaṅga may be rendered by “the girdled Gaṅga.”
9 See page 51 above, note 4.
10 See page 51 above, note 5.
truthful Gaṅga, the lintel of victory, the Gaṅgėya among the Gaṅgas, the Nārāyana among the Gaṅgas,— he, when governing.—

(L. 7)— Hail!— being pleased in battle with the illustrious Maṇalora,— who is of the noble race of the Sagaras, which by its power brought down the stream of the river Gaṅgā in order to ward off the affliction of all mankind; (who has the hereditary title of) lord of Vajabhi the best of towns; who is a very Bhagiratha among noble men; who is a marvel among those who pierce; who is a very Triptēra among the Sagaras; who cuts off noses when he is angry; who is the sole Śūdraka in war; who is the champion1 of Bātuga (II.),— said “Make thy request!” Thereupon, he said— “Be gracious enough to give me thy favourite (hound) Kāli, which is called the one that bays loudly;” 2 and he obtained it.

(L. 10)— On their loosing that hound at a mighty boar on the hill in the western quarter of the village of Belatūr of the Kējale district, the boar and the bound killed each other. 4 And, to (commemorate) that, they set up (this) stone in front of the temple of the god Challēsvara 3 at Ātur; and they gave land (yielding) two kānḍugas (of grain) in the open space of the channel, called the channel of the māltī-trees, below the large tank.

(L. 13)— Any cultivator who destroys that land, and any governor of the district or any governors of the village who destroy this land, shall incur the guilt of the sin committed by that hound 16 If the Gorasa who manages the estate 7 should fail to do worship to that stone, he shall incur the guilt of the sin committed by the hound! Om!

(L. 15)— At the place where,— having followed and come up with the four-fold forces 8 of the Chōla, which stood to confront us without wavering,— we were to come to close quarters and pierce them, we certainly saw not any (others among our) valiant men who strode forward saying “We will meet the heroes that oppose us;” but we did see how,— the Chōla himself being the witness,— he (Maṇalora) came to close quarters and pierced: who, then, could fail to be pleased with him, the Triptēra among the Sagaras? The king was at his back; a multitude of enemies faced him in front; and all those here (on our side), who jealously sought to excel him, met with disaster; 10 then, saying “I can stand back no longer,” he, the sole Śūdraka in war, with the help of the god Hari (Vishṇu) and the brave Lakṣumī struck, like a lion, the forehead of the elephant that was called the fortress of the Chōla, so that it burst open. Om!

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1 In aṣaṣakṣa, we take aṣa in the sense of 'fight, war.' Kāla is said to be a taddhāva of the Sanskrit kāla, 'making, doing, causing; a maker, a doer.'— Kittel's Dictionary gives to aṣakṣa the meanings of 'an influential or a chief servant; a leading hero.' But, in such combinations as the present one, the rendering 'champion,' which I fixed some time ago, seems more appropriate; especially as I find the following in the Madras Manual of the Administration, Vol. III. p. 34, under the word aṣakṣa:—"Challenge. In Malabar, a duel, formerly frequent among the Nayar race. These combats arise from private feuds. A preparation and training for twelve years preceded the actual fight in order to qualify the combatants in the use of their weapons. They were not necessarily the principals in the quarrel, generally their chieftains. These undertook to defend the cause they had taken up till they were killed. Source of revenue to the local rajah, each combatant paying for the privilege of fighting [maryauday]."— The last sentence, however, seems rather dubious; so also, the twelve years' training.

2 Daṣya; lit. "at (thy) favor or affection."

3 Meṣa-cūra; lit. "the ostentatious barker," from mere, 'shine, lustre; ostentation,' and āda, = bāga, bāgu, bāgats, bāgats, bāgats, 'barking; crying out.'

4 Oda-sattvue; lit. "died together."

5 The genitive is used of Chalēsvara as a neuter, to indicate the temple. There are many other instances of this in the ancient records.

6 This seems rather a severe reflection upon the hound, after it had behaved so courageously. It must be justified on the understanding that all killing is sinful, no matter what the circumstances may be.

7 Šīkāla; the temple and the property, including the present grant, belonging to it.

8 Chaturāṅga-bala is "an entire or complete army, comprising elephants, chariots, cavalry, and infantry."

9 Puchāratvaya; lit. "who were (breaking forth), starting into view, becoming evident or manifest, appearing; shining."

10 SīlāyVa-sīlāyVa; lit. "sank into calamity, evil, mischief."
The Subsidiary Record at the Top of the Stone.

(L. 20)—Hail! While Bütuga (II.), having fought and killed Rāchamalla, the son of the illustrious Ereyapa, was governing the ninety-six thousand:—

(L. 20)—At the time when Kannaradeva was fighting against the Chōja, Bütuga (II.), while embracing 1 Rājāditya, treacherously 2 stabbed him with a dagger, and thus fought and killed him; and Kannaradeva gave to Bütuga, in token of approbation, the Banavase twelve-thousand, the Bejvola three-hundred, the Purigere three-hundred, the Kisukād seventy, and the Bāgenād seventy.

(L. 21)—Being pleased with the manner in which Mañalera stood out in front of him and pierced (his foes), Bütuga gave (to him), as a bālgachhu-grant, 3 the Ātukur twelve and the village of Kādiyūr 4 of (the) Bejvola (district). May there be auspicious and great good fortune!

Further Remarks on the Western Gaṅgas of Tājakād.

I have spoken, on page 40 above, of certain additions, modifications, and corrections, which I should have liked to be able to make in my article in Vol. V. above, pp. 151 to 180, before it was published, but which, for the reason given, it was impracticable to introduce into it. I enter on that subject now. And, to accompany my remarks, I give, on page 59 below, a revised table of the Western Gaṅgas of Tājakād, 5 including the necessary alterations up to date.

In the way of additions, it is only necessary, at present, to state that an inscription at Kāragallu 6 gives us the name of Paramabbe (or Saramabbe) as the wife of Bütuga I., and that an inscription at Elkāru 7 gives us a Gaṅga prince subsequent to Rāchamalla II.: the record does not disclose his proper name; but he was a Nittimārga, with the bīruda of Jayadvānakāra, "the champion of victory," 8 and probably Komaravedeṇa, "a marvel among princes;" 9 and the record furnishes for him the date of the Vikārīn saṅravatara, Saka-Saṅvat 921 (expired), A.D. 999-1000, without any specification of the month. 10

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1 Bīsenge. We have to find here the opportunity for stabbing Rājāditya treacherously. Mr. Rice's translation gives "making Rājāditya angry;" but there is no point in such a rendering. I originally translated "while they were taking the air together," on the authority of Reeve and Sanderson's Dictionary giving bīsenge in the sense of 'going abroad, taking an airing;' but it seems that bīsenge does not really occur in that meaning. Mr. Kittel says that he has no hesitation in translating "when he made close connection (with him), i.e., probably, when he embraced him."—connecting the first part of the compound with, I suppose, bīsa, 3, 'to unite firmly, to solder; to join, to be united,' and this at once suggests a suitable meaning; namely, that pretended overtures of peace were made, and that Rājāditya was stabbed at a meeting that took place between him and Bütuga.

2 Kālavanḍi: lit. "having become a thief; as a thief."

3 Or Kādiyūr.

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5 See page 52 above, and note 4.

6 The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavād province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

7 Ep. Caru. Vol. IV., Ha. 32; and see page 89 below, note 1.

8 These are rather exceptional and peculiar; because saṅravāka is usually, and most naturally, preceded by a proper name, and Jayada, or any word of that sort, is usually followed by uttaravāka. But we have an analogy for it, in the case of Tapadānākāra, "the champion of penance or asceticism," which occurs as a bīruda or epithet of a Saiva priest named Varcēvara in line 28 of a Mahākāli inscription of A.D. 1096 (my P. 8. O.C. Inscri. No. 166; and see Mr. Rice's Mysore Inscri. p. 172, where, however, it is rendered, together with the following word saṅravāka, by "with a body purified by penance"). See also the Postscript on page 83 below.

9 This bīruda is given as Komaravedeṇa in the text in Roman characters, but as Kāvariadeṇa in the text in Kannarese characters. Komaravedeṇa is unintelligible. Komaravedeṇa is likely to be correct; in the spurious Sākāra grant, it is attributed to the alleged Ereyapa, who is placed next after Bütuga I. (above, Vol. V. p. 189).

10 An inscription at Rēḷāru, in the Mañḍya taluka, Mysore district (Mr. Rice's Ep. Caru. Vol. III., Md. 78), purports to give us a still later Gaṅga prince,—a Gaṅga-Permanadī, who, it says, was governing the Karpāta in
In respect of modifications and corrections, I have first to say that everything in my article that was based, directly or indirectly, on the spurious Suradhenupurā grant, must be expunged. This document appears to have been first brought to notice by Mr. Rice in 1894, in his Ep. Carn. Vol. III. Introd. p. 3, where it was put forward as furnishing a date in the Sarvajñi saṃvatara, corresponding to Śāka-Saṃvat 729 (expired) = A.D. 807-808, falling in the third year of Śivamāra II., and as fixing the commencement of his rule in A.D. 804. It is, however, not even an ancient forgery. In February, 1899, I received from Mr. Rice, with a copy of the text, a statement of facts which show that it has been fabricated within the last thirty years or so, and with just the same object as that with which the ancient spurious grants were fabricated, namely, to establish an actual right or an asserted claim to property. And, with Mr. Rice's permission, I quote, in full explanation of the matter, what he wrote to me about this document, in his letter dated the 19th January, 1899, as follows:—

"The Suradhenupurā plates are of no use. The story of them is this. They are in the usual form of the Vijayanagara grants, engraved in the same Nāgari characters generally employed in such grants, signed as usual in big Kannada characters śīr-Viruppēkeha, and the seal on the ring is a boar. But on reading I found that, though the first words were śīr-Gaṇāḍa gaṇa mahā, it went on to nearly the end of the second side with the epithets and genealogy of the Gaṅgas, as contained in the various plates that have been discovered. This was certainly puzzling, as at the time the grant was entered in my list no one except myself and the old Munshi who helped me with the Mārgara and Nāgāmangala plates was acquainted with this string of epithets and names. On inquiry, however, I found that this Munshi (then dead) was one of the principal shareholders in the village, which was shortly expecting the Inām inquiry. This explained everything, as he was a man with a screw loose, though a good scholar, and would often have misled me if I had not found out that he was not to be trusted. It seems evident that the village had a Vijayanagara grant and that he must have got two plates engraved with the knowledge he had acquired, and substituted them, having the whole put on a ring together. Still, I thought that he had really perhaps had access to a Gaṅga grant, from which he had taken the particulars and date. But I am now convinced that the whole thing was a hoax. The date is an impossible one, and the changes in the names of kings (Bhūri Vikrama, Nava Chokka, Purushothama) are concoctions of his own, as well as the final Narasimha- dharma-varma (note the order) which he gives as another name of Śivamāra." In the face of this explanation, it is not necessary to pay any further attention to this document, or to make any further comments on it, beyond remarking that what this Munshi did is precisely what was done right and left in Mysore about seven centuries ago, and somewhat later in a neighbouring part of the country, where, Mr. G. R. Subramiah Pantulu has told us, forged grants of the Vijayanagara series are probably nearly as plentiful as the genuine grants, which are themselves extremely numerous; and the liberties that he took with some of the names that were available to him, illustrate exactly the liberties that the persons who fabricated ancient forgeries would take, sometimes in misrepresenting real names and sometimes in inventing imaginary names, in putting together pedigrees to serve their purposes.¹

¹ the month Phālguna, falling in A.D. 1029 (if we accept the Śāka date), Śāka-Saṃvat 944 (expired). But, with this Śāka year it wrongly couples the Dūrakhin saṃvatara, which would be either A.D. 996-97 or A.D. 1056-57. And, with so great a discrepancy, — to say nothing of the fact that the details of the date are not correct, either for the given Śāka year (current or expired), or for A.D. 996-97 or 1056-57,— it is impossible to attach any value to the date or to the record itself. Moreover, the expression "governing the Karuḷa" is foreign to the phraseology of the Gaṅga records, and suggests a much later period.

² It may be added, incidentally, that Mr. Rice speaks of the matter rather kindly, in calling the document simply a hoax. If any attempt was actually made to produce it before the Inām Commission, a criminal offence was committed, for which, on exposition of the real nature of the document, a substantial sentence of rigorous imprisonment would have been passed.
The Western Gaṅgas of Tālakāḍ.

(1) Śivamāra I.
(About A.D. 755 to 765)

(2) Prīthivi-Koṅguṇi-
Śripurusha-Muttarasa.
(About A.D. 765 to 805)

(3) Śivamāra II.
(About A.D. 805 to 810)

Aparājita-Prīthivipati I.
A contemporary of Amoghavarsa I.
in the period A.D. 814-15 to 877-78

Mārasimha I.

Hastimalla-Prīthivipati II.
(A contemporary of Parāntaka I.
in the period A.D. 900 to 940)

(4) Nītimārga-Koṅguṇivarman-
Permanadi-Raṇavikrama.
(About A.D. 810 to 840)

(5) Satyavākya-Koṅguṇivarman-
Permanadi-Rājamalla.
(A.D. 870-71)

(6) Satyavākya-Koṅguṇivarman-
Permanadi-Būtuga I.;
married Paramabbe.
(A.D. 870-71 to about 908)

(7) Nītimārga-Koṅguṇivarman-
Permanadi-Eṇyappa.
(About A.D. 903 to 935)

(8) Rāchamalla I.
(About A.D. 938)

(9) Satyavākya-Koṅguṇivarman-
Permanadi-Būtuga II.
(A.D. 940 and 953)

By Revakanimmaḍi.

Maruladēva;
marrried Rījabbe.

(10) Rachchha-Gaṅga.

By Kallabbarasi.

(11) Satyavākya-Koṅguṇivarman-
Permanadi-Mārasimha II.
(A.D. 968-84 to 974)

(12) Satyavākya-Koṅguṇivarman-
Pāñchaladēva.
(A.D. 975)

(13) Satyavākya-Koṅguṇivarman-
Permanadi-Rāchamalla II.
(A.D. 978 and 984)

(14) Nītimārga.
(A.D. 999-1000)
The other corrections affect that part of the succession that lies between Satyavākya-Rājamalla, the grandson of Śrīpursa-Muttarasa, and Satyavākya-Būtuga II., the father of Nolambāntaka-Mārāsinha II.; that is to say, the period between A.D. 870-71 and A.D. 940, which latter is the earliest fixed date for Būtuga II.

To understand the matter fully and settle this period finally, we must first consider exactly the way in which Mr. Rice has dealt with this period, and the steps by which he has led up to it. We will start with Śivamāra I., the founder of that branch of the Western Gāṅga stock with which we are dealing; for, we must at any rate go back to Śrīpursa-Muttarasa, and so, while we are about it, we may as well run through the whole list of authentic names. It is not necessary to waste any time on the alleged names before Śivamāra I.; because they are all fictitious.

Mr. Rice has taken the spurious grants, and the dates put forward by them, as his guide, and has adapted the genuine records to them. And, from the two sources taken together in this way, he has arrived at the following succession and dates, starting with Śivamāra I., to whom he has assigned the period “A.D. 679 to 713.” Here, the initial date is based on the spurious Hallegere grant, which purports to give a date in the month Jyāśista, Śaka-Saṅvat 633 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I.

Differing from the Sūdi grant, the spurious records from Mysore itself describe Śrīpursa-Muttarasa as the grandson of Śivamāra I., and omit to mention his father’s name. With this unnamed son of Śivamāra I., Mr. Rice apparently proposed to identify a certain Mārāsinha, who was at that time supposed to be indicated as a son of Śivamāra I., by the Udayędīrum grant of Hastimalla-Prithivīpāti II.; at any rate, he has proposed to place the Mārāsinha of the Udayędīrum grant, whom he has specified as “the predecessor of Śrīpursa,” next after Śivamāra I., and he has assigned to him the period from some date after A.D. 713 “to A.D. 726,”—the final date being fixed by the initial date which he has accepted for the next in succession. But the existence of this Mārāsinha is based on nothing but the imperfect original rendering of the Udayędīrum grant. The revised rendering of that record has shown us that the Mārāsinha there mentioned must be placed at least a century after A.D. 726. And the Valīrāmāa inscription has shown us that Śrīpursa-Muttarasa was in reality the son of Śivamāra I.

Next after this Mārāsinha, Mr. Rice has placed Śrīpursa-Muttarasa. To him, he originally assigned the period “A.D. 727 to 777,” — the initial date being taken from the assertion in the spurious Derāharālii grant (formerly known as the Nāgamānaga grant)— that the fiftieth year of Śrīpursa-Muttarasa was Śaka-Saṅvat 698 expired, = A.D. 776-77. The final date was afterwards extended to “A.D. 804,” which was supposed to be the initial date

1 See, chiefly, Ep. Caru. Vol. III. Introd. pp. 5 to 6, the Table on pp. 7, 8, and the Classified List of the Inscriptions after p. 30, and Vol. IV. Introd. pp. 5, 8 to 12, and the Classified List after p. 38; also, for a few points, Coorg Insers. Introd. pp. 3 to 5.
6 By Mr. Foulke, in the Manual of the Salem District, Vol. II. p. 300.
7 By Dr. Hultsch, South-Ind. Insers. Vol. II. p. 375.
8 Above, Vol. IV. p. 140, A.
9 By Dr. Hultsch, South-Ind. Insers. Vol. II. p. 375.
10 Coorg Insers. Introd. p. 4.
11 Ep. Caru. Vol. IV., Ng. 85, with a lithograph.— For a facsimile of two sides of this grant, see above, Vol. IV. p. 164, in my article on the spurious Sūdi grant.
12 Ep. Caru. Vol. III. Introd. p. 7.— The natural inference is that the spurious Suradhōnopura document was brought to Mr. Rice’s notice after 1868 (the date of the publication of his Coorg Insers.) and before 1894 (the date of the publication of his Ep. Caru. Vol. III.). In order to deal with the spurious grants in the final manner in which they should some day be disposed of, we ought to know the exact order, and the years, in which each of them came to notice. Our information on this point is at present very scanty.
established for the next in succession by the spurious Suradhñanpura document. And it must be taken to be now cut down to A.D. 797, or earlier, by the subsequent assignment of this date to the next in succession.

Next after Śrīpurusha-Muttarasa, Mr. Rice has placed his son, or alleged son, Śivamāra II. He originally put him at some indefinite time between A.D. 813 and 869, placing him after the Chākirāja for whom the Kaḍaba grant purports to put forward a date in A.D. 813. He then allotted him the date of "A.D. 804," as his initial date,— leaving the final date uncertain,— from the spurious Suradhñanpura document. And he has now apparently carried him back to A.D. 797, if not earlier, from the spurious Mançe grant, which mentions Lōkakripētra-Mārasimha as a son of Śivamāra II., describes him as administering the whole of the Gaṅga province as Yuvarāja, and gives a date in the month Āśādi, Śaka-Saṅvat 719 (expired), falling in A.D. 797. Mr. Rice's suggestion is that Śivamāra II. was perhaps then a prisoner in the hands of the Rāshtrakūtas, and that that is why this Mārasimha is described as Yuvarāja in command of the whole Gaṅga country. With the additional name of Epyappa,— Lōkakripētra-Mārasimha-Epyappa, this person is mentioned, again as Yuvarāja, in another spurious grant, from Gaṅjam in the Seringapatam tāluka, this record does not put forward any date.

Next after Śivamāra II., Mr. Rice has placed his alleged younger brother Vijayāditya, with any date up to A.D. 869,—this final date being necessitated by the initial date which he has proposed for the next ruler.

Next after Vijayāditya, he has placed Vijayāditya's alleged son Satyavākya-Rājamalla, with the proposed period "A.D. 869 to 933." Here, the initial date is based on the Biliūr inscription, which specifies the month Phālguna, Śaka-Saṅvat 809 (expired), falling in A.D. 888, as being in the eighteenth year of a Satyavākya, whose proper name, however, it does not disclose; and the final date is the initial date proposed for the next in succession. And to this Satyavākya-Rājamalla he refers, in addition to the Biliūr record of A.D. 888, the inscription at Husukūr, which mentions the ruling prince both as Satyavākya and as Rājamalla, and gives for him the date of Śaka-Saṅvat 792 (expired),= A.D. 870-71, without any details of the month, etc. This Husukūr inscription mentions also Būtarasa-(Būtuga I.), who, it tells us, was then governing the Kōganāḍ and Pūṇāḍ provinces as Yuvarāja. And Būtarasa is mentioned again in a fragmentary inscription at Chik-Kāṭi, which also refers itself to the rule of a Satyavākya, naturally identified by Mr. Rice with Rājamalla.

Next after Satyavākya-Rājamalla, Mr. Rice in 1894 placed a Nītimāra, whose proper name he did not then indicate, with the proposed period "A.D. 933 to 915," to whom we shall revert directly. Since then, however, he has introduced the name of Raṇavikramayya,—an alleged son of Rājamalla the alleged son of Vijayāditya,— with the proposed date of "about A.D. 890," and with the suggestion that this Raṇavikramayya may be the Būtarasa-(Būtuga I.) of the Husukūr and Chik-Kāṭi inscriptions, or may be someone else. The name of this

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4 Ep. Curn. Vol. IV. Introd. p. 9.— This Mançe grant has not been published yet. But I am able to quote it from photographs which Mr. Rice was kind enough to send me.
10 Ind. Ant. Vol. 11. p. 102, No. 2 (Mr. Kell's rendering), with a lithograph, and Coorg Inscrip. p. 5 (Mr. Rice's rendering).
11 Ep. Curn. Vol. III., Nj. 75.—I am dealing now as on the previous occasion, with only the really important and useful records,— mostly those which include personal names or dates, or which can by any other means be applied in a specific manner.
Rāpavikramayya is taken from the Galigokere grant. This is another obviously spurious record. It does not include any date, Śaka or regnal; and, so, the proposed date of "about A.D. 890" is purely conjectural.

We revert to Mr. Rice's Nātimārga, with the proposed period "A.D. ? 893 to ? 915." Here, the initial date is based on an inscription at Honnāyakanhalli, which was understood to give reason to suppose his reign began in Śaka 815 (A.D. 893); and the final date is based on an inscription at Iggali, which, however, is dated in the twenty-second year, not of a Nātimārga, but of a Satyavākya, and therefore does not apply to the case at all. The suggestion has been thrown out, that this Nātimārga may be either Rāpavikramayya or Būtara-(Būtuga I.), or both of them. And to this Nātimārga Mr. Rice has referred, in addition to the Iggali inscription (in reality, a record of a Satyavākya), an inscription at Gaṭṭavādī (again, in reality, a record of a Satyavākya, and not of a Nātimārga), dated in the fifth regnal year, erroneously supposed, in consequence of confusing the appellations, to be A.D. 898,—another inscription at the same place, a record of really a Nātimārga, and dated in his fifth year, and therefore referred to A.D. 898,—and an inscription at Kūlagere, also a record of really a Nātimārga, dated Śaka-Saṅvat 831 (expired), = A.D. 909-910, without any details of the month, etc., and without any mention of the regnal year.

Next after this Nātimārga Mr. Rice has placed a Satyavākya, whom he has identified with Ereyappa; and to him he has assigned an inscription at Malligere, which refers itself to the rule of a Satyavākya, without disclosing his proper name, and gives for him the date of Śaka-Saṅvat 828 (expired), = A.D. 906-907, without any details of the month, etc., or of the regnal year. For this Satyavākya-Ereyappa, he has proposed various other dates ranging from "about A.D. 900" to "about A.D. 925." These are based on records which do not include any Śaka dates, and, mostly, not even regnal dates; so that the proposed dates A.D. are purely conjectural. And we need notice only one of those records here. It is an inscription at Jinnahallī, which refers itself to the seventh year of a Satyavākya, whose proper name it does not disclose: Mr. Rice has identified this Satyavākya with Ereyappa, and has consequently placed this record "A.D. ? 900;" but the record mentions this Satyavākya by also the biruda of Guttiya-gangā; Guttiya-gangā was Satyavākya-Nolambantaka-Mārasiniha II. and the true date of this record is, therefore, A.D. 969-70.

Next after Ereyappa, we have the name of his son Rāchamalla I., who was killed by Būtuga II. in or before A.D. 940. In respect of Rāchamalla, Mr. Rice has said that "we must apparently understand that on the death of Ereyappa, Rāchamalla and Būtuga were rival claimants to the throne, and that the former did not actually reign, or if he did, only for a short time." The only record, as yet brought to notice, referable actually to the life-time of this Rāchamalla, is an inscription at Hiranaṇḍi. It does not contain any date, Śaka or regnal. But Mr. Rice has proposed to place it "about A.D. 930." And he has suggested, by this record, "we seem to be led into the plot by which Būtuga endeavoured to get Rāchamalla into his power. He sent an officer to invite him to come to Manne, the royal residence, that they might make a division of the country and the treasury. But Būtuga, as we know, was not to be trusted. His envoy was therefore met by five feudal chiefs and the headmen with the

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2 Ep. Caru. Vol. III., Nj. 130; for the attribution of this record to Nātimārga, see Intro. p. 4, as well as the
10 See above, Vol. V., pp. 168, 180. 11 Ibid. Hg. 110.
“blunt answer—We do not wish any other than Rāchamalla to rule over the kingdom of “Bayal-nād.” This, however, hardly does justice to the original, which is in much more plain and forcible terms; and I will give my own rendering of it further on.

And finally, next after Rāchamalla I. Mr. Rice has placed Satyavākya-Būtuga II., with, apparently, the period from about A.D. 930 to A.D. 963. The initial date follows from his opinion that the Hiranandi inscription, which he has placed “about A.D. 930,” “brings us “to the death of Ereyappa and the beginning of Būtuga’s reign;”¹ and the final date is the initial date of Nolambāntaka-Mārasimha II., whom he has placed immediately after Būtuga II.²

In these arrangements, Mr. Rice has found himself more than once confronted with a difficulty in the shape of overlapping dates; and, in particular, he has found³ that the period A.D. 893 to 915, which he has “provisionally” assigned to Nītimārga, “seems to trench upon “the date Šaka 828 (A.D. 906) given in Kp. 38.”—(the Malligere inscription)— “for his son, “whose distinctive name was Ereyappa.” He has proposed to remove any difficulty of this kind by the suggestion⁴ that “from instances like this”—(namely, an inscription at Kyātanahali⁵, which has been supposed to mention Ereyappa as Yavardja, and has been placed “about A.D. 916”),—“and similar ones among the Hoyasala and other dynasties, it is evident that the heir “apparent to the throne, when of age, was often associated with the king in the government, “and represented as himself performing all the functions of royalty. It is necessary to bear this “in mind in order to account for the frequent overlapping of dates in the reckoning of the “end of the father’s reign and the beginning of his son’s.” We need not, however, consider what may or may not have been the custom among any other families. The overlapping of dates results only from pushing on Satyavākya-Rājamalla to too late a period, and from wrongly identifying Ereyappa as a Satyavākya instead of a Nītimārga. If the Gaṅga records are handled properly, there is no instance, as yet, of any overlapping dates at all; and we have no reason to expect to meet with any such dates.

I take the matter differently, and follow the genuine records. I have, indeed, allowed myself, in my previous article, to enter into certain speculations based on the possibility that, as the spurious grants unquestionably include most of the real historic names mixed up with the fictitious names of their own invention, they may also have preserved a few other germs of historical and chronological truth, more or less correct, or more or less distorted and anachronistic sequence. But it seems very questionable, whether it is safe to allow them even so much credit as that. It appears more likely that we ought to set them aside as simply epigraphic curiosities, in respect of which we may consider hereafter, if it is thought worth while, how much or how little of the true history was known to the persons who fabricated them, but which we must not use in attempting to construct any of the true history. And on the present occasion, at any rate, I shall not make any use of them, except in connection with the name of Śivamāra II.

The first four generations of the family are enumerated in the Vajjimalai inscription,⁶ which tells us that the son of Śivamāra (I.) was Śripurusha-(Muttaras), Śripurusha’s son was Raṇavikrama, and Raṇavikrama’s son was Rājamalla. This record is not dated; and it, therefore, does not help in that way. Its great value consists in its disposing finally of the imaginary generation which the spurious grants from Mysore would set up between Śivamāra I. and Śripurusha-Muttaras, and in its giving us the true name of the person, Raṇavikrama, whom the spurious grants call Vijayāditya, or in whose place, ignoring him altogether, they substitute a Vijayāditya.

³ Ep. Ind. Vol. III., Sr. 147; and see page 68 below, note 6.
⁵ Above, Vol. IV. p. 140, A.
Of Śivamāra I, we have not, as yet, any genuine record affording a clue to a specific date for him. But historical considerations require us to place him about A.D. 760. And the paleographic indications of certain genuine records which are fairly attributable to him, are fully in accordance with that view. I have proposed for him the period about A.D. 755 to 785. I may hereafter place him a very few years earlier or later. But, for the present, the period that I have proposed is a sufficiently close approximation to the truth.

Of Śrīpurusha-Muttarasa, again, we have not, as yet, any genuine record affording a clue to a specific date for him. On paleographic and historical grounds, I have allotted to him the period about A.D. 765 to 805. It may be necessary hereafter to place him ten years or so earlier, or even later; and also to allow him a somewhat longer period, because there seems to be a record at Mālāḷārī or at Bīṣēhālī, overlook by me, which quotes his forty-second year. But here again, for the present, the proposed period is close enough to the truth.

Next after Śrīpurusha-Muttarasa, I have placed Śivamāra II., with the period about A.D. 805 to 810. How far this entry can be upheld, must be a matter for future consideration, for the following reasons. In the first place, we have no genuine records fairly referable to him as a ruling prince. In the second place, we have no absolute statement anywhere, save in the spurious grants, that Śrīpurusha-Muttarasa had a son named Śivamāra. In the third place, in selecting A.D. 805 as his initial date, I allowed myself to be guided by the Suradhēnupura forgery,— (not having any reason to suspect that it was so very modern and feeble a fraud),— on the chance that that document, though spurious, preserved a genuine date which, not only was not an impossible one, but was a very possible one, and one that would fit in exactly with the fact that the paramount sovereign, the Rāṣṭrakūṭa king Gōvinda III., was actually in the Kanarese country, on the Tūṅgabhadra, and apparently in Mysore itself, in A.D. 804, which

1 See Coorg Inscrib. Introd. p. 4.

2 It became “impossible” only on the discovery of the spurious Manjre grant, purporting to be dated A.D. 797, which would establish in connection with Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhēnupura forgery.

3 See the record of that year, mentioned in my Dynasties of the Kanarese Districts (in the Gazetteer of the Bombay Presidency, Vol. I. Part II.), p. 374. Mr. Rice (Mysore, revised edition, Vol. I. p. 325) has identified the Ikāvīvara tertha,— where, the record says, Gōvinda III. was then encamped,— with an island in the Tūṅgabhadrā, five miles south of Honnāḷī in the Shimga district, Mysore.— I take this opportunity of referring to passages in my Dyn. Kan. Distr. pp. 365, 408, where I have suggested that a certain place,— in respect of which the “lord of Veṅgi,” i.e., the Eastern Chalukya king Veṅgaṭhīṭīya II., is said to have assisted Gōvinda III. in fortifying it, by constructing an outer wall round it, — was Māṇyakēṭa, the modern Mālkēṭa in the Nāṅka’s Dominions, and that, subsequently, Amōgbhavara I. completed the fortification of the city and made it the capital of his dynasty. The place is referred to in verse 19 of the Rādhānarayana grant of A.D. 807 (Ind. Ant. Vol. VI. p. 71). The preceding verse tells us that Gōvinda III. had, in the course of previous events, marched with his army to the banks of the Tūṅgabhadra, and there “had drawn to himself the wealth of the Pālavas,” or, in other words, had levied tribute or fines from them; and, with the help of the record from the Kanarese country (Ind. Ant. Vol. XI. p. 123), we may place that about the beginning of A.D. 804. And the use of the word yatra, “where,” in verse 19, locates the place, round which the eky-dīl-nītī or “external circumvallation” was built for him by the “lord of Veṅgi,” on, or somewhere in the neighbourhood of, the Tūṅgabhadra. The reference may be only to a fortification of some large encampment actually on the Tūṅgabhadra; and, in that case, we may locate that encampment, because of the mention of the Pālavas and the lord of Veṅgi, as far to the east as possible,— somewhere in the neighbourhood of the confluence of the Tūṅgabhadra and the Kṛiṣhā. But Mālkēṭa is only some eighty-five or ninety miles away, on the north, from the Tūṅgabhadra. It probably already existed, as a place of some importance. The uselessness of it, if fortified, with a view to resisting attacks from the east, would be evident. And it is very likely, that Gōvinda III. then decided on making it the capital, and caused the external fortifications of it to be built for him by the king of Veṅgi. In that case, the passage in verse 12 of the Dēṇī grant of A.D. 940 (above, Vol. V. p. 193, text lines 18, 19), — which Dr. Bhawarkar has interpreted as showing that Mālkēṭa was founded by Amōgbhavara I.,— may be translated so as to mean that Amōgbhavara I. merely further embellished a city which had been selected as the capital, and had been fortifed, by Gōvinda III.; just as, among the Western Chalukya kings, Pulakēṭīya I. acquired Bāḍāmi (page 8 above, verse 7), but his son and successor Kīrtarvārman I., in whose time, we know the large Vaiṣṇavī cave was at least made there, is called “the first maker or creator” of it, i.e., the person who began to adorn the city with temples and other buildings (above, Vol. III. p. 52, and see Dyn. Kan. Distr. p. 345).
would give him the convenient opportunity of doing what the spurious Maṇḍe grant asserts that he did, namely, of joining in the coronation of Śivamāra. And in the fourth place, it is not unlikely that we shall find, hereafter, that the Gaṅga prince who was imprisoned by Dhrva, was released from long captivity and sent back to his own country by Gōvinda III, and then after no long time was imprisoned again by the latter king, was, not Śivamāra II, but Śīpuṛusha-Muttarasa,— the fresh act of pride and opposition, which led to the second captivity, being the assumption by him of the paramount titles some time after his twenty-ninth year; and, if so, Śivamāra II would have to be placed somewhat later than the period that I have proposed for him. On the other hand, some evidence in support of the existence of a Śivamāra who may be taken as a son of Śīpuṛusha-Muttarasa, is furnished by an inscription at Sīvarpaṭa, which mentions a Śivamāra who was governing the village of Kabadur, Kaḍambur, or possibly Kadambar or Kaḍambur, under Śīpuṛusha-Muttarasa and in perhaps his twenty-ninth year,— (this record, however, does not assert any relationship),— and by a spurious inscription, or a record into which a spurious date has been introduced in putting it on the stone, at Kalbhāvi in the Belgaum District, which mentions a Gaṅga prince named Saṅga-Jīva-Śivamāra, and preserves also the name of Kambharasa, as another variant of the name of the Raṇavalka-Kambayya of one of the Śravanga-Belgoa records and other documents, who was contemporaneous with Gōvinda III. And also, though for the line of descent from Śivamāra II. we are as yet dependent on only the Udañḍeśam grant of the Gaṅga-Bāna prince Bāstimalla-Prithivipati II. of A.D. 915 or thereabout,— a record the value of which has still to be examined critically, — still, items of information, tending to corroborate that line of descent, are beginning to come to light: a Tasm inscription at Tiruvallam mentions a Śivamahārāja-Peraṇāṇḍigaṇ and his son Pratiṇap-Arāyipp, whom Dr. Hultzsch has very reasonably proposed to identify with the Śivamāra and his son Prithivipati I. who are mentioned in the grant of A.D. 915; and the Hīrt-Bidanur inscription mentions, as a contemporary of Vīra-Nolamba son of Ayyapādeva,— (who would come about A.D. 940 to 950), — a certain Nanniya-Gaṅga son of a Gaṅga prince Pīḍuṇipati (which name also is evidently a form of Prithivipati, as pointed out by Mr. Rice), and the synchronisms justify us in finding in this Pīḍuṇipati the Bāstimalla-Prithivipati II. of A.D. 909 and 915. Accordingly, this entry also, — Śivamāra II., about A.D. 805 to 810,— may be allowed to stand for the present as it is.

The son, or another son, of Śīpuṛusha-Muttarasa was Raṇavikrama; and Raṇavikrama’s son was Bājamalla. We learn this from the Vaḷlimalai inscription, which may have omitted to mention Śivamāra II., either because there was really no such person, or because he did not rule, or because it sought to give only the actual lineal descent from father to son. Bājamalla may be safely identified with the ruling prince who is mentioned in the Husukṣura inscription by the proper name of Rājamalla, as well as the appellation of Satyavākya, and with the date of Śaka-Sainvat 792 (expired), = A.D. 870-71, without any details of the month, etc. He can be carried on, without objection, to that date. But he cannot be placed any later, if only for the reason that the Ballel inscription shows that a rule— of a Satyavākya (proper name

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2 Ind. Ant. Vol. XVIII. p. 309. It is obvious, now, that in line 26 we should read Kauṭhāraṇaṇ, instead of the Koschkerowersen then given by me. The passage is somewhat damaged; and, when that is the case, it is always easy to introduce confusion between the Karanese cḥ and ḍḥ of the period of that record.
4 South-Ind. Jour. Vol. II. p. 675. I find reason to think that in this grant, as it stands, we have, not a record that was actually written in that year, but a reproduction of some such record, made at an appreciably later time, into which some additions were introduced. This would account for the appearance in this record,— in rather a fragmentary shape,— of the fictitious Western Gaṅga pedigree, of which there is no hint all in the other record of Prithivipati II., the Shollinghur inscription of A.D. 909 (above, Vol. IV. p. 221).
6 Above, Vol. IV. p. 140, A.
began in that same year, and, if we were to identify Satyavākya-Rājamalla, as Mr. Rice has done, with that Satyavākya, thus making the year A.D. 870-71 his initial date, then we should have to allow a rule of sixty years by his father Raṇavikrama, which is not admissible after so long a rule as that of Śrīpurusha-Muttarasa immediately before or almost so. And there is also another reason. Mr. Rice has brought to notice inscriptions at Baragur and Hēmāvati which mention an intermarriage of the Gangas and the Nojambas during this period. The Baragur inscriptions tell us that Satyavākya-Rājamalla had a son Nimitārjuna, whose younger sister Jāyabbe was married to Nojambadhiraja son of Pallavādhiraja, and that Nojambadhiraja and Jāyabbe had a son Mahendrādhiraja, who was ruling (the Nojambavādī province) at the time when these records were written. One of these Baragur inscriptions is dated Ś.-S. 800 (expired), = A.D. 878-79. This date is obviously the date of Mahendrādhiraja. And it follows that Satyavākya-Rājamalla must have come very appreciably before A.D. 878-79, for him to have a grandson who was then ruling (the Nojambavādī province), even if he was only an infant ruling it nominally. The date of A.D. 370-71, which is coupled with the name of Satyavākya-Rājamalla in the Husukrū inscription, can, therefore, be only taken as his final date. And, pending the discovery of dated records which may fix anything more definite, we may divide the preceding interval into the periods of A.D. 810 to 840 for Raṇavikrama and A.D. 840 to 870-71 for Satyavākya-Rājamalla. I identify Satyavākya-Rājamalla with the Satyavākya—proper name not disclosed—of the Doḍahunḍi inscription, and, consequently, his father Raṇavikrama with the Nimitārjuna—proper name not disclosed—who is named in that same record as the father of that Satyavākya. No chronological question is involved in this; because that record does not contain any date, Śaka or regnal. But the record can only be placed in the period A.D. 800 (or thereabouts) to 860; and it falls quite naturally into its proper place anywhere about A.D. 840. In connection with the records of Satyavākya-Rājamalla, we need only note further the fact that the Husukrū inscription mentions, as his Yuvardaja or chosen successor, Būtara, who, it tells us, was then governing the Konāgalā and Purnād provinces. The Konāgalā was an evadhira or eight-thousand province, see, for instance, an inscription at Kūngallū, which mentions it as such, a province that included, according to fact or tradition or conventional acceptance, eight thousand cities, towns, and villages. And the Purnād or Punnād was an aruadhira or six-thousand province; see, for instance, an inscription at Débūr. The two provinces were

1 Unless, of course, we place Śrīpurusha-Muttarasa appreciably later than even the period that I have proposed for him. In favour of doing that, it might be urged that there is the Baragur grant (Ep. Cora. Vol. IV., Hg. 4, with a lithograph), purporting to be of his time, the characters of which prove one or other of two things, either that the grant is spurious, or that it must be placed much nearer A.D. 870 than 825. But I do not think that Śrīpurusha-Muttarasa can be carried on any later than A.D. 814-15 at the utmost.
3 Or perhaps Jālabbē, or something else; the final reading of the name seems to have not been fixed yet.
4 See p. 43 above.
7 Ep. Cora. Vol. III., Nj. 25.—The Punnād province figures, unfortunately, as a ten-thousand province throughout Mr. Rice's writings and maps (see, notably, Ep. Cora. Vol. IV. Introd. p. 4, and the maps in Mysore, Vol. I, pp. 308, 314), but it is correctly mentioned as a six thousand in even line 18 of the spurious Merkāra grant, on which is based the erroneous assertion that it was a ten-thousand. The mistake is traceable back to Dr. Borell, who wrote when the science of epigraphy was in its infancy, and who arrived at the conclusion that the aksara before the word aksara, 'thousand,' in the passage in question, is a slight variation of the cave numerical symbol for 'ten' (South-Ind. Palaeo. p. 67). I pointed out some years ago (Ind. Ant. Vol. XVIII. p. 369), that, according to the lithograph in Ind. Ant. Vol. I, p. 362 (see also Coroey Incr. p. 4), which undoubtedly represents the original much more correctly than does the representation of the aksara given in Dr. Borell's book, the aksara is distinctly the syllable chāṇḍ; I did not venture then to decide what it might mean. But, with the Débūr inscription as our guide, we know now that it is a Prakrit word meaning 'six,' and that the passage speaks of "the village
evidently contiguous. The Pūnād province has been identified by Mr. Rice with the southern part of the Mysore district, below the Lakshmanathirtha and the Kāvāri. The Kūragsallā inscription seems to tacitly place in the Kōnggalūd province Kūragsalla itself, which is in the Haṁsūr tālukā of the Mysore district; and, if it does so, then that province was immediately on the north-west of Pūnād.

We come now to the period between A.D. 870-71 and 940, which is the leading subject of the present inquiry. We have to deal with a Satyavākya and a Nittimārga, whose proper names are, perhaps, not so obviously fixed, as they might have been, by any records as yet brought to notice, and with an Ereyappa, whom, under that name, the records do not as yet furnish any specific date. And here I have, as a preliminary, to draw attention to two important corrections.

In the first place, for the initial date of Nittimārga-Ereyappa, I adopted A.D. 893-94, which Mr. Rice deduced, from the Honnaya kannalā inscription, as the initial date of the Nittimārga of this period. But he has now withdrawn that date. He has told us that he thought there was a clue in the Honnaya kannalā inscription to Śaka-Samvats ṛ 815 (expired), = A.D. 893-94, but that this does not now seem to be the case. And we are thus free from any necessity of placing the commencement of a rule in A.D. 893-94.

In the second place, the date of an inscription at Rāmpura has been misread. This record is rightly referred by Mr. Rice to the period with which we are dealing. And it really is a record of a Satyavākya, whose proper name is not disclosed in it. Whereas, however, the published version represents it as dated in his fourth year, I find, from an ink-impression that has reached me, that it is really dated in his thirty-fourth year. And there is nothing in this to surprise us; for, not only have we an inscription at Iggali dated in his twenty-second year, but also Mr. Rice has told us that there is an inscription at Śatanur dated in his twenty-ninth year, and the Malligere inscription, noticed just below, gives a Śaka date for him three years later still.

Next after Satyavākya-Bājamalla, then, we have to locate a Satyavākya and a Nittimārga. And the order in which they came, namely the Satyavākya first and then the

named Bānaṇeguppa in the Edenāṇa seventy of the Pūnād chāshākara or six-thousand. The passage is mostly in very bad Sanskrit; but it contains also the Prākrit form suptati, for suptati, 'seventy.' The chāshā that is used in it for 'six,' figures also in Markhī, in cāhālī, 'thirty-six,' and cāhāppa, 'fifty-six,' in both of which words the following consonant is doubled, instead of lengthening the a of cās. We have cās for 'six' in Pāli also, with the short a sometimes lengthened in composition, for instance cād-ratto, 'a period of six nights' (see Childers' Pāli Dictionary). And the spurious Bangalore grant which purports to be dated A.D. 445, gives us the long ā even with a doubling of the following consonant, in the word cādunanti, 'ninety-six' (Ind. Ant. Vol. VIII. p. 96, text line 2-3 from the top, and Plate).

1 See the maps in his Mysore, Vol. I. pp. 300, 314, and, more clearly on this point, in his Mysore Inscri.

Introd. p. 84.


4 Ep. Curn. Vol. III, Sr. 148, with a lithograph. - The published text gives Satyavākya-Permānanda-īrā ḍīlīta adikānaṇa varekha, rendered in the translation by 'the fourth year of the reign of Satyavākya-Permānanda.' And the lithograph shows what is virtually the same thing, namely Satyavākya-Permānanda-īrā ḍīlīta adikānaṇa varekha. This, however, in the lithograph, is only the result of manipulation, either of an impression or in the course of lithography. The ink-impression shows distinctly that the real reading of the original is Satyavākya-Permānanda-īrā mā[va] ḍīlīta adikānaṇa varekha, "of the thirty-fourth year of Satyavākya-Permānanda." The mākara is damaged and illegible, at the end of line 2. In the preceding mākara, the stroke on the right (proper left) side of the m is also damaged, and perhaps the stroke that makes the difference between a subscript u and u; or, quite possibly, u was written by mistake for u; or, even the form mākara may have been used, instead of uṣākara, which, however, is not so likely. But it is absolutely certain that this record is dated in the thirty-fourth year of a Satyavākya.

5 See, fully, in the preceding note.

6 See page 68 below.

7 Ep. Curn. Vol. IV. Introd. p. II. I assume that this is really a record of a Satyavākya, as implied.
Nitimārga, is proved by the Šaka dates given in the Biljūr, Malligere, and Kālagore inscriptions. The Biljūr inscription gives us the Satyavākyya— (proper name not disclosed)—with a date in the month Pāligna, Šaka-Saṁvat 809 (expired), falling in A.D. 888, in his eighteenth year. The Malligere inscription gives us, again, the Satyavākyya— (proper name not disclosed)—with the date of Š.-S. 828 (expired), = A.D. 908-907, without any details of the month, etc., and without any specification of the regnal year. And the Kālagore inscription gives us the Nitimārga— (proper name not disclosed)—with the date of Š.-S. 831 (expired), = A.D. 909-910, without any details of the month, etc., and without any specification of the regnal year.

We may safely identify the Satyavākya with the Būtarasa who is mentioned in the Huscakuru inscription, of A.D. 870-71, as then governing the Kōṅgālānd and Pūnād provinces as Yuvardjya under Rājamalla. There is every reason to believe that, being the Yuvardjya or chosen successor of Rājamalla, Būtarasa was also his actual successor; and there is, at any rate, no hint anywhere, as yet, that he died without succeeding. And we shall probably find hereafter that he was the eldest son of Rājamalla. Making this identification, then, for the period of Būtarasa’s own rule, we have, in the first place the Biljūr inscription, which mentions him simply as Satyavākya, and which gives a Šaka date with details falling in February or March, A.D. 888, in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. We may place next the Iggali inscription, dated, without any details of the month, etc., in his twenty-second year, = A.D. 891-92; this record mentions a certain Rācheya-Gangga, who, it tells us, then died fighting against the Nojamma or Nojamba; and it introduces the first certain mention of Egeyappa, whom it describes as conived with Satyavākya-(Būtarasa) when the grant registered in it was settled. To somewhere about the same time, because it mentions Egeyappa in exactly the same way, we may refer the Kyātanahalj inscription; this record is not dated in any way; and it is noteworthy chiefly because it shows that certain epithets applied to Egeyappa in the Bṛgūr inscription and supposed to belong exclusively to him, had been already used by his predecessor: it specifically applies those epithets to the Satyavākya-Permānaḍi whom it mentions, not as Egeyappa, but along with Egeyappa, from whom it most distinctly separates him. The Rāmpura inscription, dated in the month Mārgaśīra of his thirty-fourth year, belongs to A.D. 903 or 904 according to the actual commencement of his rule. And the Malligere inscription, dated Šaka-Saṁvat 828 (expired), without any details of the regnal year, month, etc., carries him on to A.D. 909-907. There are also two other records of his time, requiring to be noticed here.

1 Ind. Ant. Vol. VI. p. 102. No. 2, with a lithograph (Mr. Kittel’s rendering), and Corp. Inscre. p. 5 (Mr. Rice’s rendering).
4 See note 1 above.
5 Ibid., Sr. 147.—It seems to be the treatment of this record that led Mr. Rice into wrongly stamping Egeyappa as a Satyavākya, through the translation of it giving “Satyavākya . . . Permānaḍi Egeyapparasa,” instead of “Satyavākya . . . Permānaḍi and Egeyapparasa.” The translator ignored the copulative endings in Permānaḍi Egeyapparasa sarum-nilida, line 11. The two persons are distinctly separated by those copulative endings.—The following word, idna, does not mean “halting,” as rendered in the translation here, and in the case of Nj. 139 and 102 in the same volume, and of Hg. 103 in Vol. IV. It is equivalent to the more specific edana-nilida of Hg. 103, which means “being together, being in the company of each other, being convened.”—It may also be noted that the Kyātanahalj inscriptions, Sr. 147, have been wrongly interpreted as describing Egeyappa as “Yuvardjya of the entire Śrīraja.” The words occur as part of one of the adjectives qualifying the saints Bhadrabahu and Chandragupta. And they can only mean something like “[reverenced] by all Yuvardjas of the Śrīraja.”
7 Ep. Cara. Vol. III., Sr. 148; as regards the date, see page 67 above, note 4.
One is an inscription at Kūragallu: it mentions him, as the ruling prince, under the appellation of Permanādi; but it goes on to give his name in the form of Būtuga; and it further mentions his wife Paramabbe (or Saramabbe) as “governing” the village of Kurgal, and Ereyappa as “governing” the Koṅgalnād eight-thousand. And the other is an inscription at Kaṭṭeṇamun-gannahalli, which mentions Nītimārga-Ereyapparasa as “governing” the Nūguṇḍa and Nāvaḷenāḍ provinces or districts, of which the former appears to be the country on the banks of the Nūgu or Nāgu river, a tributary of the Kabbani, in the Heggadādevannakote and Naṅjangād tālukas of the Mysore district. These two records do not contain any dates, Śaka or regnal. But they may be placed somewhere towards the end of the rule of Būtuga I., because of the advance that they show in the status of Ereyappa, as compared with the Iggali and Kyātanahalli records. Next, then, after Satyavākya-Rājamalla, we have Satyavākya-Būtarasa- Būtuga I., with fixed dates ranging from A.D. 870-71 to 909-910.

Next after Satyavākya-Būtuga I. came the Nītimārga, whom we may unhesitatingly identify with the Ereyappa of the Iggali, Kyātanahalli, and Kūragallu records, and the Nītimārga-Ereyappa of the Kaṭṭeṇamun-gannahalli record, of the time of his predecessor. As regards the period of his own rule, we have as yet no record that actually gives a Śaka date for him under the name of Ereyappa; but the Kūлагere inscription gives for him, under the appellation of Nītimārga, the date of Śaka-Saṅvats 831 (expired), = A.D. 909-910, without any details of the month, etc., and without any specification of the regnal year; and we may provisionally fix his initial date in A.D. 808. The relationship of Ereyappa to Būtuga I., and the circumstances under which he succeeded, have not been ascertained yet. We shall probably

1 Ep. Curr. Vol. IV., Ha. 92.—The name of his wife is given as Paramabbe in the text in Roman characters, and as Saramabbe in the Kana script. Both the texts give “Ireyappa;” but this is, no doubt, a mistake for “Ereyappa.”—Mr. Rice (ibid. Intro. p. 12, and the Classified List of Inscriptions) has referred this record to the period of the rule of Ereyappa, and appears to treat Paramabbe (or Saramabbe) as a wife of Būtuga II. But it is only in his predecessor’s time that Ereyappa could be “governing” simply a province; and it is impossible to find here, correctly, any reference to Būtuga II., who came after Ereyappa.

2 Ep. Curr. Vol. IV., Hg. 108.—This record is, in my opinion, sufficient in itself to show that Ereyappa was a Nītimārga, not a Satyavākya; it mentions him as Nītimārga in line 1 in the first set of epithets, and as Ereyappasa (according to the published text) in line 5 in the second set of epithets. The published translation, indeed, has separated the appellation Nītimārga from the name Ereyappa, and has made them two distinct persons, by introducing the words “was ruling the kingdom of the world” in line 3, after the word Permanādīgī; and the result of this would be that the ruling prince was a Nītimārga, and that Ereyappa was a governor under him. But that addition to the text is neither necessary nor justifiable. The second Šaṅvats, in line 5, introduces only a second set of epithets. The ruling prince is mentioned only as Permanādi, in line 10, which tells us that he and Ereyappa were convened together when the grant registered in this record was made.

3 The Malligere inscription, after introducing the ruling prince as Satyavākya-Permanādi, perhaps goes on to introduce someone else, to whom it applies the epithets that are applied in the Kyātanahalli inscription to Satyavākya-(Būtuga I.) and in the Bēgur inscription to Ereyappa; and, if so, that other person must be Ereyappa, by that time entrusted with still greater powers and invested with still higher dignities. But the rest of the record is described as out of sight or illegible.

4 I did not on the previous occasion, and I do not now, overlook the point that this arrangement places a Satyavākya next in succession after a Satyavākya, whereas it might perhaps be urged that we should expect a Nītimārga to follow a Satyavākya, a Satyavākya to follow a Nītimārga, and so on. But the Śaka dates prove conclusively that this was not the case at this point. And we have plainly three-Satyavākya in succession later on in the case of Mārāsinha II., Paṇḍaladeva, and Rājamalla II. We do not know at present exactly how the apppellations Satyavākya and Nītimārga were determined. But, if a conjecture may be hazarded, it is that Satyavākya was the customary appellation of the eldest son. We do not know that Mārāsinha II. was not the eldest son of Būtuga II.; it seems probable, in fact, that he was so, because it is unlikely that he should abdicate after ruling for only ten or eleven years, unless he was considerably advanced in years when he began to rule; and the fact that his half-brother Maruladeva was the son of a king’s daughter, would easily account for the succession going first to Maruladeva’s son Rescheh-Ganga. The Satyavākya of the Dodadiṭṛuṇa inscriptions, i.e. Rājamalla, is distinctly specified (see page 45 above) as the eldest son of the Nītimārga, i.e. Rāpakaraka, of that record. And Nītimārga-Rāpakaraka was a younger son, if we accept the existence of Sivamāna II.

find, however, that he was a younger son of Būtuga I. And, from the fact that none of the records, that have as yet come to light, speak of him as the Yuvarāja or chosen successor of Būtuga I., and from certain other indications, it seems likely that he took advantage of the executive authority entrusted to him by Būtuga I., and diverted the succession from the direct and proper line. There are hints to this effect, in the description of his son Rāchamalla I. as a poisonous tree which was uprooted, and of Būtuga II. as a pure tree which was planted in its place, by Kṛišṇa III., and in the fact that Kṛišṇa III. gave again to Būtuga II. the Belvola, Purigere, Kusukad, and Bāgenuā district, which had previously been given to him, as the dowry of his wife Bāvakanimmadi, by Amāghavāsha-Vaddiga. And there is also the statement in the Bēgūr inscription, that Epyappa governed the Gaṅgavāḍi province as an united whole, after depriving all his enemies of their power. The exact application of this latter statement, indeed, is not yet certain: on the one hand, taken in connection with the mention of hostilities with the Nolambas in A.D. 891-92, in the time of Būtuga I., and with the existence of an intrusive Nolamba record of A.D. 895-96 at Tāyalūr in the Māṇḍya taluk, it may mean that Epyappa was successful against some determined effort of the Nolambas to overthrow the Gaṅga power altogether; and on the other hand, as the Bēgūr inscription shows that he was, at that time, on very friendly terms with the Nolamba Ayyapadēvē, the fact may be that the enemies whom he overthrew were his own relations, and that he was assisted in doing that by the Nolambas. Still, however this may be, we shall probably find hereafter that Būtuga II. was the eldest son of the Rācheva-Gaṅgā whose death in A.D. 891-92, in battle against the Nolamma or Nolamba, is mentioned in the Iggali inscription, and that Rācheva-Gaṅgā was the eldest son of Būtuga I., and that it was the death of Rācheva-Gaṅgā in A.D. 891-92 that enabled Epyappa to secure the succession,—to the exclusion of Būtuga II., who was eventually placed in possession of his rights by Kṛišṇa III. To the period of the rule of Epyappa himself belongs the Bēgūr inscription, which mentions him as Epyappa, and describes him as lending a force to Ayyapadēvē, for the purpose of fighting against a certain Vraamahēdra, who seems to be the Eastern Chalukya king Bhīma II. This record has to be placed near the end of his rule. To an earlier period in his time belongs an inscription at Gaṭṭavāḍi, which mentions him as the ruling prince under the appellation of Nātimāngā, and is dated, without any details of the Śaka year, month, etc., in his fifth year, corresponding probably to A.D. 913-18. There is, apparently, an inscription at Marūr in the Hassan district, dated in his nineteenth year, which would carry him on to about A.D. 933-27. As we shall see shortly, he must have ruled for not less than twenty-five years, up to some date after A.D. 933. And we may provisionally fix the end of his rule in A.D. 938.

Nātimāngā-Epyappa left a son named Rāchamalla I. And it was by killing Rāchamalla that Būtuga II. obtained the succession. We know this from the Atakur inscription. That the event occurred in or before A.D. 940, is shown by the Rāṣṭrakūṭa grant from Dēhil, dated in that year, which mentions the fact and implies that Būtuga II. received material assistance from the Rāṣṭrakūṭa king Kṛišṇa III., who was his brother-in-law; for, it says, Kṛišṇa III. “planted in Gaṅgapāṭi, as in a garden, the pure tree Bhūtārya, having uprooted the poisonous

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1 Regarding an instance in which he has been supposed to be thus described, see page 68 above, note 6.
2 See below.  
3 See page 57 above.  
4 Page 49 above.  
5 Page 68 above.  
7 Page 49 above.  
8 Ep. Carn. Vol. III., N. 98.—This record mentions a certain Māragāmanḍa, and a person whose name is given in the published texts as Tāṇaṅke-ṇa-Βassavasya. The other Gaṭṭavāḍi inscription (N. 97), of the fifth year of a Satyavāḥya (proper name not disclosed), mentions evidently the same two persons, the first of them as Māragāmanḍa, and the second of them as Tāṇaṅkē-ṇa-Βassavasya, according to the published texts. This brings these two records into immediate sequence. And N. 97 is, therefore, to be referred either to Satyavāḥya-Būtuga I., or to Satyavāḥya-Būtuga II.
10 Page 57 above.
tree Ráchhyámalla." And the event must also be placed some few years after A.D. 933, because we have a date in that year for Góvinda IV., and the reign of Ámòghavarsa-Vaddiga intervened after that and before the reign of Krísha III. That Ráchamalla did actually succeed his father, is distinctly implied by the Dédli grant. And we have now a record which is to be referred to the period of his rule, and which probably discloses the actual outbreak of hostilities between him and Bútuga I. It is the Hiranandi inscription,3 which tells us that—

"When Érýappá ascended to heaven, Bhuvanáditya came and said that Kíriva-Ráchamalla had given, at Mannebêta or Mannebêta (P), half the country and the treasury; wherupon, the five Sámantras and the Béragho and the governor (?) of the Bálunád country said—we will not allow any other than Ráchamalla to rule; then they fought at Mágunì (or perhaps at Bhuvanáyánte-Mágunì) and the four sons of Nándíva-Korrantivara fought and died," etc. It is, thus, plain that Ráchamalla I. did actually succeed to the leadership of the Gaṅgas. And it seems that he deliberately gave half the principality to Bútuga II., and thus paved the way to his own overthrow. At the same time, it appears tolerably certain that he ruled for only a short time. And we may probably place the death of Érýappá, the accession of Ráchamalla I., and the killing of the latter by Bútuga II., all in A.D. 938.

In this way, Ráchamalla I. was succeeded by Satyavákya-Bútuga II., at some time between A.D. 933 and 940, and probably in A.D. 938, or very closely thereafter. As has been intimated above, we shall probably find hereafter that Bútuga II. was a grandson of Bútuga I., and a son of the Rácheya-Gaṅga who died in A.D. 891-92. And we have, at present, nothing else to add to the account of him given on the previous occasion, except that certain inscriptions at Aushigere and Gáwarañá in the Dhrávar district, and at Húli in Belgaum, show that the exact name of the elder sister of Krísha III., who was one of his wives, was Bévakánimmadí,4 and that we have now a later date for him in A.D. 933.5

On the present occasion, we are not concerned with the general history of the Gaṅgas after A.D. 940. But it may be conveniently noted here, in connection with Pańchala-deva, that the war between him and the Western Chálkúya Áhavnállá-Tálla II., in the course of which Pańchala-deva was overthrown and killed, is referred to by the Kanarese poet Ranna.6

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2 Ep. Corv. Vol. IV., Hg. 116; and see page 62 above.—I take the text, of course, as given by Mr. Rice. But there are points in it that call for comment. The text in Roman characters speaks of “Kángapi-Kíriva-Ráchamalla,” but the text in Kanarese characters omits the Kríngapi, and suggests, instead, some illegible béruda of the usual kind ending in vēduga. For the Manne-béttadol of the Roman text, the Kanarese text has Mannebêta—the word, presumably for Mannebêta, there is nothing in either text, implying an invitation to go to Mannebêta or Mannebêta. Kottá means “he gave, he has (already) given,” not “he will give or would give.” Bálunádóma is certainly not the accusative singular of Bálunád, governed by réyamanagya; if it is the real reading at all, it is the nominative singular masculine of a base Bálunád, with the copulative ending ná, and it must denote some leading official, probably the Nálgamúnda, of the Bálunád country; we have the same word in the locative, and in the ordinary nominative without the copulative ending, in the Kárénagasañállí inscription (Hg. 103), which tells us, not on that day that “there was a fight in Bálunád, when Bálunád came, attacking Kottámañála,” but that “on the day, or at the time, when there was a quarrel with or war against the Bálunád, the Bálunád came,” etc. The réyam of the Roman text and iyam of the Kanarese text must be a mistake for iyam; and iyam means not “we do not wish,” but “we will not give, we will not allow.”
3 The five Sámantras were probably the subordinate commanders of five bodies of local troops: compare the reference to the five Sámantras of the Nángatta in the Bégár inscription (page 49 above). The same expression, ay-sámantras, “and the five Sámantras,” occurs in an inscription at Móthálí, Ep. Corv. Vol. III., N. 130.
4 Accordingly, a certain correction proposed for line 5 of the Hebád inscription (see above, Vol. IV. p. 352, note 3) is not necessary. The name Bévakánimmadí is, I suppose, practically another form of Immadí-Bévaka; and, if so, it probably means “a Bévaka who was twice as beautiful or accomplished as any preceding Bévaka.” (see page 51 above, note 4).
5 See the Postscript, page 88 below.
6 See Mr. Rice’s Kárvákátañállá-dvámadínam. Introd. p. 28 ff., where Áhavnállá is wrongly identified with Irwabédína-Satyákrýa, and Pańchala is evidently a mistake for Pańchala.
who mentions, in his Ajitālīrthakārapurāṇa or Ajitālīrthakārapurāṇa (finished A.D. 993-94), a defeat inflicted on the army of Pañchala by a general of Taila II. named Nāgadeva.

There is a great deal more to be said, both about the genuine history of the Gaṅgas, and about the spurious records. Both these subjects are of extreme interest to me, partly because the history of the Gaṅgas of Mysore is greatly intermingled, for a certain period, with the history of the Kanara districts of the Bombay Presidency, which has always been my special line of inquiry; and partly because the ancient history of India, as a whole, deserves, and unfortunately still in many respects remains, to be worked out critically and on sound bases, with an elimination of all the fables that have been imported into it from the spurious records of Mysore, from similar records in other parts of the country, and from various chronicles and lists of kings, some of them of early date and some of them quite modern, which have been credited with an authenticity and value which they do not really possess at all. But certain preliminary studies must be completed, before either of these subjects can be handled finally.

In connection with the genuine history of the Gaṅgas of Mysore, we must, among other things, determine more closely the date of the overthrow of the original Pallava dynasty of Kāśi, and of the supplantation of it by a branch of the Gaṅgas in the person of, probably, Vijaya-Narasiṁhavarman.¹ We must clear up certain points in the relations of the Rāṣṭrakūṭa kings Dhrupa and Gōvinda III. with the princes of Mysore. And we must examine more fully certain traditions of the later Gaṅga dynasty of Kaliṅga, on the east coast of Southern India, which have a distinct connection with Mysore. These topics will be dealt with shortly. And, for the present, it is sufficient to throw out the following few hints as to what will be established.

We can now recognise clearly one genuine early Gaṅga prince anterior to Śivamāra I. He is the Satyārāya-Dhruvarāja-Indravarman of the Goa grant,² which shows him as a viceroy in charge of four provinces under the Western Chalukya kings Kirtivarman I., Maṅgalēsa, and Pulakēśin II., under an appointment running from A.D. 591-92. He was plainly a close relation, and probably a brother, of Durlabhadēvi of the Bātpūra family, the wife of Pulakēśin I. He was an ancestor, and probably the grandfather, of Rājasimha-Indravarman I., the first king of the earlier Gaṅga dynasty of Kaliṅga, who adopted the era of A.D. 591-92 as the official reckoning in his dominions. And the name of “the original great Bappūra race,” to which he is allotted by the Goa grant, must be derived from a secondary appellation of some great city in Mysore,—very likely of Kōḷār itself.

We have perhaps another Gaṅga name, earlier than that of Śivamāra I., and belonging to the period A.D. 680 to 696, in the case of the official named Kāndarba, who was the administrative officer when the grant was made which is recorded in the Balagāmi inscription of the Western Chalukya king Vinayāditya and the Śendraka prince Pogilli.³ The emblem at the top of that record is an elephant; the elephant was not the crest of the Western Chalukyas; nor is it likely that it was the crest of the Śendrakas;⁴ but it was the crest

² See the notice of this record in Dyn. Kan. Distre. p. 855; and cancel my suggestion (id. p. 349, and in the Table at p. 336; also, in the Table in Vol. III. above, p. 2) that this person may have been a son of Maṅgalēsa.
³ Ind. Ant. Vol. XIX. p. 143. For the emblem at the top of the stone, see the photograph in Col. Dixon's collection, No. 98, reproduced in my P. S. O. C. Inscre. No. 152.
⁴ It seems highly probable that the name Śendraka is the origin of the later name Sinda. The Sinda princes are known for the period A.D. 900-91 to 1179, and chiefly in connection with the country round Pāṭadakal and Bāgalōk in the Bijapur district and Yalburga in the Nizam's Dominions (Dyn. Kan. Distre. p. 572 & f.). But there was also a branch of them in the neighbourhood of the territory held in earlier times by the Śendrakas (id. p. 577);
of the Western Gaṅgas, and it is found above their records at Bījūr, Peggū-ūr, Kṣṭanahāḷi, and Tāyālrū.

It is probable that Vijaya-Narasimha-varman represented the main line of the Gaṅgas; and he was very likely a lineal descendant of Satyāstrya-Dhruvāraja-Indravarman.

And it is becoming tolerably certain that Śivamāra I. and his descendants did not belong to the main line, but were the hereditary princes of the Kōṅgaḷṇād eight-thousand province. This would explain why Śivamāra I. and Śrīpruruna-Muttaraṇa called themselves “the Koṅgraṇi king,” and why their descendants assumed the appellation Koṅgaṇīvarman, Koṅgaṇipravarman, Koṅguṇipravarman, or Koṅguṇipravarman, from which there was evolved, by the persons who fabricated the spurious grants, the name of the fictitious “Koṅgaṇīvarman, the first Gaṅga,” as the imaginary founder of the line.

As regards the spurious grants,— only ten, including the Sādī grant, were known when I wrote about them in Vol. III. of this Journal, p. 159 ff.; I dealt there with only some of the features in respect of which they have to be criticised; I could not examine any of the details, except the date, of the Hoḍur grant, purporting to be dated A.D. 762, because I was not aware that the text of it, with a lithograph, had been published in Mr. Rice's article on “the Gaṅga kings” in the Madras Journ. Lit. and Science, 1876, p. 138 ff.; and, similarly for want of a lithograph or impressions, I was not able to examine any of the details of the Bangalore Museum grant, which purports to have been issued in the third year of Durvinnīta. Since then, some more spurious copper-plate grants of the same series have been published. And there are others already known, the publication of which is awaited. In the final examination of them, one interesting line of inquiry will be to collate the texts, examine all the peculiarities of vocabulary and diction, discover the locality in which these curious documents, or at least the majority of them, were fabricated, and trace the order in which they were concocted, and so, perhaps, the steps by which the fictitious pedigree was built up. In connection with all this, it will be desirable to see what real equivalents can be found for the false dates recorded in some of them, and in certain other records of the same nature connected with them: on this point, my present view is that, while some of the false dates are no doubt altogether imaginary, others of them may have been arrived at by calculations more or less correct, and others, again, give the true details of the dates on which the records were fabricated, or of dates, close to those dates, taken from almanacs accessible to the forgers, falsified in respect of the years by striking off an even number of cycles of the sixty-year system, or by similar means, in order to present a semblance of antiquity; and it is an

that branch had the crest of a tiger and a deer; and one of the branches at Bāṅgalōr had the tiger-crest. The Sīndas claimed to belong to the Nāga race. And a statement referable to the eleventh century A.D., and to be accepted for what it may be worth, would allot the SĪndras themselves,— (whom it mentions as SĪndras) — to the lineage of the Bhūjaṇḍras or serpent kings (id. p. 299).

3 See the lithographs in Ind. Ant. Vol. VI, p. 101, Coorg Inscrip. p. 7, and Ep. Cora. Vol. III, Sr. 147 and Md. 14.—In pointing out (above, Vol. V, p. 165, note 4) an objection to treating the Tāyālrū record (Md. 14) as "an intrusive Pāḷalva inscription," I omitted to notice the fact that the emblem of the elephant proves conclusively that it is not such.

4 This exact expression occurs in an inscription at Kōṅḷajūra, Ep. Cora. Vol. III, Nj. 110, which purports to be of A.D. 1148. It is extremely doubtful whether it is even a genuine record of that period. But, if we assume that it is genuine as far as it goes, then, of course, in putting forward Bāṅka-Saḥvī 25 expired, = A.D. 103-104, as the date of “Koṅgaṇīvarman, the first Gaṅga," it simply puts forward, in good faith, a false statement successfully palmed off on the officials of the period with a view to setting up a previous grant of the village. Historically, as regards the Gaṅgas, the record is worthless; except in perhaps showing that, by A.D. 1148, the date of A.D. 103-104 had come to be connected with the imaginary Koṅgaṇīvarman.

5 Ep. Cora. Vol. III, Md. 113, the Haḷḷegere grant, purporting to be dated A.D. 713, and Nj. 122, the Tāṇḍārū grant, purporting to be dated A.D. 267, and Vol. IV, Yd. 60, the Gaḷḷikērā grant, Sr. 160, the Gaṇḍā grant, and probably (see page 66 above, note 1) Hg. 4, the Saṅgrāha grant; all of them with lithographs.
interesting fact that some of the dates do work out for precisely the period, the eleventh century A.D., which, as will be shewn, best provided all the historical conditions that necessitated the production of forged title-deeds to regain the possession of genuine endowments which had been confiscated and of which the original title-deeds had been lost, and made it possible to produce forged title-deeds to secure endowments the claims to which were false. And, before dealing with the matter finally, we shall have to consider which of the spurious records may really be accepted as ancient forgeries, worth examination, and which of them,—notably, for instance, the extraordinary Harihar grant, 1 which presents an attempt at two, if not three, alphabets, including some of the most modern Nagari or Bahlôk forms,—may have to be rejected as modern forgeries, like the Suradhônupura document, and consequently to be dismissed as not worth any further thought. All this will take time. And in this line there is no particular objection to delay: partly in order to include in the final examination as many of these documents as can be brought together; and partly because, in view of what we learn from the Suradhônupura forgery can be attempted even in the present day, there is no particular object in compiling too quickly a manual of hints which would enable a modern forger to concoct a document that might prove not so easy to deal with as the ancient forgeries.

In connection with both lines of inquiry, there are two questions of more immediate urgency. One is the duration and extent of the Chôla occupation of Mysore, and of some of the neighbouring parts of the Western Châlukya territories, during the eleventh century A.D., which, in consequence of the destruction of temples and the confiscation of endowments, created the chief reason for the production of the forgeries of the Western Gânga series; and, in connection with this, I shall edit in full an interesting record at Gâwarâwâd in the Dhârâbâr district, 2 with extracts from others connected with it. The other is the development of the alphabet of the Kanarese country during the ninth century A.D.: this will be of use, not only towards exposing fully the paleographic blunders of the ancient forgers, but also for arranging the proper order of genuine undated records not containing information that enables us to refer them to their exact places; and it will be illustrated, in the first instance, by a series of Râhthrakûta records, collotypes of which have already been prepared.

The two preliminary studies, indicated just above, will be published without much delay. Meanwhile, I am under the necessity of using such further space, as can be spared to me on the present occasion, chiefly in noticing, as briefly as possible, some remarks by Mr. Rice which are contained in his Ep. Carn. Vol. IV. Introd. pp. 6 to 8, and are by way of being a criticism of my exposé of the spurious grants in Vol. III. of this Journal, pp. 159 to 175.

We need not spend any time over Mr. Rice’s opening assertion that “facts have proved too strong, and Dr. Fleet has been compelled to admit the existence of the kings from “Śivamâra, in the 8th century, downwards, and perhaps Mushāra, two generations earlier.” The assertion has been made carelessly, and without sufficient reflection. I have never made the alleged admissions. And nothing has ever yet brought to light, that would justify me in making any such admissions.

Nor need we spend any time over the bad orthography of the grants,—over Viśvanâkarman, the alleged writer (not engraver) of some of the grants which purport to be centuries apart in date,—over the identity of the witnesses in two of the grants which purport to be separated by an interval of two hundred and eighteen years,—over a conjectural

1 Ind. Ant. Vol. VII. p. 175, with a lithograph.
2 Notice in Dyn. Ann. Dist. p. 441, note 3. I find that this record contains much more information than I thought from a cursory examination, made when I was writing my Dynasties in the leisure moments of official life, of the transcriptions of it and the Anupgara inscription in Sir Walter Elliot’s collection.
alteration made by Mr. Rice, in the text of the twelfth verse of the Udayendiram grant of the Gaṇga-Bāṇa prince Hastimalla-Pṛthivipati II., which we now know to be, not only a rather violent liberty, but one that is altogether unsustainabile,—and over the dubious title Rāja or Vṛddhārđa. In each case, the facts are as I stated them. Mr. Rice’s remarks are simply an attempt to divert attention from the main issue, the spurious nature of the grants. The points themselves will be dealt with, as far as may be necessary and without reviving any contentious matter, in the ultimate full examination of the spurious grants. They involve nothing of historical importance, except in connection with the Jain teacher Sinhanandin, who seems to have been undoubtedly a real person, though the legends about him in Mysore, especially in respect of connecting him with the Gaṅgas, were of a very wild kind. And the time for going usefully into his history will come, when we examine the full Purāṇic genealogy and legendary history that were eventually devised in connection with the Gaṅgas of Mysore.

And we need not spend much time over a point, in connection with the invention of the fictitious pedigree that is presented in the spurious grants, which it would not be necessary to notice here in detail at all, but that I have, in this case, to deal with a more than usually unbecoming misrepresentation of what I said.

In 1894 I said—"The question may very reasonably present itself,—What was the object of the invention of the genealogy that is exhibited in these spurious records?" I remarked,—"There are plain indications that, just about the period,—the last quarter of the ninth century A.D.—that has been established above as the earliest possible one for the fabrication of the Merkara grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies." And the answer at which I arrived, was, that the Western Gaṅgas had followed, in the person of the great prince Nolabhāntaka-Mārasimha II., the example that had thus been set, and that the time when their genealogy, as presented in the spurious grants, was invented, was fixed very closely by an inscription at Lakshmīśwvar, which purports to be of his time and to be dated A.D. 968-69, and which then seemed to me "to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently."

Mr. Rice has stamped as a "very remarkable statement" what I said as to there being indications that, about the last quarter of the ninth century A.D., there was a general tendency in Southern India to look up pedigrees and devise more or less fabulous genealogies. We may dismiss that observation of his summarily; partly because he has made no attempt to shew how my statement was a remarkable one, and partly because my statement was and is in accordance with facts.

But we cannot dismiss so summarily what he said next. He has said that "in support of this very remarkable statement," I have given the information that "the Pallava puranic genealogy first appears in the 7th century; that of the Rāṣṭrakūṭas in 933; that of the Western Gaṅgas was probably devised about 950 but may have been concocted a little earlier; that of the Chōlas between 1063 and 1112; that of the Eastern Gaṅgas in 1118." And on this he said, by way of comment,—"But it is singular that not one of these periods falls within the 9th century, the time when all the royal families were imagined to be engaged with a strange unanimity in 'furbishing up their pedigrees.' Another thing to be noted is that the genealogy of the Gaṅgas, with whom we are now particularly dealing, is in no sense Puranic."

Now, in the first place, it is only with a reservation that it can be said that the genealogy of the Gaṅgas is in no sense Purānic. We know, from inscriptions of the eleventh century

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1 Above, Vol. III. p. 171.
at Humocha and other places in that neighbourhhood, that eventually a full Purânic genealogy and legendary history of the usual kind were duly invented for the Gaṅgas of Mysore. But the Purânic element does not figure in the genealogy given in the spurious grants, with which I was dealing. And I treated that genealogy simply as what it is, namely a fictitious genealogy of a pretended historical kind; calling it specifically on one occasion1 "the pretended historical genealogy of the Western Gaṅgas." That I, naturally, treated the invention of it in connection with the invention of some of the Purânic genealogies, is no reason for saying that I stamped it as Purânic. And I did not do so.

In the second place, as regards the extraordinary sentence which Mr. Rice has put, by the use of inverted commas, into my mouth,—no such sentence has ever been written by me; nor has anything ever been written by me, that could justify my statements being represented in that form. The sentence is founded upon words which were actually used by me. But it has been made up by Mr. Rice himself, from garbled extracts from different sentences written by me on different occasions. And my reference to the Pallava Purânic genealogy was made in a way very different from that in which it has been presented by Mr. Rice.

In 1894, in the remarks which, in particular,8 Mr. Rice was attacking in 1898, I made no mention at all of the Pallava Purânic genealogy; and I wrote9—"The Purânic genealogy of the Rāṣṭrakūtās makes its first appearance in the Sâṅgili grant of A.D. 933. The Purânic genealogy of the Chalukyas presents itself first in the Korumelli grant of shortly after A.D. 1022. The Chōla Purânic genealogy is, apparently, first met with in the Kālīgattuparvari, which was composed in the reign of the Eastern Chalukya king Kulkotuṅga-Chōḷadēva I. (A.D. 1063 to 1112). And the Purânic genealogy of the Eastern Gaṅgas of Kālīganagara is first made known by a grant of A.D. 1118-19." I plainly put forward each date as the date at which we first come across each genealogy, and not as the date of its actual invention. And it should be obvious to anyone that the genealogies must have existed for some appreciable time, before they could be actually quoted in records.

So much I wrote in 1894, adding the opinion, from the Lakshmēśvar inscription, that, in the time of Nōjambaṇṭaka-Mārasimha II, the Western Gaṅgas followed the general example that had thus been set, and that their genealogy, as put forward in the spurious grants, was probably invented closely about A.D. 968-69. Subsequently, in 1895 or 1896, in my account of the Pallavas, I wrote10—"In their records, the Pallavas claim to belong to the Bhāradvāja gōtra. Some of the records give them a regular Purânic genealogy which appears first in the "seventh century A.D." And at this place I made no reference at all to any of the other genealogies. Further on in the same work, I had occasion to give a full notice of the legendary history, including the Purânic genealogy, of the Chalukyas, taken, in its final and most complete shape, from a record of the period A.D. 1022 to 1063.11 And to this I attached the following note,—"the first part of which does little more than recapitulate what I had said in 1894,—"The Purânic genealogy of the Rāṣṭrakūtās makes its first appearance in the Sâṅgili grant of A.D. 933. The pretended historical genealogy of the Western Gaṅgas may have been concocted a little earlier, but was more probably devised about A.D. 950. The Chōla Purânic

3 Above, Vol. III. p. 171 f.
4 Dyn. Kan. Dist. p. 316. I say I wrote this "in 1895 or 1896," for the following reason. The date of a remark must be, ordinarily, the date of the publication of it. The last of the proof-sheets of my Dynasties were passed by me, for printing, in September, 1895. And the title-page was among them. It naturally was dated 1895. And that is the date that appears on the title-page of the very few separate copies that were struck off. Nevertheless, and though I expressly gave instructions that uniformly was to be observed, the date was changed, without my being consulted, to 1896, in the title-page as issued in the Gazetteer of the Bombay Presidency, Vol. I. Part II, after page 276.—apparently because that volume was not issued till 1896.
6 Id. p. 342, note 1.
genealogy is apparently first met with in the Kaliāpatra-Paṇḍita, which was composed in the reign of the Eastern Chalukya king Kūlottunga-Chōjaḍēva I., A.D. 1063 to 1112. And the Purāṇic genealogy of the Eastern Gaṅgas of Kalinganagara is first presented in a record of A.D. 1118-19.” Here, in this note, for the first time I mentioned the Pallava Purāṇic genealogy in connection with the others. But I did not adduce, as Mr. Rice says I did, that genealogy, which appears first in the seventh century A.D., as having been put together in the tenth century, as I then put it,— differing a little from my previous suggestion of the last quarter of the ninth century. What I said, is,— “The Purāṇic genealogy of the Pallavas has been mentioned on page 316 above. This is the earliest such pedigree that has as yet come to light. And possibly a discovery of it, in some ancient record, set the later fashion which became so general.”

These are the passages from which Mr. Rice has strung together the extraordinary sentence that he has put into my mouth. He has further, on the same occasion, quoted me as describing the reigning families of Southern India as “furbishing up their pedigrees.” He has repeated this twice, as if there were something peculiar in the expression. I cannot find any passage in my writings, in which I used these words; nor can friends, who have searched for it, find it; nor can even Mr. Rice himself, to whom I have applied, give me the reference to any passage in which I have used it. I therefore cannot say whether I did use it, or not. Let it be taken for granted, however, that I did use it. It is a very appropriate expression. “To furbish” means “to polish.” And “polishing up” describes exactly the process that each Purāṇic genealogy went through, at some time or another, before it was eventually settled in its final form.

We may leave here all these minor matters, with simply the additional remark that it is easy enough to apparently demolish an opponent by first attributing to him statements and admissions that he has not made, and arguments that he has not used, but that that seems hardly the proper way of carrying on even a controversy. And we may now turn our attention to a more important point, the palaeographic question, upon which something useful may be said.

In 1894 I noticed some of the palaeographic blunders in the spurious grants. There is a good deal more to be said in this line hereafter; for I dealt then with only two characters, the ka and the b. But these two characters themselves are letters which furnish, as I said, “a leading test in dealing with southern records”; and the later cursive forms of them are, in certain circumstances, “tell-tale letters.” The later cursive forms of them cannot be carried back to much, if at all, before A.D. 804. Through the occurrence of them in the spurious grants, I was enabled to present the conclusion that the Merkara grant, purporting to have been issued A.D. 466, and the Devargalla grant (then known as the Nagamalgal grant), purporting to have been issued A.D. 776-77, cannot have been written before the beginning of the ninth century A.D. And I indicated that the transitional period, when both the old square forms and the later cursive forms of the two characters in question were in use together, was somewhere about A.D. 865.

Mr. Rice has touched upon only one of these characters, the ka. He has asserted that of this character “both forms were indiscriminately used from a much earlier period”; and he has told us that he “had determined the above some time ago;” but he has not favoured us with the reference to his examination of the question; and so we cannot consider in detail anything that he may have put forward, but can only say that he has determined a fact which, in Western India, did not exist. He has quoted the Tables of Dr. Bühler’s Indische Palaeographie, as giving the cursive form of the ka for the fourth, sixth, and seventh centuries A.D. And he has told us that “Dr. Bühler (p. 65 of his work) expressly points out that Dr. Fleet is wrong in

"his dictum as to the age of the cursive form." In support of his assertion that "both forms were indiscriminately used from a much earlier period," he has, further, specifically quoted an instance of the occurrence of the cursive kh in an inscription on "the Dharmarâja Maṇḍapa" at Mânsâlapura in the east coast, which, as remarked by myself without any suggestion of dissent, has been assigned by Dr. Hultzsch to probably the sixth century A.D. He has admitted the undeniable fact that both forms occur in the Gâga grants that I was reviewing. And he has allowed us to understand that his conclusion is, that the preparation of those records should consequently be referred to a period in which both forms were in use, that is to say, in his opinion, to at any rate a much earlier period than A.D. 804.

Now, for the alleged instance of the fourth century A.D., Mr. Rice has referred us to Dr. Bühler's Table iii. col. XX. But neither does that column, nor does any part of that Table, present a form of the kh approximating in any way whatsoever to the cursive kh with which we are concerned.

For the sixth and seventh centuries, he has referred us to Dr. Bühler's Table vii. cols. V. and XXIII. Here, again, the form of the kh in col. V. does not approximate in any way whatsoever to the cursive kh with which we are concerned: it is a very badly formed kh of the old square type; and it is, moreover, from a Valabhi record not connected in any way with the territories with which we are dealing. The kh in col. XXIII., however, is, indeed, probably a fully developed cursive kh of the type of the kh with which we are concerned; but I shall shew directly that it has nothing to do with the matter.

As regards the remarks made by Dr. Bühler on page 65 of his work, and referred to by Mr. Rice, they occur in his examination of what he called "the middle step" or period of the Kanaresse and Telaga types of the southern alphabets. Dr. Bühler has there drawn attention to the strongly cursive, already Old-Kanaresse, kha, Table viii., 12, cols. III. to V., which by Fleet (Ep. Ind. III. 162) is said to be not older than about A.D. 800, but which, in the closely cognate Pallava inscriptions (Table vii., 9, col. XXIII.), appears already since the seventh century." This, of course, is a more important matter, because Dr. Bühler was a very great authority. But, for reasons that will be indicated below, the Tables of his palaeographic volume, and some of the results based on them, have to be received with great caution. And, in this case, the remark that he made is a misleading one, not by any means applicable in the way in which Mr. Rice would use it.

Finally, for the instance of the cursive kh in the inscription on "the Dharmarâja Maṇḍapa," Mr. Rice has referred us to the lithograph in Capt. Carr's Seven Pagodas, Plate xiv., (to which he might have added Plate xviii., which gives the alphabet of the record in tabulated form), and to the seventh stanza of the text in Dr. Hultzsch's South-Ind. Insers. Vol. I. p. 6, No. 19. Here, there are mistakes, which do not, indeed, involve anything of importance, beyond illustrating further the rudimentary and superficial manner in which Mr. Rice has dealt with the whole question, but which may as well be corrected in order to save perplexity and trouble to others. The intended record, the one of which Capt. Carr has given us a reproduction, is not on the Dharmarâja Maṇḍapa; it is at the Gâpaṇâ temple; the record on the Dharmarâja Maṇḍapa is another copy of it, arranged differently, of which we apparently have not as yet any reproduction; the reference to Dr. Hultzsch's text should have been to p. 4, No. 18; and we look in vain to the seventh stanza for the word that is quoted by Mr. Rice; it is in the ninth verse that it occurs. Now, the inscription really intended is in rather elaborate characters, from which fact Mr. Rice has made a curious deduction; in respect of the lithograph of the entire record given in Capt. Carr's Plate xiv., he has said "there is nothing to show that this is a mechanical "copy, but the highly florid nature of the alphabet insures that it must have been carefully "copied." There is, of course, a good deal of difference between copying carefully and copying

3 This is as given to me from the German; the English translation is not out yet.
accurately. With characters so florid and elaborate as are those of this record, and "so faintly cut," and with the absolute certainty that the reproduction of them, though based on tracings to which "several days' labour" was devoted, was not a purely mechanical one, we have every reason to doubt the absolute trustworthiness of the lithograph. And what do we find on actual examination? The \( \text{kh} \) quoted by Mr. Rice occurs in the word \( \text{sumukha} \), line 9; but the lithograph gives us \( \text{sumukha} \), omitting twice the vowel \( u \). The \( \text{kh} \) occurs in also the word \( \text{khayat} \) in verse 5, line 5; and here the lithograph shows \( \text{tayat} \), omitting the \( a \) and turning the \( \text{kh} \) into \( t \). Here are four mistakes in the reproduction, in only five syllables. But it is not necessary to criticise this reproduction any further; because I do not wish to rely on any faults in it. I grant everything that Mr. Rice wishes. I concede that we have here, in the word \( \text{sumukha} \), a cursive \( \text{kh} \) of precisely the same type, and almost of the same form, with the cursive \( \text{kh} \) of Western India which, I say, cannot be carried back to before A.D. 804. And I concede that this instance, adduced by Mr. Rice, is to be referred to probably the sixth century A.D. But it has absolutely nothing to do with the matter that we have in hand. It is a Grantha character,—a character of an alphabet which, though derived from the same original stock with the alphabet of Western India, was developed on totally different lines and at a much earlier period, and which shews in the sixth century and perhaps before that time, many characters which, while preserving the leading features of the original type, already exhibit many and wide divergencies, both in the type and in the details. To the same alphabet belong the characters of the record in which occurs the cursive \( \text{kh} \) given in Dr. Bühler's Table vii., col. XXIII, No. 9: it is the Kailasanatā inscription of Raṣasainba, of which the text has been given by Dr. Hultsch in his South-Ind. Inscrips. Vol. I. p. 12, No. 24, with a facsimile in a Plate issued in Vol. II.; and the \( \text{kh} \) in question is the \( \text{kh} \) of the word \( \text{pramukha} \) in verse 7, near the beginning of line 11. And this record, again, has absolutely nothing to do with the development of the alphabet of Western India.

And here we may leave the details of the paleographic question, until the publication of the collotype facsimiles that I have in hand, which will shew the development of the alphabet of Western India during the ninth century A.D., and will prove everything that I have said about the letters \( \text{kh} \) and \( \text{b} \), and a great deal more too. I have only to add the following general remarks.

In the first place, if we act on Mr. Rice's suggestion, and place the writing of those grants, which shew both forms of the \( \text{kh} \) and \( \text{b} \), in the period when both those forms really were in use together, we must refer them to about the middle of the ninth century A.D. We must, then—(one instance will suffice)—place about A.D. 850 the Devachalji grant, which purports to have been issued A.D. 776-77. And the reference of it to a period three quarters of a century (or even one quarter of a century) later than the date asserted by itself, stamps it as a forgery, just as much as the reference of it to any period later still.

In the second place, Mr. Rice has expressed surprise at my saying that the writers of this and other spurious records forgave themselves, and introduced tell-tale characters, when they used in certain words the later cursive forms. But there is no occasion for any such expression of surprise. That is exactly what the writers did. And they simply betrayed themselves in just the same way in which forgers are liable to betray themselves, and do betray themselves, all over the world. In a recent notorious case in England, the first clue to the detection of an almost unparalleled series of forgeries, for genealogical purposes, was given by the fact that the forger forgot himself, and was careless enough to introduce a numeral of quite modern form into a date that purported to be of the sixteenth century.

Finally, a few words as regards the general subject of the present position of Indian paleography. The departments of Indian research are numerous; and each one is a complete

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1 See p. 86 of Capt. Carr's book.
study in itself. My special aim has always been to edit as many records as possible, and to
write up from them, and from records edited by others, such branches of the history as have
engaged my interest. In the paleographic line, I have been satisfied to be able to determine
for myself the age and reliability of any documents with which I might be concerned, and have
been content to leave to others the systematic prosecution of that line of research. But I have
also sought to help it on as far as possible, by means of the lithographs that were issued with
my own articles, or that were prepared under my direction to accompany articles written by
others. When, however, the science of Indian epigraphy and paleography was not very far
advanced, it was thought more important to publish clear and easily legible lithographs, than
to give facsimiles which an unpractised eye might find it difficult to deal with because of their
including all the imperfections of the originals due to damage and decay. And that procedure
necessitated a considerable amount of touching up by hand, either of the originals, or of the
impressions of them, or of the proofs. The mistakes that may be made, in such a process, are
well illustrated by the evolution of a cursive kh, from the old square kh of the original, in the
lithograph, which was prepared in 1878 more or less under my own direction, of a record of
A.D. 694,1 and by the introduction into Mr. Rice's lithograph of the Ātakūr inscription, simply
to suit a purely imaginary reading, of a syllable which does not exist in the original at all.2
The mischief of that procedure was recognised about 1882; and attention was then given to
obtaining better impressions, from which there might be given, without any manipulation,
mechanical facsimiles which would be absolutely faithful and reliable reproductions of typical
originals. But, unfortunately, sufficient prominence was not given to the change that was then
made, and to the reason for it; and the paleographic inquiry went on, without those who were
concerned in it being duly informed. The paleographic line of research has been brought to a
climax, for the present, by the publication of Dr. Bühler's volume. And it would be impossible
to speak in too high terms of the way in which he sought to attain the objects aimed at in it.
But it must be remarked that, great as has been the loss that we have sustained, in every line,
through his sudden and premature death, it is peculiarly calamitous that he should have passed
away just when so important a book had been issued by him and before it had been
subjected to criticism which he himself could have attended to. The Tables of his volume are,
unluckily, largely based on the manipulated reproductions that were issued in accordance with
the earlier practice. And, moreover, the details of them were by no means all selected and
arranged by him. For these reasons, and for others which a study of the work will disclose,
we can only receive with great caution the Tables, and some of the results based on them, put
forward in his book. And we must hope that someone else will be forthcoming, to carry one
stage further the inquiry that he brought so far.

I have to add a few words, by way of correction of views previously expressed by
me, on the subject of the invention of the fictitious genealogy that is presented in the
spurious grants.

In 1894 I suggested3 that it was devised by the Western Gaṅgas themselves, in imitation
of the Purāṇic genealogies of other families,— that it was started in the time of Nolambāntaka-
Maraśinha II.,— and that the Lakshmīśwar inscription, dated A.D. 965-69 and purporting
to be of his time, seemed to represent the beginning of it in a rudimentary form, and to
fix very closely the time when it was invented.

I have, in the first place, to withdraw the Lakshmīśwar inscription as a basis for
any such suggestion. This record4 is on a stone tablet which contains, after it, records that

1 See above, Vol. V. p. 155, note 8.
2 See page 52 above, note 4.
purport to be of the time of Satyāśraya-(Pulakēśin II.) and the Śendra prince Durgāśakti
(not dated), and of Vikramāditya II. (dated A.D. 735). And another stone tablet at the
same place contains a record of Vījayaśānti (dated A.D. 723), followed by other records
of the same king (dated A.D. 730), of Gaṅgakandarpas-(Nojambāntaka-Māraśinna II.) (dated,
again, A.D. 968-69), and of Vinayāditya (dated A.D. 687). These records, though bearing
such very different dates, are all in characters of one and the same period, and were all put
on the stones at one and the same time. When I dealt with them,—more than twenty years
ago,—I believed, and said, that they are in characters of the tenth century A.D.; that is to
say, I took them as having been put on the stones in the recorded year A.D. 968-69, in the
time of Nojambāntaka-Māraśinna II. And I too carelessly endorsed that belief in 1894,2
without examining impressions of them again. That belief was wrong. The characters are of an
appreciably later date, and are fairly referable to the second half of the eleventh century A.D.
And there is no doubt that these records were put on the stones in connection with the rebuilding
of the Jain temples and the restoration of their endowments under the Western Chālukya
of Kalyāṇi, after the end of the Chōla occupation, and for the purpose of what Sir Walter Elliot
has called "the unification of the titles."3 As regards the historical value of them,—it is
obvious that the Chālukya records are, at the best, only copies of originals, to be taken
for what they may be worth; and, for the present, we need only remark that, with the exception
of the record of Satyāśraya-(Pulakēśin II.) and the Śendra prince Durgāśakti, they are plainly
based, more or less directly, on original charters which were deciphered intelligently,—
that they are questionable, as dishonest records, only in so far as the writers of them may
have substituted names of villages and grantees, to suit their own purposes, for other names
standing in the originals,—and that, apparently, the only specially important item in them
is the mention of the name Pājyapāda, as that of the teacher of the alleged grantee, in the
record of A.D. 730.4 As regards the Gaṅga records,—they are questionable in the same
way, as dishonest records, in so far as they may put forward fraudulent claims to property.
The one that has been edited in full, includes the first three steps of the fictitious pedigree;
and, therefore, it was based, in that portion, either on a spurious record, or on a draft of which
the ultimate origin is to be traced to the spurious records. But that fact does not make
it itself necessarily a dishonest record; because, by the time when it was put on the stone,
the fictitious pedigree had evidently become an accepted story, liable to be quoted in even
bond fide records. Even as regards the fictitious pedigree, it makes a mistake, in representing
Nojambāntaka-Māraśinna II. as the younger brother of the imaginary Harivarman of the third
generation. This, however, is a detail, of no real importance, which may be accounted for
in any way that may seem appropriate. And the only item of special interest, that can be
found in the record at present, is the mention of a Jain temple called Mukkara Vasānti.5
The important point, for the present, is, that this record was put on the stone about a century
later than the date recorded in it, which is a date that fell during the period of Nojambāntaka-
Māraśinna II., and that, consequently, it does not place in the time of that prince the first
attempt to devise the fictitious pedigree.

In the second place, when I formed the conclusions that I presented in 1894, we knew of
but very few Western Gaṅga records, beyond these Lākshmīśvar inscriptions and the spurious

3 Coins of Southern India, p. 114.
4 The possible bearing of this is too complicated a matter to be gone into on the present occasion.
5 It is mentioned, incidentally, among the boundaries of one of the properties claimed by the record.
The mention of it suggests that, at some time before the eleventh century, there was a person named Mukkara,
by whom the temple was founded, or after whom it was named. All else that can be said, is, that, if there
was such a person, he may have been a Gaṅga—(which, however, the record does not assert)—or he may
have belonged to any other family, and that it is highly probable that he was the person from whom there
was evolved the imaginary Mukkara, or Mushkara, the alleged grandson of Śivamān I., of the spurious grants.
copper-plate grants from Sādi and Mysore. Since then, Mr. Rice has given us, in his *Epigraphia Carnatica*, Vols. III. and IV., about a hundred records on stone, from Mysore, which he has referred to the Gaṅga period, and nearly all of which are genuine and have been properly so referred. And we have further, in the way of genuine records, the Valjimalai inscription of Rājamallar grandson of Śrīpurusha-Muttarasa, from the North Arcot district,—the Biliūr, Peggū-ūr, and Kōtūr inscriptions, from Coorg,—the Bēgūr inscription of Epyappapp and the Śravanga-Belgoja epitaph of Nolambāntaka-Mārasiṇūba II., from Mysore,—and, from the Dhārwar district, the Adaragūchi and Guṇḍūr inscriptions of the same prince and the Hebbal inscription of A.D. 975. Neither anywhere in the whole of this mass of genuine materials, nor in any other such record known to me, is there the slightest allusion to, or hint of, the fictitious genealogy, anterior to Śivamāra I., that is presented in the spurious records. And it is now plain that that genealogy was not claimed by Śivamāra I. and his descendants, but was simply evolved by the persons who fabricated the forged grants, in concocting the necessary pseudo-historical portions of their spurious title-deeds.

The general subject of Purāṇic genealogies will be an interesting topic for examination on some future occasion. Meanwhile, in respect of such of the great families of Southern India as can be traced back to before A.D. 1000, the position is as follows. The earliest such genealogy that we meet with, in any but a merely allusive and rudimentary form, is that of the Pallavas of Kānchī; and it appears first in the Kūram grant of the second half of the seventh century A.D.1 We meet next, as a matter of certainty, with that of the Rāshṭrakūṭas of Mālkhed, in the Nausārī grants of A.D. 915,2 and that of the Yādvās of the Śēṣa country, from whom sprang the Yādvās of Ḍēvagiri, is first found in the Saṅgamāḷī grant of A.D. 1000,3 As a matter of certainty, the Purāṇic genealogy of the Chōlas is first met with in the so-called Leiden grant of A.D. 1019 or 1020,4 but it would be carried back, in somewhat different forms, to the period A.D. 900 to 940, if a fragmentary grant of Viṣṇu-Chōla from Udayēndiram5 is a genuine original record and is referable to the time of Parāntaka I.6—and to the year A.D. 916, if the Udayēndiram grant of the Gaṅga-Bāva prince Hastimalla-Pṛthivivati II., dated in the fiftieth year of Parāntaka I.,7 is, again, a genuine original record actually drawn up in that year.8 The full Purāṇic genealogy and legendary history of the Chalukyas are first met with in a record of the eastern branch, the Korumelli grant of the period A.D. 1022 to 1063.9 And the Purāṇic genealogy and legendary history of the Eastern Gaṅgas of Kaliṅganagara are first found in a grant that bears the date of A.D. 1118-19.10 These are the dates at which, as far as our information goes at present, the genealogies are first met with. But, obviously, each of the genealogies had been selected, thought over, and elaborated, at a time appreciably earlier than that at which we first come across it. The earliest of them was that of the Pallavas. It was, probably, a discovery of it, in some ancient record, that set the fashion which became so general. And all the historical considerations point to the latter half of the ninth century A.D. and to the tenth century, as the period during which the other early great families of Southern India applied themselves to putting forward, or in some cases elaborating, claims to descent from the Lunar and Solar Races, and to working up their own traditions so as to establish presentable historical connections with those races.

In the way of fictitious pedigrees of a pretended historical kind, without Purāṇic introductions, we have an instance in that of the Kādambas of Ḥāṅgal,—from the name of

5 Above, Vol. III. p. 79.
7 Above, Vol. III. p. 79.
8 See Dr. Hultsch's remarks, above, Vol. IV. p. 223.
9 See page 65 above, note 4.
Mayūravarman I. to that of Ādityavarman,— which is put forward in the Karpudari inscription of A.D. 1108. The alleged genealogy of the Western Gaṅgas of Talakād, as presented in the spurious records, is a genealogy of this same kind, without a Purānic introduction. A Purānic introduction was eventually prefixed to it. And, as far as is disclosed at present, in genuine records,— that is to say, in records which contain all that fabulous matter, but put it forward, bona fide, as a story that had come to be really believed, and without using it fraudulently,— the fictitious historical pedigree and the Purānic introduction, both together, first appear in records of the eleventh century A.D. at ‘Porale,’ Humcha, and ‘Kallur Gudda’ in Mysore. The Purānic introduction seems to have been invented in that century. We shall consider, on another occasion, the period to which the inception of the fictitious historical pedigree may be carried back.

POSTSCRIPT.

I subjoin a few supplementary remarks which suggested themselves after this paper had gone into pages.

Page 53, text line 3, and note 7. The reading aṣṭa-Triṣṭraṇ may be accepted; see some remarks under Kṛṣṇa III., in a note on the appellations of the Rāṣṭrakūṭa king, which will be given in a subsequent article in this volume.

Page 57, note 8. Another instance of the occurrence of aṣṭakāra in a biruda the first component of which is not a proper name, is Chaladānakāra, “the champion of firmness of character,” in the case of the Rāṣṭrakūṭa prince Indra IV. (Inser. at Śrav.-Bel. No. 57, verses 5, 6).

Page 71, line 24. The date of A.D. 953 for Būtuga II. is supplied by an inscription at Chiśchili in the Gadag taluka; see some remarks under Kṛṣṇa III. in the place referred to above.

Page 72, line 2. It may be added that the killing of Pañchala in battle at the command of Nurmadi-Taila II. is attributed to the Mahāmaṇḍalaśvara Āhamalla-Bhūṭayādēva or Bhūṭiga, whose descendant Barma was governing the Lōkāpura twelve and other circles, at Toragal, in A.D. 1187, in the time of Śomēśvara IV.; see Ind. Ant. Vol. XII. p. 96, text lines 4 to 6 (the verse has not been well translated). I am indebted to Professor Kielhorn for drawing my attention to this reference.

No. 7.—THE DATE OF THE KOTTAYAM (SYRIAN CHRISTIANS') PLATE OF VIRA-RAGHAVA.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

After a careful examination of the Grantha letters in the Kottayam plate of Vira-Raghava, above, Vol. IV. page 293, Mr. Venkayya has intimated that, on palaeographical grounds, Vira-Raghava's grant may be assigned to about the 13th or 14th century A.D. Convinced of the general correctness of Mr. Venkayya's conclusion, I have examined the date of the grant for the four hundred years from A.D. 1100 to A.D. 1500, and am enabled to state that during that period there is only a single day for which the date is absolutely correct, viz. Saturday, the 15th March A.D. 1320.

2 See Mr. Rice's Mysore, revised edition, Vol. II. p. 308 ff.; also, his Annual Report for the year ending 31st March, 1891, which gives the date of the Humcha record as Śaka-Samvat 999 (expired), = A.D. 1077-78.
3 For the same period of years I have calculated the date of the Tiruppavantam plate of the Pāṭyāya Jatāvarman alia Kulasēkharadēva, from the data furnished by Dr. Hultsch in Ind. Ant. Vol. XX. p. 288, with the result that the only day between A.D. 1100 and 1500 which satisfies all the requirements of the date, is Saturday, the 29th November A.D. 1214. I may have an opportunity to treat more fully of this date on another occasion.
The data furnished by the original date are—"the day of (the nakshatra) Rōhini, a Saturday on which passed\(^1\) (the day) twenty-one (of) the month of Mina, (when) Jupiter (was in) Makara."

In Śaka-Saṅkṣat 1241 expired A.D. 1319-20 the Mina-saṃkrānti by the Ārya-siddhānta took place 3 hours 22 minutes after mean sunrise of Sunday, the 24th February A.D. 1320, which therefore was the first day of the month of Mina. Accordingly, the 21st day of the month of Mina was Saturday, the 15th March A.D. 1320. On this day (which was the 5th of the bright half of Chaitra) the moon was in the nakshatra Rōhini during the whole of the day, and the true longitude of Jupiter by the Ārya-siddhānta was \(9^\circ1^\circ14'\), i.e. Jupiter was in the 10th sign Makara.

I may add that in the period from A.D. 1100 to A.D. 1500 there are two other Saturdays, 95 years before and 95 years\(^2\) after the 15th March A.D. 1320, either of which answers two of the other requirements of the original date, but not all of them. They are:

Saturday, the 15th March A.D. 1225, which was the 21st day of the month of Mina, and on which the nakshatra was Rōhini, while the true longitude of Jupiter was only \(9^\circ27^\circ58'\); and—

Saturday, the 16th March A.D. 1415, when the nakshatra was Rōhini, and the true longitude of Jupiter \(9^\circ4^\circ28'\), but which was the 20th day of the month of Mina.

I venture to hope that the results of Mr. Venkayya's examination of the plate and of my own calculations will be considered to render it extremely probable that Vira-Rāghava's grant was made in A.D. 1320, and not in either A.D. 775 or so strangely early a year as A.D. 230.\(^3\)

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No. 8.—MAYIDAVOLU PLATES OF SIVASKANDAVARMAN.

By E. Hultsch, Ph.D.; Dresden.

These copper-plates were found about the middle of 1899 by a man who was digging the soil of a field in the pādu or abandoned village north of Mayidavolu. The pādu is about four acres in extent and contains the ruins of a small old temple. Mayidavolu\(^4\) is a small village 12 miles east of Narasaraopet, the head-quarters of a tāluka of the Kistna district. As good luck would have it, the find of the plates came to the notice of that zealous antiquarian, Mr. J. Ramayya, B.A., B.L., to whom epigraphy is already indebted for the Chikkulla plates (above, Vol. IV. p. 193) and the Tottarāmūḍi plates (ibid. p. 318). He forwarded the plates to Mr. Venkayya, who sent me three sets of ink-impressions and the following description of the original—"Eight plates and fifteen sides. The length of the plates varies from \(6\frac{1}{2}''\) to \(7''\). As regards the breadth, the plates are slightly narrower in the middle than at the ends; the average may be taken as \(2\frac{1}{4}''\). The plates were held together by a ring which is \(3\frac{1}{4}''\) in diameter and \(3''\) thick; it has been cut by me before taking the impressions. The ends of the ring are secured in an elliptical seal which measures very nearly \(1\frac{1}{2}''\times14''\). The seal bears in relief an animal couchant and facing the proper right—apparently a bull, as it has a hump on its back—and

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\(^1\) I owe a literal translation of the date to Dr. Hultsch.

\(^2\) The same number of years (or, more accurately, the number of 3609 days) intervenes between the two days in the 7th and 8th centuries A.D. which would answer all the requirements of the date, viz. Saturday, the 10th March A.D. 650, and Saturday, the 11th March A.D. 775.

\(^3\) See above, Vol. IV. p. 298, note 7. So far as I can see, the astronomical calculations of Mr. Kookai Keloo Nair were not quite correct. Saturday, the 5th March A.D. 230, was the 21st day of Mina and the nakshatra for part of the day was Rōhini, but Jupiter was in the signs Kumbha, not in Makara. I do not venture to hope that we ever shall find an inscription a date of the third century A.D. that would admit of exact verification.

\(^4\) See Mr. Sewell's Lists of Antiquities, Vol. I. p. 72.
below it, the legend Śivaka[ndavammañña?] in an alphabet which appears to be slightly different from that of the inscription. The bull and the legend are enclosed in a circle which is partially preserved."

After I had despatched the manuscript of this article to the press, Mr. Venkayya sent me the original copper-plates and informed me that, at the instance of Mr. J. Ramayya, they have now been presented to the Madras Museum by their owner, Mayidavolu Jaya Ramayya. The writing on the plates is carefully done, and its preservation is tolerably good; all damaged syllables can be supplied with certainty.

Like the Hirahädajagalli plates, the new copper-plate grant was issued from Kañchipuram by Śivaskandavarman of the Bhāradvāja gōtra and of the Pallava family (ll. 1—3). As he is here styled Yasa-Mahārāja or heir-apparent, the date of the grant (l. 25 f.) is apparently prior to that of the Hirahädajagalli plates and has to be referred to the reign of Śivaskandavarman’s unknown predecessor. Śivaskandavarman granted to two Brāhmans a village named Viripara (ll. 10 and 12), which belonged to Andhrāpatha (l. 9), i.e. the Telugu country. Viripara, which I am unable to identify, must have been situated near Amarāvati in the Kistna district; for Śivaskandavarman addressed his order regarding the grant to his (or his father’s) representative at Dhaññakada (l. 3), the modern Amarāvati. We thus learn that, during the reigns of Śivaskandavarman and his predecessor, the Pallava kingdom included not only—in the south—the Toḍai-landal, to which their capital, Kañchipuram, belongs, and perhaps—in the west—the Bellary district, in which the Hirahädajagalli plates were purchased, but—in the north—the Telugu country as far as the Kṛishṇa river.

The date of the grant (l. 25 f.) is given in words and numerical symbols. It was the 6th tithi of the 6th fortnight of summer in the 10th year (of the reign of Śivaskandavarman’s predecessor). As shown by Professor Kielhorn, neither numerical symbols nor season-dates have been found in records later than the 8th century A.D. But the subjoined grant has to be assigned to a much earlier period because of its archaic alphabet, and because, like the Nāsik inscriptions of the Andhra kings, the Hirahädajagalli plates, and the plates of Vijayakandavarman, it is written in Prakrit.

The language of the inscription is a Prakrit dialect which differs from the literary Pali in several respects. Thus consonants are softened in śaḍa (l. 3), bhāda (l. 15), and khāda (l. 18), but hardened in pāsā (l. 15) for pāscā. The unaspirate takes the place of the aspirate in Anadhāpatiya (l. 9). The letter y is sometimes replaced by j, e.g. in jo (l. 21) and majājā (l. 18) for Sakaṣcrit mariyājā (mariyādā in Pali), while y takes the place of j in Bhāradvāya (l. 2) for Sakaṣcrit Bhāradvāja and of ch in ya (l. 6) for cha (which occurs in lines 17 and 20). Two cases of peculiars suhārhi are sayattip (l. 27) for suyam-śiti and Gohādāja (l. 9) for Gohani + ajja. Of inflected nouns may be noted the Māgadhī nominatives viṣayikā and vadhānīkā (l. 8 f.), the ablative śpurito (l. 1), and the neuter āḍī (l. 10) for āḍī (against āḍini, 1. 5, for idānī). The personal pronoun of the first person is represented by the base asa (ll. 5 and 21), the nominative amho (l. 23) and the instrumental omahā (ll. 5 and 10). The inscription contains several verbal forms, viz. the gerund atichāsīna (l. 21 f.) from ati + chāsū, the presents ḅapayāti (l. 4) and viṣārdma (l. 13), the imperatives paritāthas and

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2 The same title is applied to Vijayabuddhavarman in the plates of Vijayakandavarman; Ind. Ant. Vol. IX. p. 101, l. 2.
4 See above, Vol. III. p. 94 and note 5.
7 The same two words occur in the Hirahądajagalli plates, l. 9. The plates of Vijayakandavarman have vaddhānās (l. 8 f.).
partikāpattā (l. 20), and the potentials karejjā, kārāpējja and kārejāma (ll. 22—24), which correspond to Pāli kareyya, kārāpēyya and kareyyāma.

As regards orthography, double consonants are rarely expressed by a compound letter, as in paśīkā (l. 23), saḍottā (ll. 2 and 7 f.), and evammo (l. 3), or by a nasal with preceding anusvāra (in Dhammañña², l. 3). Generally the writer follows the practice of the cave-inscriptions, where a single consonant does duty for the double letter; see Agísesa (l. 7 f.) for Sanskrit Āgāśya, diṭha (plate i. a) and chhaṭha (l. 26) for diṭha and chaṭha, saśāpadāra (l. 11) against datta (l. 27), ama (l. 17) for ama (aṁa in Pāli), Palava (l. 2) for Pālava, sava (l. 17, 19) for sava (sabbā in Pāli), and tasa (l. 23) etc. for tassa etc.

The alphabet of the new plates is an epigraphic curiosity. Though on the whole resembling that of the Hirahadagalli plates, it exhibits a few letters which differ from the corresponding characters of all Indian alphabets. Thus the letter s consists of two equal curves, one below the other, but not connected with it. The letter m consists of the same upper curve and of a loop which starts from its upper right corner and reaches below the line; in the group evammo (l. 3) the same loop is attached once more to the right of the syllable mo. The dental and lingual nasals are not distinguished from each other, but represented by a symbol which assumes various slightly-dissimilar shapes and resembles d and g so closely, that only the context can show which letter is meant in each individual case. I have transcribed it by a wherever it cannot be read as d or g. The j of veṣajye (l. 5) looks, roughly speaking, like an angle and a circle. This circle is open on the right in τuṣa (l. 8) and τṛṣa (l. 1), while it is joined to the horizontal leg of the angle in δoṣa (l. 9). In majṛḍya (l. 18) and karejāma (l. 24) we have the usual form of jā. The group jā in karejājā (l. 22) and kārāpējā (l. 23) is identical in shape with jo (l. 21). Finally I would draw attention to the letter e in etasa (l. 11) and etahi (l. 16), which looks like an archaic Tamil ā.

Plates ii. to viii. are marked with the numerical symbols '2' to '8' on the left of the first side between the ring-hole and the margin.³ The symbol '10' and duplicates of the symbols '5' and '6' occur in the date portion on plate vii. b. The symbol '4' differs from that of the Hirahadagalli plates and already resembles the corresponding modern figure.

TEXT.⁴

First Plate; First Side.
Diṭha[ṁ]* [[*]

First Plate; Second Side.
1 [Kāṁ]chhipurātō² yuva-mahārājo
2 Bhāradāya-sagotto Palavānanī

Second Plate; First Side.
3 Sivakha[ṁ]davammo Dhammiṅka[de]
4 vāpataṃ ānapayati [[*]

¹ This form occurs in the Hirahadagalli plates, ll. 6 and 43.
² In the Hirahadagalli plates the jā of karejājā (l. 40) differs from the jo of τṛṣa (l. 2).
³ The symbol, if any, on the first plate is obliterated.
⁴ From Mr. Venkayya’s ink-impressions and from the original plates.
⁵ The same word is entered on plate i. a. of the Hirahadagalli plates.
⁶ The first syllable of this word is almost entirely obliterated, but can be supplied with certainty from line 1 of the Hirahadagalli plates.
Second Plate; Second Side.
5 amhehi dâni amha-vejyike
6 [dhaṃ]m-āyu-bala-vadhanike ya

Third Plate; First Side.
7 bamhanānāṁ Agivesa-sagottasa
8 Puvakoṣṭijasa Agi(gi)vessa-sagottasa

Third Plate; Second Side.
9 Gonaṇḍijasa Amdhāpati(thi)ya-gāmo
10 [Viripajram]1 amhehi udak-ādim

Fourth Plate; First Side.
11 sampadato [¹] etasa gāmasa
12 Viriparasasava-bambhadeya-

Fourth Plate; Second Side.
13 pa[r][hā]ro(re) vitarāma [¹] alona[kh]ādakāṁ
14 arathasain[vini]yikāṁ aparāmparābaliva[daṁ¹]

Fifth Plate; First Side.
15 abhadapaposam akūrancholaka-
16 vināśikha[ā*]samvāsāṁ [¹] etehi

Fifth Plate; Second Side.
17 anhehi cha sava-bambha-
18 deya-majādāya

Sixth Plate; First Side.
19 sava-parihārehi parihārito [¹]
20 pariharatha pariharāpetha cha [¹]

Sixth Plate; Second Side.
21 jo amha-sāsanāṁ atiśhī-
22 tūna plā bādh[a] karejjā [vā]²

Seventh Plate; First Side.
23 [ta]² kārāpejjā vā tasa amho
24 sarīra[m] sāsanaṁ karejāmo [¹]

1 Of the first three syllables only slight traces can be distinguished, but the same word is quite distinct in line 12.
2 This akṣara and the first akṣara of the next plate seem to have been scored out by the engraver, who had omitted kārdikṣajja and had begun to write sa tasa, but found out his mistake when he had got as far as ta.
3 See the preceding note.
Seventh Plate: Second Side.

25 sa[th]vachhara[th] dasamāṁ 10 gimhā1
26 pakho chhaṭho e divasaṁ panchaṁi 5 [1*]

Eighth Plate.

27 ānati sayatti dattā
28 paṭṭikā [11]

TRANSLATION.

(This edict) has been seen.3

(Line 1.) From Kāñchipuram the Yuvā-Mahārāja Śivaskandavarman (of the family) of the Pallavas, who belongs to the gōtra of the Bhāradvājas, orders (his official) (svāprātā) at Dhaññakaṇṭha (as follows):—

(L. 5.) For conferring on ourselves victory (in war)4 and for increasing (our) merit, length of life, and power, we have now given, with libations of water, the village of Viripara in Andhrapatna to the (two) Brahmaṇas Puvakaṇṭa of the Āgnivēśya gōtra and Gomandīya5 of the Āgnivēśya gōtra.

(L. 11.) To this village of Viripara we grant all the immunities (enjoyed by) brahmaṇadīyas.

(L. 13.) (Let it be) free from diggings for salt,6 arañavaṇvindāyika, free from (the supply of) bullocks in succession,7 free from the entrance of soldiers, free from (the supply of) boiled rice, water-pots, ... cots and dwellings.8

(L. 16.) With these and all the other immunities (prescribed) by the rules regarding all brahmaṇadīyas (we have) caused it to be exempted.

(L. 20.) (Accordingly) you9 have to exempt (it) and cause (it) to be exempted.

(L. 21.) Who, transgressing our edict, shall give or shall cause to be given trouble (and) annoyance10 (to the donees), on him we shall inflict bodily punishment.

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3 This is an abbreviation for gīmādāma; compare Nāśik No. 11, l. 12, and No. 14, l. 1.
4 With the word divā or, in Sanskrit, dīvaṇā we have to supply idāṁ idānam. It is the equivalent of the modern 'true copy' or 'examined' at the foot of official letters and Government orders. For a different explanation of dīvaṇā see above, Vol. III, p. 259.
5 For other instances of this elliptical use of the genitive see above, Vol. IV, p. 197, note 6, and Vol. VI, pp. 15 and 19.
6 Compare dispati Gomadhaṇa amacha in the Nāśik inscriptions No. 11, A and 15.
7 The corresponding word in the Hirahadagalli plates, viśaya-vaśaya (l. 9), is omitted in Professor Bühl's translation (Ep. Ind. Vol. I. p. 8).
9 This term and the next one occur in the Nāśik inscriptions Nos. 11, A, 11, B and 15.
10 Compare line 35 of the Hirahadagalli plates.
11 With the last term compare a-khalat-vādudanam (above, p. 14, text line 8), and see line 81 of the Hirahadagalli plates, where the photo-lithograph reads akhara', and not akara as the printed text. The word cholaka or gollaka is probably related to ekollā, 'a kind of water-pot;' vīndē or vīnēt remains obscure.
12 For the inhabitants and officials of the district, etc. See line 35 of the Hirahadagalli plates, and Ind. Ant. Vol. IX. p. 101, l. 10 ff., where Professor Bühl's improved reading (Ep. Ind. Vol. I. p. 2, note 2) has to be further corrected by reading with the photo-lithograph parikaratha parikārpatha. The translation would then run:—"Knowing this, you, the villagers (and) officials, exempt (it) and cause (it) to be exempted with all the immunities!" In line 7 of Dr. Fleet's text join Mahānkapadopakaḷa, and in line 6 f. read Atukana ṭhitiṇa ... ekhettāni "the ... field ploughed by Atuka."
No. 10.—GADAG INSCRIPTION OF VIRA-BALLALA II.

SAKA-SAMVAT 1114.

By H. Lüders, Ph.D.; Göttingen.

This inscription is on a stone standing up against the back wall of the temple of Trikâta-śvara at Gadag, the chief town of the Gadag taluka in the Dhârwar district of the Bombay

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1 See above, Vol. IV, p. 174 ff.
2 As read by Professor Hübschmann from the inked estampages.
3 This is a cockneyism for Old-Armenian անձ, 'this,' which has become ա in New-Armenian.—H. H.
4 Read tapeyn.—H. H.
5 In Old-Armenian this would be Davithi, the genitive of Davith. The form Davith seems to be due to the influence of Dâdâ, the Arabic form of the name 'David.'—H. H.
6 Dr. Kerst considers Margarz to be the genitive of Margar; and ա is the definite article.
7 Instead of thein, 'of the year,' we ought to have ethin, with the locutive prefix.
8 This is the Persian َلا 'lord, master,' a title generally applied to preceptors and merchants.
9 This name is identical with the Armenian word margar, 'a prophet.'
Presidency. An abstract of its contents was given by Dr. Bhan Daji in the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. IX. p. 321 f. The text was first published, together with a translation, by Dr. Fleet in the Indian Antiquary, Vol. II. p. 298 ff.; and a very small photograph of it is given in P.S.O.C.I. No. 98. I now re-edit it from Dr. Fleet's excellent impression, made over to me by Prof. Kielhorn.

The inscription contains 56 lines of writing which covers a space of about 3' broad by 4' 6" high, and is throughout in an extremely good state of preservation. At the top of the stone are some sculptures: — In the centre a man worshipping a linga with a head lying on a yoni; to the left a figure of Ganesha, beyond which is a figure of Śiva's bull Nandin; to the right a figure of Śakti, beyond which are a cow with a calf and a crooked knife. — The size of the letters is about 5". — The alphabet is Old-Kannarese. In the first and third lines some of the letters are drawn out into ornamental flourishes. — The language is Sanskrit. In lines 6 and 32 we have the Kannarese words hōy and malaparolgāṇḍa. The main portion of the text is in verse; only lines 31-33 and 41-46, speaking generally, are in prose, and besides a few words in lines 1, 36, 37 and 39, and the introductory remarks to the benedictory and imperative verses in lines 46, 47, 48, 49 and 53. — As regards orthography, the groups ddh and bbh are generally spelt ddh and bbh, the only exceptions being Viṣṇuvaradvāhana in l. 5 and patayāyda-dharitī in l. 51; and b is written instead of v before a consonant in brati in l. 5 and kātya in l. 37.

The inscription, which records a grant of land by the Hoysalas king Vira-Ballāḷa II., contains a number of historical references which have been dealt with already by Dr. Fleet in his account of the Dynasties of the Kannarese Districts. The following remarks are therefore chiefly based on Dr. Fleet's discussions.

Opening with two verses invoking the protection of Viṣṇu and praising the king, the inscription gives in verses 3-7 the well known legendary account of the origin of the Hoysalas. They claimed to belong to the lineage of Yadu; in this race there was a king called Saḷa, who, changing the name of the family, caused Yadu, the first of it, to be forgotten. Once there lived at Śaśākapura an ascetic who, while engaged in performing his rites, was attacked by a tiger. He called Saḷa for assistance with the words: Hoy Saḷa, 'Slay, O Saḷa.' Saḷa killed the tiger, and thus acquired for himself and his descendants the name of Hoysalas and a tiger as emblem of their banner. Śaśākapura or Śaṇapura seems to have been the seat of the first rulers of the dynasty. In inscriptions incised in Saḷa 1060 and 1106 Vinayaḍitīya, the first historical king, is represented as ruling at Soṇavūru, and there is no reason to doubt the correctness of this statement, as the passages containing it were evidently taken from older records. Mr. Rice is undoubtedly right in identifying Soṇavūru with Śaṇapura, but his identification of Śaṇapura with the modern Aṅgāḍi in the Mūḍgere taluka of the Kaḍār district, Mysore, does not seem to be well founded.

The inscription then turns to the historical genealogy of the family. After other kings, Vinayaḍitīya became king (v. 8). His son was Ereyāṅga (v. 9), who again had three sons, Ballāḷa, Viṣṇuvaradvāna and Udayāḍitīya (v. 10). Nothing beyond the name is recorded

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1 Dr. Fleet, loc. cit. p. 206, speaks of 'three heads on an altar,' but the drawing accompanying the impression shows only one.
2 Probably already in the time of Ballāḷa I., and certainly in the time of Viṣṇuvaradvāna, the capital was Vellāpara, the modern Bālūr, whence during the reign of Viṣṇuvaradvāna the seat of government was shifted to Dūmarāmala, the modern Hājibid; compare Dr. Fleet, loc. cit. p. 421.
3 Inscriptions in the Mysore District, Part II. p. 208; Mysore Inscriptions, p. 329, where the name of the town is given as Scourya. Ibid. p. 200, Vinayaḍitīya is said to have been born at Śaṇapura.
4 Inser. in the Mysore District, Part II. Introd., p. 18.
5 Ibid. Part I. Introd., p. 18; Part II. Introd., p. 18.
of Udayāditya, the inscription speaking in the following verses only of the elder two brothers, of whom, after some general praise (v. 11), it is said (v. 12, 13) that, 'when the elder of them, the mighty one, who attacked Jagaddēva, the lord of elephants, with his own horse in the van of battle and overturned him and took away his sevenfold (sovereignty), had ruled the kingdom, after him his younger brother also, Vishnuvardhana, reigned for a long time.' In other records the defeat of Jagaddēva is attributed to Ballāla's successor Vishnuvardhana. In an inscription at Bēljūra and in another at Hosakotē Vishnuvardhana is called 'a Bhairava in destroying (or conquering) the armies of Jagaddēva,' and in an inscription at Śravaṇa-Belgola he is said to have drunk the rolling sea of the armies of the lord of Mālāva, Jagaddēva, and others, sent by the emperor (chakrīn). The discrepancy between these statements is removed by an inscription at Lālanakere, where it is said that at Dōrasamudra the three brothers, Ballāla, Vishnu and Udayāditya, destroyed the army of Jagaddēva and captured his treasury. The joint victory of the three brothers over Jagaddēva must therefore have occurred before A.D. 1118, the earliest reliable date, as far as I know, for Ballāla's successor Vishnuvardhana. As to Jagaddēva, the term saptaṅga used of his kingdom in the present inscription would seem to indicate, at first sight, that he was an independent ruler; but it is apparently only a hyperbolic phrase, as the Śravaṇa-Belgola inscription leaves no doubt that he was a feudatory of some emperor who could only be the Western Chālukya king Vikramāditya VI. I am therefore inclined to agree with Dr. Fleet, who looks upon Jagaddēva as identical with the Śāntara prince Trihuvunamalla-Jagaddēva of Paṭṭi-Pombuchappura who, according to the Bālagadhāne inscription, was ruling as Mahāmanḍalēvara of Jagadēkamalla II. at Sōtuvinābadn in A.D. 1149, and who, according to an inscription at Anmakoṇḍa, after the defeat of Tailā III., laid siege to the fortress of Anumakoṇḍa. The latter event must have taken place between A.D. 1150 and 1163. There would thus lie an interval of at least 32 years, but probably a much longer time, between the Jagaddēva of the Hoysala records and that of the Chālukya and Kākatiya inscriptions, so that, if the identification should prove correct, Jagaddēva must have enjoyed a considerably long reign.

The next verses (14-17) speak of the conquests and pious gifts of Vishnuvardhana, who, having given away in religious gifts the whole of his own territory, in order to have a kingdom of his own, invaded Uchchāngii and other territories belonging to his enemies; who, invading the whole country from his own abode to Bēljūla, bathed his horse in the Krishnāvārṇā; who is again and again reminded by his servants whenever they wait upon him: 'Know the Hoysala alone among (all) princes to be unconquerable for king Paramardidēva.' The

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1 I take ītare in the sense of ṣayōb, and the two verses as forming one sentence.
2 Mysores Inscr. p. 263.
3 Inscr. in the Mysores Distrcit, Part I. p. 36.
4 Inscriptions at Śravaṇa-Belgola, No. 138, p. 107. This inscription gives only the direct line of descendants, omitting Ballāla I. and Udayāditya altogether.
5 Inscr. in the Mysores Distrcit. Part II. p. 200.
6 Inscr. at Śravaṇa-Belgola, No. 59, p. 57; compare Inscr. in the Mysores Distrcit. Part I. p. 120, and Mysores Inscr. p. 265. Mr. Rice says (Inscr. in the Mysores Distrcit. Part II. Intro. p. 19) that Ballāla I. died in A.D. 1104, but I do not know his authority for this statement.
7 Vikramāditya, it is true, did not bear the title chakrāmaratī, but his three successors, Śrēndrāla, Jagadēkamalla II. and Taila III., styled themselves, respectively, Śrēndradēkāmaratī, Pratāpāmaratī, and Chālukya-pratāpāmaratī, and it is therefore quite intelligible that in a record written in Śaka 1061 this title should have been conferred on Vikramāditya also.
9 Mysores Inscr. p. 97 ff.
12 Different translations have been proposed for this verse by Dr. Fleet, Dyn. Kan. Distr. p. 407, and Dr. Bhandarkar, History of the Dekkan, p. 87. The version given above differs from that of Dr. Bhandarkar especially as regards the word pratyupachāram.
warlike exploits of Vishṇuvardhana need not be discussed here, as they have been treated at great length by Dr. Fleet, who also was the first to identify king Paramarīḍēva with the Western Chālukya king Pemāδī-Vikramādiṭya VI., the feudal lord of Vishṇuvardhana.

Vishṇuvardhana's son and successor was Narasimha, who married the noble Ēchaladēvi (vv. 18, 19). Their son was Vīra-Ballāja II, to whom the rest of the eulogy (vv. 20-36) is devoted. He is said (v. 20) to have acquired the kingdom by worshipping Vajrēśvara. This term seems to refer to Indra; but, as vajra is occasionally used also with reference to the chakra of Vishṇu, Vajrēśvara may possibly be meant here for Vishṇu. At any rate it is stated in another record that he had gained the empire by being the favourite of Vyṣaya-Nārāyaṇa, and in the present inscription also he is represented as an ardent worshipper of Vishṇu (v. 24). After a series of laudatory verses (20-33) and the general statement that the Āṅgas, Kaliāgas, Vāṅgas, Magadhas, Chōlas, Mājvas, Pāṇḍyas, Kāraṇas and Gūrjaras were in fear of him (v. 34), the inscription gives in verses 35 and 36 a more detailed account of two of Ballāja's campaigns: 'And by force, he, the strong one, defeated with cavalry only, and deprived of his sovereignty, the general Brahman whose army was strengthened by an army of elephants, and who had conquered sixty tusked elephants with a single tuskless elephant, when, on account of an insult to his father, he was tearing the royal fortune from the family of the Kajacuris. And cutting off Jaitrāsimha who was, as it were, the right arm of that Bhilama, he, the hero, acquired also the sovereignty over the country of Kuntala.'

The general Brahman mentioned in the former verse was the councillor and general of the last Chālukya king Sōmēśvara IV. His name occurs in several Chālukya records from A.D. 1184-85 to 1186-87, and in one of them he is called 'a fire of death to the Kajachurayas. Like his father Kama or Kavaṇa, he had originally been in the service of the Kajachurayas. Kavaṇa is mentioned as the dāṇḍāyaka of king Saṅkama in a Harīhar inscription, and again as the commander-in-chief of all the forces of that king in a Bajagāvī inscription of A.D. 1179, and as the dāṇḍāyaka of Āhavamalla in a Bajagāvī inscription of A.D. 1181. And Brahman himself is called the vaisācpradhāna, sēndhpati and dāṇḍāyaka of king Sōvidēva in a record of A.D. 1175. The reason for his rebellion is given in our inscription in the words 'nyakkirēṇa pītha.' Dr. Fleet renders them 'in contempt of his father,' but I doubt that the words admit of such an interpretation. I can only translate them as I have done above, and, considering that the records make it highly probable that Kavaṇa was still alive when Brahman revolted against his sovereign, I see no difficulty in assuming that the account of the motives of Brahman as given in our inscription is correct. As to Jaitrāsimha, by whose conquest Ballāja is said to have acquired Kuntala or the southern Marāṭh country, there can be no doubt that he is identical with the Jaitrāsimha mentioned as the minister of the Yādava king Bhilama in the Gadāg inscription of Śaka 1113. On the other hand, I see no cogent reason why this Jaitrāsimha should be identified with Bhilama's son and successor Jaitugi or Jaitrāpala. The names, it is true, are similar, but if Jaitrāsimha had been Bhilama's son, one should certainly expect that

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1 See e.g., Mysore Inscr. p. 182.
2 Ibid. p. 286.
3 Bhajfakṣāt it seems to be an equivalent of bhajfakala, and is apparently used here in allusion to Ballāja's bhradha Bhajfala, just as efēc is used in the next verse.
4 For tākha the dictionaries give the meanings 'a bull without horns; a bearded man; a monarch;' here it evidently denotes a tuskless elephant as opposed to duṇṭa, the tusked elephant. A revised translation of the verse was given by Dr. Fleet in his Dyn. Kan. Distr. p. 464. I differ from him only with regard to the words nyakkirēṇa pītha.
5 For this and the following dates see Dr. Fleet, Dyn. Kan. Distr. p. 464.
6 Mysore Inscr. p. 117.
8 See especially Dr. Bhandarkar, History of the Deccan, p. 106.
this relationship of the two had been hinted at either in the present or in the Gadag inscription referred to above.

Lines 31 ff. then record that the Pratapachakravartin, the glorious Virā-Ballājadeva, who was adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, Mahārājādhirāja, Paramēśvara, Paramabhaṭṭāraka, the lord of the excellent city of Dvārakā, the sun in the sky of the Yādava family, who has perfection as his crest-jewel, the destroyer of the Mālapas, who is fierce in war, a hero even without anybody to help him, who is brave even when alone, who has success even on a Saturday, the conqueror of hill-forts, a Rāma in war, having established his victorious camp at Lokkigunḍi,—at a lunar eclipse on Saturday, the day of the full-moon of the month Mārgaśirha of the Parīdhāvin year, when 1114 years1 had elapsed of the era of the Śaka king,—after having washed the feet of the holy dāhārya Siddhāntichandrabhūshānapaṇḍitadēva, also called Satyavākya, who was the disciple of Vidyābharaṇaṅgadēva and the disciple's disciple of Śomāvaradēva of (the lineage of the dāhārya Kālamukha, granted out of devotion, with oblations of water, the village of Hombāḷalu in the Bejjvala three-hundred, with its boundaries as known before and together with the right to hidden treasures, underground stores, water, stone, gardens, etc., together with the tribhōga, together with the full proprietorship of the ashṭabhūga, together with the right of appropriating all things such as poll and fines, for the sake of the ṛṣi- and ṛṣi-bhūgas of the Holy one, the guru of all moving and immovable things, the holy god Svayanibhū-Trikūṭēśvara, for the sake of repairing anything that might be broken, torn, or worn out through age, etc., for the sake of providing for instruction, and for the sake of feeding; etc., ascetics, Brahmānas and others, making it a sarvasanamaṇya grant not to be pointed at with the finger by the king or the king's officials.

Inserted into this portion of the text are eleven verses (37-47) glorifying the god Śiva Svayanibhū-Trikūṭēśvara at Kṛatuka and the chief priest (sthānāchārya) of his shrine, the said Siddhāntichandrabhūshānapaṇḍitadēva, called also Satyavākya, of the lineage of the dāhārya Kālamukha. Among the verses in praise of the latter, special interest is attached to verse 39, where the Pāṇḍit is called the living liṅga by whom the god who is the lord of the three peaks (Trikūṭēśvara) by his three stationary liṅgas, in the opinion of people became at the same time a lord of four peaks (chatuśbhūṭēśvara). This is an allusion to the legend that Śiva in the form of a liṅga descended upon the three mountains Kālēvara, Śṛīśāla and Bhūmēvara, and that these three liṅgas marked the boundaries of the country which was in consequence called the Trilīṅga, Teliṅga or Telugu country.2

The members of the Śaiva school of Kālamukha seem to have enjoyed considerable local fame. They were originally established at Balagadēve, where a quarter of the town was called after them the Kālamukha Brahmachārin quarter.3 The numerous records at Balagadēve,4 together with the present inscription, the Gadag inscription mentioned above, and another Gadag inscription of the time of Virā-Ballājā II.,5 furnish the following line of dāhāryas,6 all of whom

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1 The date is expressed both in words and in figures.
3 Mysore Insr. p. 147, [and above, Vol. V. pp. 220 to 236].
5 Ind. Ant. Vol. XIX. p. 155 f. The last two inscriptions record grants in favour of the same temple as the present one.
6 Another branch of the lineage of Kālamukha Chakravartimuni at Balagadēve is mentioned loc. cit. p. 172.
from Sōmēśvara onwards, with exception, of course, of Chandrabhūshaṇa, were in the service of the temple of Dakṣīṇa-Kēḍārēśvara at Bālagānūve:

Kēdārēśaṅkīpaṇḍitādēva.

Śīrkaṃṭhaṇaṇḍitādēva.

Sōmēśvara-(or Sōmanātha-)paṇḍitādēva;
A.D. 1093, 1102, 1112.

Vidyābharaṇaṇaṇḍitādēva;¹
A.D. 1129.

Gantamapaṇḍitādēva;
A.D. 1129, 1149.

Chandrabhūshaṇaṇaṇḍitādēva.
A.D. 1191, 1192, 1199.

Vāmēśaṅkīpaṇḍitādēva, Rājayūr;³
A.D. 1155, 1158, 1161, 1168, 1171, 1179, 1186, 1192.

Lines 46 ff. contain the usual benedictive and imprecatory verses, and the inscription ends with the statement that, by order of king Ballājēdēva, the śāsana was composed by Agniśārman, an emperor among the learned.

The date of our inscription corresponds, as shown by Prof. Kielhorn, to Saturday, the 21st November A.D. 1192, when there was a lunar eclipse visible in India, commencing 0 h. 18 m. before mean sunrise.

Of the localities mentioned, Kratuka is the modern Gadag itself; Lokkigūṇḍi, the modern Lakkūndi, 5 miles east-south-east of Gadag; and the village of Hombājalu, the modern Hombal, 7½ miles north-west of Gadag.

TEXT.³

1 Svātī Trājākṣyaṁ pāyate yēna sadayam sat[†]va-vrīttinā | sa dēvō
Yadu-sārdhdvīlaḥ Śrī-patiḥ śrvayāñ 5stu vaḥ || [1*]

2 Dēvāḥ sambhata-sāmanta-mastaka-nasta-sāsanaḥ | śa-chandaกร=ārkkaṁ nṛimaḥ pāyad=
bhuvam-ambhōḍhi-mēkhālam || [2*]

3 Āśt=kaḥitaḥ kahatriya-paramgavānāṁ śirō-maniḥ śrī-Yadu-nāmaḥśayaḥ | yad-anvaṇyāe
sa Hari-rdha(ddha)ritrī-bhūtr-avatār-ārttham-ajā-pi jātaḥ || [3*] Taḍ-anvaṇyāe

4 bahavō bahuḥyur-bhhu(bhhu)j-ōdbhavā viśruta-kleṭi-bhūjāḥ | adya=āpi lōkē chari=
ābhantu yēśhāṁ purāṇeḥu pāṭhatāti saṁtaḥ || [4*] Kāla-kraman=āṇa
bahuḥ kāścina-mahī=

5 pati=tatā sa=ābhisthānaḥ | kulasya kriyāṁ vyapadeśaṁ=anyāṁ vismāritō yēna
Yadus-tad-ādyah | [5*] Kāṇā-āpi bra=vr(ṃ)ti-patinā sva-dvākāryyē sārdhdvīlaṁ
grasitum-upgataṁ ni=

6 haṁtum | ādihastāḥ Sāsākṣāpuraḥ sa hoy-Sa=āti prāpaṭ-taṁ kīla viṇhipakaḥ
Hoysa=ākhyām || [6*] Tataḥ-prabhṛtī tad-vanāṁ pravṛttam Hoysa=ākhyāyā |
sārdhdvīla=chā dhvaja-—

¹ Vidyābharaṇa is once called the younger brother of Sōmēśvara; ibid. p. 91.
² A pupil of Vāmēśaṅkī was probably Svāmīdeva or Śrīdeva, of whom in an inscription at Bālagānūve dated in A.D. 1181 it is said that "his head was marked by the lotus hands of the excellent svēś Vāmēśaṅkī, the Śiva seer," compare ibid. p. 119.
³ From an impression supplied by Dr. Fleet.
⁴ The second meaning of this word has been drawn out by the engraver into an ornamental figure.
7 syaś-d-amkaḥ śatru-bhayamkaraḥ || [7*] Aparādha cha tad-rājaṁ bhuktavatavār-athā rājasaḥ | Vīnayāditya ity-aśāś-kramasaṁ prithivipatiḥ || [8*] Eroyaṁ-abhidhānavaḥ bhūn-nirpaṭiḥ
3 s-tasya cha-śātmajaḥ | gopām-ananya-sāmānyaiḥ prakhyataḥ prithiv-ītaḥ || [9*] Atha tasyā-āpi Ballāla-Viṣṇu-varddhane-nāmakaḥ | abhūtāṁ-ātmajanmāṇaṁ Udayādityaṁ
10 viśvāpya Jāgaddēsvaṁ saptā-śānāṁ gahā tasya chā śāhṛitam || [12*] Tatr-āgraṇaṁ niyamān rājyaṁ upabhaktavatāraṁ kramāt | annaṁ-pi chiṣanāṁ rājyaṁ bhubujā Viṣṇu-varddhane-ṛddhane nāḥ || [13*] Yē dēṣām-āgraḥā-  
11 rklritva samastānaṁ niyama sa+rājya-āṭhānāṁ | āchakrām-Ochohaṁga-prabhṛttīṁ anāṁ dvishad-dēṣāṁ || [14*] Arābhya niya-nivāsād-Belvola-parṣya-āntāṁ-ākhaḷam-apī viṣhayaṁ-ākrāmya
12 yēna dhautam tūraga-vapnaṁ Krishnavēryāṇāyaṁ || [15*] Yāḥ smācyatāṁ niyuktāṁ pratyupachāraṁ nṛpēśv-asādhyatāyaḥ | Paramardiddēva-nṛpitatēr-Hoysalaṁ-saṁvaṁ
13 dhāravye tūtā muhuḥ || [16*] Yēn-āgraḥārāḥ kratavā mahaṁ-gāmāṇaṁ ahūṣaṇāṁ | anāṁ-apī cha puṇyāṁ paunāḥpuruṣaṁ chakrīrē || [17*] Narasaṁhaṁ iti khyātō jātā-  
14 s-tasyā-śātmajaṁ nṛpaḥ | yasya varṇayaṇaṁ naśāya śakyaṁ māyāśār-gūnaḥ || [15*] Tasya Śrīr-iva Daitya-ādēḥ Sānkarnasā ṛvaṁ Pārvvatī | aśād-Echaladevaṁ iti mahaṁ-dēvī kula-ṅgaṅgatā || [19*]
15 || Tēn-āpi tasyāyam-ṛtula-prabhāvā VajrēŚvarārādhnabandhārāyaṁ | jātāḥ sutō dör-vṛva(bha)la-āchakravartti Śrī-Vīra-Ballālaṁ iti prasidhidaṣa(ddha)b || [20*]
Mādhyaṁsthyen-āmnatā kāṁchhaṁ-  
16 vibhavēna vibudhā-svayataye | yō jahgama īva Mērur-mmahabhṛttīṁ-aṅgarāṅ | ijagati || [21*] Shm-ātikrama-bhīṁrōt-ātigamābhīrāya vipula-sat[*]vyaṣa | rataṁ-  
17 karasya yasya cha na kō-pi lakaṁivatōr-bhībha(bhībhe)daḥ || [22*] Charitaṁ Bharat-ādīnām-apī bhuvanēś tavād-īva bōdyā(dhyā)m-iha | lōk-ōttarā na yēvaṁ-drīṣyaṁ yasya śādhu-gu-
18 pāṁ || [23*] Viśvān nisargaga-sidhidhā(ddha)ṁ bhaktīṁ yasya-ādya paśyatām punām | Prahrād-ādi-kathā apī na vismāyaṁ prakalpantē || [24*] Tan-na tapas-tan-nēśāṁ tan-na hutaṁ tan-na dānam-āt[i]* | a-  
19 sakrīn-na yēna vihitām dēśē kālē cha [pāṛ]tē cha || [25*] Strīśva-ṛbhhaṁ(rbbha)kēṣu śūrdēśhī-yeśhī-āpī yēshu kēśaṅkīj-jagati | sō ṣ̄ti na janō vidhattē yē paṁāṁ yatra āśātarī || [26*] Shāl-tarkka-  
20 kāyva-nātaka-Vaṭteyānā-Bharata-rājvantīlaḥ cha | anēyēhu tēshu tēshu cha śāstrēśhēv-ākhiḷēhu yaḥ kusālaḥ || [27*] Sarvaṁśu darśanēhu cha bhuvī tārkika-āchakravarttinī  
21 yasaya | n-nāī-āśī pratīvaṁ vādi-mada-dvīraka-kēśarīpaḥ || [28*] Sarva-ṛgyaṁ-ājvam-purānaroṣena samasta-vidvaj-jana-vallabhāna | śastraṇī śastraṇī cha yēna lōkē sa-
22 naṭhatam-adāya chirād-gatāni || [29*] Yan-nāmadhiyam-apī viṣva-[vi]lāṁśiṇīṁ lōkē vaśīkarna-karmaṇi sidhi(ddha)-maṇtraḥ | tasya pragalbha-vanitā- kṣusmāyaḥ
23 saubhāgya-varṇṇana-vidhau katamāḥ samartthāḥ || [80\*] Viśvag-vājī-khuva-prahāra-
dalita-keśhop-tala-prācochcha-lad-ḥūḍīr-aṅānta-nimliṣṭ-ākhiṣa-ḍīśiḥ
dviṇdva-pradēṣhi-āgamāḥ || dūt-ṛ.
24 v-ṣṭipatyaśa muhur-ṛaśya saśa-śundariḥ śiśiḥ samāṃ vṛāṇāṃ-abhīṣkṣaṇaṃ. vitamntē
yat-khaḍaṇya-yaṣṭhir-ṣvāmāḥ || [31\*] Śāsvedya.yat-samāṇaḥ avatāra-piṣunēṣhva-
āhanumāṇa-
25 nāśhva-ītās-ṭurīyaḥuḥ śa-patī-prapāsya-chakitaḥ kahubhyanty-arati-striyaḥ || apya-
ētāḥ suḥbhaṭa-śvayamvra-kṛitē māṁda-mālām-itō hastābhīyāṃ parigṛhyāṃ nāka-
26 vanitaḥ sajīlḥavanta-āṃbarē || [32\*] Yasa-hoṣa-ḥumipāla-dharaṇī-śāṁraja-
śiṇhāṣaṇa-
ārūdhē satī satiya vāraṇapateś-yuddhāḥ(ddhāya) pūrv-āsanaṃ ||
sadya(h*) śvau
27 saśa-kula-kram-āgrata-mahī-śāṁraja-siṇhāṣaṇāḥ-pratyarthi-kaśṭipālakaikāri-aπi
raγē
dvalmakam-āruḥyatā || [33\*] Yasa-hiṣ-vaγ-śrtamū-uyatavati prasthāna-
bbhēś-ravē
g28 gaṃbhīrē spuṭaṃ-bhoharata-svavibhṛiteva-svāṇaḥva vārt-śīva ṛā | [8*] dūrād-
Ahāya-Kaliṅka-Varīnha-Maṅgdaḥ-Śūhāṣ-tathā Mājavāḥ Pāṇḍyāḥ Kūrāṇā-Gūrijara-
prathraṇīyō-py-śjñantī śadyo dhṛī.
29 tim || [34\*] Nyakkarāṇa pitūḥ śriyaṃ Kaḻachuri-kaśṭar-ānvayaḥ-karṣhata yēn-
aiśena hi tōbaraṇa kariṇā sahaṇīr-jītī dantinām || taṁ cha Brahma-
chamūpātiṁ geja-ṭhāt-ā
daśtādha-sainyaṃ haṭhād-yeṇ-āśvāra-aπi kēvaliḥ-bhūn(bhūn)ja-bṛī(bhṛī)ē
nirjñiya rājaḥ hritoṃ || [35\*] Ucchchhīṣyā Jaitrasimhaṃ daksheōam-śva
ō śāya Bhūlamṣaṇa bhūjam || vṛēga yēna labhandhaṃ Kuranta-
dē-ādhī-
30 patyam-aπi || [36\*]  OSa cha samastabhuvanā śrīprathivallabbha-
mahārājāḥ dhīrṇa-śahavat-saṁyakā-śahavat-puṛavat vārā
śvāra
-śāyayakalāmbaraduṇya-
31 maṇi-samyaktvad-dāmapi-malaparagāṇa-kadana-praccheda-saṁhāra-sūra-ikkāngā vīra-
śaṁivārasidhi(ddhi)-giridurggamalla-čaladama-kārāma-śītvā yām-
āvajī-vi-
32 rājamanā(h*) śrīmata-pratpachakravartti-śrīl-Vīra-Ballāṭa-devō Lokkimgudī-nivēṣita-
viṣavakandāhāvāraḥ ||  O Astī Svayamvbhūḥ Kratauk-ābhīdhāṇā grāmā
Trikūṭēvāra-
33 nāmadheyaḥ [1*] Śīvaḥ samātaḥ-khiṣtipālā-śrījita-bhrāti-vahya-pitpāḥ
dviṇdva-pradiṇdva-prabha-patīpāh || [37\*] Taśya sthān-āchāryyaḥ Kājamanī-āchāryya-saṁantā-śrībhavanā
dhiṇḍhāṃ(ddhām)tičana-rābhuddhāsvapapān-
34 dītādev-ābhidhīh ṛeti muniḥ || [38\*] Taṁ Tribhūtēvāraṃ dēvaṃ ligongasi-taṁ
sthāvairāś-triḥbhiḥ || jāgumēna samāṃ yēna chahubhūtēvārāṁaḥ vidūḥ || [39\*] Satata-
śaṅkrārīdhī(rddhā)-śīhī-Gaurī-pṛīśa-saṅgamā-
35 d-vadhiṃṣhv-adya || Śīva iva viṣayānāmā yo bhāṭī brahmaścharyyasthaḥ || [40\*] Yasa-cha || śūla-śāleśaḥ chalav-apī marveyāṃ atīpaṇaṃ siṇhdhuḥu cha
ṣayyaḥ na Satyavākya-dvidī-
36 nāmā parītyajati || [41\*] Anyatra kābya(vya)-nāṭaka-Vāntayana-Bharata-rājanta-
ādau || [n-ai]va kathā-śiṇhād(hā)-厮vah-ākhuḥsv-apī yasya n-āstī sāmaḥ
|| [42\*] Yēna cha || Ādīśvēta kādā-

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1 Read -prācochcha-lad-ḥūḍīr; compare Kāthāsitaśaykara, 101, 201: guṣṭha-dvāra-prācochcha-lad-
dhāla (kārṛīṭa).
2 Compare Mr. Rice's Inscr. in the Mysore District, Part II. p. 206, line 7, and, as pointed out to me by
3 Read chahubhūhā. 

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38 chide-vaśramo vāriḍham taraṅgaṁ | na tv-eva kripa-ḥañjā prādyaṁāne śañatāṁ |
sat[ṛ]c | [43*] | Anmē-śaiva na kevalam-apī tu suvarṇa-śvadhā- śaṁbhu-
vastrā-śaṅgalī | antō n-aśīt jā-|
39 nānāṁ nirantaraṁ tarpaṁaḥpaṇāṁ || [44*] | Yena cha-śrta sthāne || Udhīṛhi-
(dhṛi)tya jīrṇaṁ-akhyatam nirmāya cha nūtana[m] puraṁ rāmyām |
dev-antikam-śaṅga vēṣya-viṁci sthitā paraṁtaḥ || [45*]
40 Amrī-śoṣa-paśuṇa-śūpchaṇaḥ1 kriptā | vaṇām cha Nandana-[sām]yaṁ nāma-
pushpa-latā-vṛtīm || [46*] | Kiṁ julpīda bahunan grāva-prākāra-valaya-baḥyaṁ-i-
ha | yad-yat-samastī tat-tat-samastam-apī tasya nirmāṇam || [47*] | Taśa vaṇagavataḥ-śaṇāchara-गृह | sīr-Svayambhū-Trikuṭēśvāra-dēvan-ānāga-māṅga-bhoga-
kañjaṇa-sphūṣita-jaṁ-ōdhiḥ(ddha)-|
42 rādy-arthaṁ vidiya-dān-ōrtha[m] tapōdhana-brahmaṇa-ādi-bhujan-ādi-artha[m] cha |
Bejōvala-trīṣat-ōntārgata-ḥonbhājanu-śraddhatya-grāmāni pūrṇa-praśīdhīda(ddha)-|
śrīva-śamanvitaṁ niḥi-nikṣhāpa-|
43 jaśa-pāśakā-śrīm-ādi-śaṁghaṁ tribhūg-ābyya[m] taram-aśaṭbhāga-ṭējaḥ-śvāmya-yuktaṁ |
śuṅka-dāṁj-ādi-sakaṅa-āraṇga-āpṛjan-ōpētanā | Saṅkṣipakā-dōti-dōntavatsara-sa-|
44 tēnān chaturdāsā-ādikēśaḥ-śākāśaṁ anukaṭo-pi 114 vartāmāna-|
Parīdāvī-śanvatsara-ōntārgata-Mūrgagājṛa-paurṇamāsyāṁ | Šanaisēchara-
vārō sōma-graṇhaṁ tasya Kālamukhā-|
45 chārya-Sōmeśvara-dēva-śiṁhāsya Viḍyābhuṣaṇa-dēva-śiṁhāsya Satyaśāky-āpara-
śrīmād-śāchārya-Sīdhālīḍh(ddha)ntīchandrābhūṣaṇ aparīṇita ṛṇaḥ | \( \text{Asya cha} \) dharmasāya samrakṣaṇo phalām-ida-|
46 munāhariṁntaṁ sma tapō-mahima-śākṣhāṅkṛita-dharmma-sthitayō Many-anāyo mah-
arṣhayāḥ || Bahubhir-vravaṇudh bhūktā rājayāh Sagar-ādibhiḥ | yasya |
48 yasva yadda bhūmim-tasya tasya tada phalam || Gaṇyaṁte pāṁsadv bhūmēr-
ggaṇyaṁte vrīṣṭi-śiṁhāvaḥ | na gaṇyatō Viḍhār-āpi dharmma-samrakṣhāṇo phalām || Apara-
49 rataḥ samarththasya-ąpy-udāśinasya taṁ-ēva viparītam-apī phalām-udāḥritam || Svā-
dattāṁ para-dattāṁ vā yō harēta vasumdhāraṁ | shaṭṭhim varsha-sahasrāpi |
vishtha-|
50 yām jayatē kṛimīḥ || Para-dattāṁ tu yō bhūmim-upaṁśēt-kadācāna | sa |
badhīḥ(ddha) vārṇuṁ pāśaṁ kṣiṇyatē pūya-sōṇīte || Kulāni tāryēt-kartā |
51 sapta sapta cha sapta cha | adhō śdah pātayōd-dhārtaḥ sapta sapta cha |
sapta cha || Api Gaṅg-ādi-ṛīṅthēsthū haṁtura-gṛham-āthā vā dvijam | nishkritē |
yān-śa devasva-brahmaṣa-hara-|
52 ye niśpam || Viṁdhī-ṛīṅthēvāt ayasya śuṣka-kōṭara-śāyinaḥ [*] | krīṣṣha-sarpā |
iḥ jayantē dēva-draya-āpaḥrakāḥ || Karmaṁpa manasa vācaḥ yaḥ |
53 samartṛh-পy-śu[pēk]ha[ṭ] | sa syaṁ-tad-śaiva chaṁḍāla[ḥ] | sarvva-śarman-
baḥiḥkṛitäḥ || Aṇa ṛva-dhā Rāmaceṁdraḥ || Sāmānyo-yaṁ dharmma-sētur-
nipāṅkanā kālē kālē |
54 pālaṁyō bhavadbhiḥ | sarvām-śtān-śāhvināḥ pārtti(rtthi)v-ṛmaṇ-śhūyo bhūyo |
yācāto Rāmaceṁdraḥ || Mad-veṁśajāḥ | para-māhyā-|
55 ti-vaṁsaṇaḥ vā pāpād-apāta-śanacō bhūvi bhāvi-bhūpāḥ | ye pālayanti mama |
dharmesam-imam samagraṁ tēśhāṁ mayā viracthō śrījālir-ēsha |
56 mūrthi || Ballālādēva-nipāṭer-ādēśād-Agniśārmanāḥ | rachītā | śasan-
padhiḥ(ddha) tir-ēṣhā sarṣyata-sarvaḥṣaṁēna(pa)[na] ||

1 Read pūṣkarīṣṭ; but compare Pāli pokkharaṇī.
No. 11.—NILGUND INSRIPTION OF THE TIME OF AMOGHAVARSHA I;
A.D. 866.

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

This inscription is now brought to notice for the first time. And I edit it from an ink-impression obtained by me in 1887. I edit it, partly because it is interesting in itself, and partly because it is closely connected with the Sirur inscription, of the same date, of which a version has been given by me in the Ind. Ant. Vol. XII. p. 215 ff. A revised version of the latter record will be given shortly, in the course of some papers which will illustrate the development of the alphabet of the Kanares district country during the ninth century A.D.\(^1\) And it is convenient to publish the Nilgund record first, because, as far as the words Anuṣṭigeryoṁ-vīre in line 22, it was based on the same draft on which was based the same part of the Sirur record, and, though on the one hand parts of it could hardly have been deciphered without the help of the Sirur record, on the other hand it supplies a few aksaras which are illegible in the Sirur record and could not be supplied from any other source.

Nilgund is a village about twelve miles S. W. \(\frac{1}{2}\) W. from Gadag, the head-quarters of the Gadag tālnka of the Dharwar district. It is shown in the Indian Atlas sheet No. 41 (1852) as 'Neelgoond.' The modern form of the name is carried back to A.D. 1379 by the Dāmbal grant of that year, which mentions the place, in Nāgarī characters and in a Sanskrit verse, as Nilagunda.\(^2\) The present record gives its name in the older form of Nirgunda;\(^3\) the purport of it places Nirgunda in a circle of villages known as the Mulgunda twelve, which, again, it places in the Belvola three-hundred district; and Mulgunda, from which the circle took its name, is, of course, the modern Mulgund, about two miles on the south-east of Nilgund. The inscription is on a stone tablet which was found standing in front of the house of Aṅgadvīpa Rāchappa, in the village of Nilgund.

At the top of the stone there are sculptures, of which the principal ones are the goddess Lakṣmī, squatting and facing full-front, with an elephant, on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head, and each of them holds something which may be either a flower or a water-pot or some sacred symbol; and above them, and perhaps supported by them, there is a smaller image, representing probably Viṣṇu, squatting and facing full-front. Below the figure of Lakṣmī, there is a vasūti. On the proper right of the latter, there are a cow and a calf; and on the proper left, two objects which, in the sketch submitted to me, look like a thick-set bush and a flowering plant, each in a tub or stand.—The writing covers an area about 3' 4\(\frac{1}{2}\)" broad by 5' 11\(\frac{3}{4}\)" high. Lines 1 to 15 are in a state of fairly good preservation. Lines 16 to 25 have suffered a great deal of damage; and there are many syllables here, in addition to those which I have placed in square brackets, which could hardly have been deciphered with any certainty, if at all, without the help of the Sirur inscription. Lines 26 to 35, also, are considerably damaged, but not to the same extent.—The characters are Kanarese, boldly formed and well executed. They are of a good antique square and upright style, presenting an appearance much older than that of the characters of the Sirur inscription, of the same date, of which a collotype will be published hereafter. And the size of them ranges from about \(\frac{1}{4}\)" in the ya of traya, line 12, to about 1\(\frac{1}{4}\)"

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\(^1\) See a remark made on page 74 above.


\(^3\) The dental s̮ can be recognised clearly in the impression, both in Nirgundada, line 26, and in Mulgunda, line 21; and it is, of course, exactly what we should expect. The Nilgund inscription of A. D. 982, however, for some reason or other gives the name as Nirgunda, with the lingual s̮ (above, Vol. IV. p. 206, text line 20).
in the la of Kulappayya, line 22. Only the first part of the ink-impression, containing lines 1 to 18, is suitable for reproduction; and here the largest akṣara seems to be the ka of kaṇṭha, line 3, which is about 2½ high. The record uses final forms of t in line 16, of n in lines 23 and 33, of r in line 27, and of j in lines 25 and 27 (twice). And it marks, in the usual way, the difference between the lingual ṣ and the dental d; this can be recognised in the ṣa of Gauda, line 6, though the akṣara is somewhat damaged. As regards palaeography, the record, which belongs to the transitional period, favours the older rather than the later types, not only in general style, but also in details. The kh occurs twice: in ikṣitāṁ, line 35, it is somewhat damaged, and it is difficult to decide whether we have there an old square kh rather loosely formed, or a later cursive kh; but in the kha of kṣaṅka, line 12, No. 14, we have clearly the later cursive character. The j is damaged and undeterminable in viṣṇya, line 19, and rājyābhikṣiriddhi, line 20; but in every other instance it is unmistakably the old square j, of the closed form, and there is no reason to infer anything else from such marks as are discernible in lines 19 and 20: in the lithograph, the intended form of the character is recognisable best in the ja of dhāra, line 9, No. 22. The ā occurs three times, in āṭṭuṣa, line 13 (the last akṣara but one), and Nṛpitavāya, line 17, and saṁvatavarṇas, line 19-20: in each instance, it is damaged and not determinable with certainty; but such marks as are recognisable, indicate that in each case it follows the usual rule which connects with the j, and is of the old square type, with the closed form. The b is damaged and undeterminable in bhaṅś, line 17, and bhṛkṣaṇavaramana, line 29; but in every other instance it is unmistakably the old square b, of the closed form, and there is no reason to infer anything else from such marks as are discernible in lines 17 and 29: the intended form of the character is recognisable best in the bha of labha, line 3, No. 24. The l is damaged and undeterminable in Lalitāvara, line 16, Lakshmīvallabhēndra, line 17, salutt-iśa and kulūṭita, line 18, salutt-iśa, line 20, Kulappayya, line 24, kulāna, line 26, and kālākālā pālaṇyā, line 34: in the la of maṇḍalikavaiḍna, line 10, No. 23, and in the la of tāṇçana, line 16, we have the later cursive l, and so also in the upper l in callabha, line 5, ella, line 12, and kālāna, line 35; but in every other instance we have unmistakably the old square l, and the intended form of it is illustrated very well by the la of alaṅkṛita, line 3, No. 20: the formation of it here exhibits, though not in a very marked extent, the prolongation, with a sweep to the right, of the downstroke that makes the end of the letter, which (as will be shown more clearly hereafter) had been the first step in the development of the later cursive type from the old square type. As regards the language, we have Sanskrit ordinary verses in lines 1 to 8, and Sanskrit benedictive and imprecatory verses in lines 30 to 33, with, among them, a verse in praise of the god Vishnu which seems rather out of place there; the remainder of the record is in Kanarese, of the archaic type, in prose. The record uses two words which are not included in dictionaries; namely, in line 10, pratiörāya, employed in the sense of pratiörāja, 'a hostile king,' and in line 24, rājaörāviṣa, for which the best translation seems to be 'a royal decree.' In Vāraṇāsiyā, line 27, we have the locative ending us, which, in genuine records, is of sufficiently rare occurrence, as compared with the endings of and ai, to be

1 See above, Vol. III. p. 104. I owe this reference to Prof. Kielhorn.
2 The word rājaörāviṣa,—or rājaörāviṣa,—as sometimes written, and perhaps in the present record, but wrongly,—means, literally, 'caused to be heard by the king, spoken by the king.' It has been met with before, in an inscription of the period A.D. 680 to 690 at Belagavi, where we have rājaörāviṣa, "a royal decree being issued," "i.e. 'under or in accordance with a royal decree' (Ind. Ant. Vol. XIX. p. 145, text line 11-12), and in an inscription of the period A.D. 735 to 747 at Alboje, where we have rājaörāva rākṣiṣaḥ saṁdāśanaṁ nako(ya)raörāviṣaḥ, "a decree by the king, a decree by the Mahārāja and (the people) of the city" (id. Vol. VIII. p. 286, text line 4-5; it may be noted here that, at the end of line 5 of this record, the correct reading is Vāraṇāsi, for Vāraṇāsiyā).—The Aśūr inscription helps to illustrate the term, by giving us rājaörāya, "having caused to be heard everywhere, having made proclamation," (Ind. Ant. Vol. XI. p. 69, text line 7-5).—We have the same erroneous lengthening of the a of rāja in rājaörāva rākṣiṣaḥ dharmas, "a religious grant protected by the king," in the Bēḷūr inscription of A.D. 1021 or 1022 (id. Vol. XVIII. p. 274, text line 37).
worth noting.¹—As regards orthography, the only points that present themselves are (1) the use of ri for ri in the word shriśtri, lines 12 and 33, though everywhere else the vowel seems to be used correctly; and (2) the occasional omission to double a consonant after r, in the second jayati, line 1, in Gārjardūṣi, line 6, in ardhaṇi, line 25, in brahma-svaṇi, line 31, and in nṛpāṇāi, line 34.

The inscription refers itself to the reign of the Rāṣṭrakūṭa king Amoghadarsha I., who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. It mentions him by also the birudā of Aṭiśayadahvāla, Lakshmivallabhaṇḍra,² and Nṛpāṇagha. His proper name is not yet known. But, from the way in which his sovereignty is likened to the sovereignty of the god Vishnu, and from the attribution to him, in that passage, of the birudā Lakshmivallabhaṇḍra or “chief among the husbands or favourites of Lakshmi or Fortune,” and of the epithet sururamāradaṇa or “subduer of gods and demons,” which would hardly be appropriate in any ordinary description of a king, it seems likely that his name either was Nārāyaṇa or Vishnu, or else was a name beginning with the word Vishnu. It mentions an officer of his, named Devanāṇāya, who, residing at Annigore,³ which is the modern Annigore

¹The following other instances, the dates of which are known or can be fixed approximately, may usefully be put together here, from genuine records, and from others for questioning which there are no prima-facie grounds. Vardaginda[; Ind. Ant. Vol. XIX. p. 145, line 13; at Bālahi; of the period A.D. 690 to 696; and, in line 15 of the same record, epipatigana, in which we have the copulative or emphatic ending an after the u. Tiṅgaṇa, pārgamadandu, vishkapala, gahenad, and Vardaginda[; Ind. Ant. Vol. VIII. p. 255, lines 2 to 5; at Albo; A.D. 708. Urul and okkolu; Ep. Caru. Vol. III. My. 55; at Varuṣa; A.D. 765 to 805. Okkalu [again?; Ep. Caru. Vol. IV., Hg. 93; at Madakere; about A.D. 753. Maṇḍapindāraṇa and adyasaraṇa; Ind. Ant. Vol. X. p. 90, No. 2, lines 6, 8; at Gōṇapur; A.D. 850 to 900, or somewhere thereabouts. Pathadāl, bāndur, and kōteya; Ep. Caru. Vol. III., Nj. 75; at Haukkuru; A.D. 870-71. Nāgindal; Ep. Caru. Vol. IV., Hg. 103; at Kāttiravanna; anai; A.D. 870-71 to about A.D. 903. Nīḍal; Ep. Caru. Vol. III., Nj. 134; at Nandiganda; A.D. 1021; and further on in this record we seem to have a very exceptional locative, bhagadalaṇu or bhagadalaṇa. We can now recognize asse, as a development of the u-ending, in Mangalalī, “at the village of” Mangal, in Ind. Ant. Vol. X. p. 103, line 8; at Mahakhut; A.D. 696 to 733-34. And we have the same ending presented in saṅkhalīśu and Kālappalinu, in Jānca. at Smr. Bej. Nos. 31, 34; date not yet fixed.

²See page 105 below, note 2.

³This name occurs in line 22 of the text. In another ancient records, as far as they have come under my notice, it is always written with the lingual gh.—Annigore, and the vowel is sometimes marked long.—Anigore. A half-Sanskritized form, in which ṭaṭaka is substituted for keru, occurs in a verse in a record of not long after A.D. 1176 (Jānca. at Smr. Bej. No. 42): the transcription gives there, also, the lingual gh; and the metre marks the vowel as short.—Anigiraka. Whatever may be the explanation of the use of the dental as in the present record and in the Sinhale inscription, we may take it as tolerably certain that the more correct form of the name was always that with the lingual gh. The vowel, no doubt, was liable to be used either short or long. As regards the etymology, the first component of the name may be a proper name; or it may be a variant of aṣṭe (I), “excellence, purity,” or of aṣṭe (3), “the sun,” which occurs in asukalī, “a balsam,” and (see, particularly under dī, I) may perhaps mean “water, clod, or rain;” or it may quite possibly stand for aṣṇa, “the sunflower,” which we have in the name Aṇṇikari (see further on in this note), in the analogy of aṣṇa for bāṇa (above, Vol. V. p. 293). With the dental as, there does not seem to be any word aṣaṃ; and the words aṣaṃ (I), (2), and (3), do not give any suitable meaning.—As regards the modern form, the compilation Bombay Places and Common Official Words, issued in 1878, certifies it as “Aṇigēri,” with the lingual gh and the long t: but I feel tolerably certain that, in giving giri, “kēri,” “a street,” instead of gera, gera, “a tank,” it does not even represent any correct modern custom outside official circles; for, to the best of my remembrance, the inhabitants of the town always pronounce the name as Aṇigore. The Indian Atlas sheet No. 41 (1853) has “Aṇigorees,” which rather suggests that the writer was thinking of giri, “a hill.” The Map of the Dīhār Collectorate (1874) has “Aṇinhigorees,” which suggests that the person who then took down the name, heard, correctly, gera. The Postal Directory of the Bombay Circle (1879) has “Aṇigiri,” and the Dīhār volume (1856) of the Gazetteer of the Bombay Presidency uses that same form; e.g. pp. 399, 440, 650, 651. In connection with the official certification of the modern name as “Aṇigēri,” I may add the following remarks, which will be of use in respect of some other names also. In the Kannada districts of the Bombay Presidency, there is a constant tendency to substitute s for the final s of nominal bases and verbal roots.—For instance, maṇa, “a house,” will just as often, if not more frequently, be written maṇu, and kāri, “to call,” often becomes kāri, for conjugational purposes; also, the old character g has passed out of use altogether; and the mark which distinguishes the long a, e, and o, is rarely, if ever, used in writing. The result is that a nondescript word kāri is
or Anjugere, about twelve miles west of Gadag,—was governing the Belvola three-hundred district. And it mentions also a relative of Devaçayya, probably named Kulappaçayya, who was governing the circle of villages known as the Mulgunda twelve. The object of it is to record an assignment of the tax on clarified butter or ghee. The assignment was made under

used to represent, indiscriminately, either kere (kere), ‘a tank,’ or kéri, ‘a street,’ and it is impossible to decide which it represents, as the final of a place-name, unless one can hear the name pronounced by a resident of the village itself, or can find it in an ancient record. In cases in which I have been unable to ascertain whether the real termination is kere or kéri, I have used that nondescript word keri, as a reminder to myself that the name has not been determined; and it is for that reason that I have written, for instance, Kāṭāgarī, Benjīgarī, and Hāgūkēri (Dyn. Kan. Dir. pp. 448, note 1, 565, 556). There is, perhaps, more trouble with the words kere and kéri than in any other detail. But no one, who has not tried it in person, can realize how difficult it is to get at the really correct and undeniable spelling of many a place-name, unless some indication is derivable from an ancient record. My experience is that, among modern publications, the older sheets of the Indian Atlas, though by no means infallible, are in many respects the best guide, in spite of the want of any definite system in them, or, rather, because no attempt was made in them to aim, in vain, at any uniformity of system on lines which, at that time, had hardly become definitely fixed even among scholars. The revised sheets are not so useful a guide, because in them (as also in the Bombay Survey sheets) the spelling is adapted to the modern official system. The chief features of this system are, the use of a, ā, i, and u, instead of a, a, e, and o, and the use of r, instead of r, for the lingual r. It would be good enough, if it were in safe hands; that is to say, under the control of someone who could determine the exact correct spelling everywhere, and could enforce the uniform use of it. But it is not in such hands. It frequently gives the long ɔ where it ought to give the short a, and vice versa. It has a particularly weak point in failing to make any distinction between the dental d and the lingual t, which latter usually appears as r in the older sheets of the Indian Atlas. It has produced such monstrosities as ‘Kānāra’ and ‘Kānārare,’—(supposed to be critical forms)—instead of the purely conventional but thoroughly well established words Kanara and Kanare. And, as specific instances of the failure of this system in official hands, we may quote, from the Bombay Survey sheet No. 273 (1894), Kanvad and Kutvad, which are given there instead of Kavvad and Kutvad, and Shīrī instead of Shirātti, and, from sheet No. 239 (1887), Bagni, instead of Bagni (regarding these names, see Ind. Ant. Vol. XXIX. p. 278 and note 23, p. 276, and p. 277, note 17). The best way to determine the real name of a place is, naturally, to make local inquiries in person. And it is, of course, the cultivators and the hereditary village-officials,—not the district officials and their clerks,—who can best furnish information as to the true names of their villages. But what they pronounce, has frequently been written down by an ordinary clerk who takes no real interest in the matter. And that is where all the mistakes come in now, and, apparently, came in in earlier times also.—In illustration of the way in which the cultivators can help towards the identification of ancient places, we may refer to the case of Bāgalkot in the Bijapur district. The cultivators call it Bāgadalakoṭe. This name is accounted for, though the exact form of it is not absolutely justified, by the fact that the ancient name of the place was Bāgadagayakot, Bāgadigayakot (see Ep. Ind. Vol. II. p. 170). This name, adduced by the cultivators, first put me in the way of identifying Bāgadage with Bāgalakoṭ. And, in addition to the epigraphic passages which I then quoted, I may now refer to a record of A.D. 1049 at Sirdv, eight miles on the south-east of Bāgalakoṭ, which mentions Bāgadāgā-rājapatha, “the highway to Bāgadage.”—In illustration of the way in which the cultivators preserve the real names of places, we may take the case of a village close on the east of Gadag and incorporated with that town for municipal purposes. The name of it is certified in Bombay Places as ‘Betgri,’ and, I may add, in the Dhārwar volume of the Gazetteer it appears as ‘Betgiri’ (pp. 712, 713), which illustrates very well the vagaries of official practice. But the cultivators call it Bāgare. And the ancient name occurs as Bātākere in a record of A.D. 893. In this instance, it happens, the official mistake, of substituting keri for kere, is carried back to A.D. 1379 by the Dāmāl grant, which mentions the place as Bātāgri (loc. cit. in note 2 on page 98 above, text line 125), evidently as the result of an ancient official failing to catch the name correctly; and it may be remarked that the same record also mentions as Konjāgri, in line 129, a neighbouring village, the name of which is found in a record of A.D. 893-94 as Konjavage, or possibly Konjavajgrieg. I would make, here, a correction in the name of a village in the Karjigi tālūka, at which some early Kadamba copper-plate grants were obtained (see Ind. Ant. Vol. VII. p. 99 (s.)). The name of it figures in the Indian Atlas sheet No. 43 (1827) as ‘Dewgoer,’ and in the Map of the Dhārwar Collectorate (1874) as ‘Dewgere,’ and in the Postal Directory (1879) as ‘Dewgiri,’ and in the Dhārwar volume (1884) of the Gazetteer as ‘Degiri’ (p. 665). I was told that the cultivators call the place Dewgare and Dewgere. But it was assured that that is a mistake, and that the real name is Dewgari. And I, therefore, gave the name as Dewgiri in editing the grants in question, and elsewhere (e.g. above, Vol. V. p. 173). Subsequently, I was led to believe that the real name is Dewgare; and I have used that form in, for instance, Dyn. Kan. Dist. p. 287. But I have since then found, from records of the twelfth and thirteenth centuries at the place itself, that the ancient name was Dewgari, — sometimes perhaps written Dewgiri, without the awndra in the second syllable. I also notice that the Native gentleman, to whom I was indebted in the first instance for impressions of them, wrote the name, on the first of the impressions, as Dewgiri in English characters (according to official custom),

No. 11.] NILGUND INSCRIPTION OF AMOHGAVARSHA I. 101
the authority of a rājadrāvita or royal decree of Amōghavarsha I. And it was made to the hundred-and-twenty Mahājanae of Nirgunda,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the royal revenues.3

The passages containing the details of the date are partly illegible. But enough can be deciphered to show that the date of this record is the same as the date of the Sirrūr record. The full details, then, are an eclipse of the sun on the new-moon day of the month Jyaiśṭha of the Vṛyya sanvatsara, Śaka-Saṅvat 788, in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 26th June, A.D. 888, when there was a total eclipse of the sun, visible in India, at 9 h. 4 min. after mean sunrise.4

TEXT.4


but as Dēvagērī in the Mōḷi or current Marāṭh character. And I entertain no doubt that what the cultivators really call it, is not Dēvagērī (as reported to me), but Dēvagērī, and that this is the form that ought to be used for the future.

1 See page 99 above, and note 2. 2 See note 4 on page 107 below. 3 See Prof. Kiernan's result in Ind. Ant. Vol. XXIII. p. 123, No. 50, and Von Oppolzer's Canon der Freisinnige, p. 198, No. 4989, and Plate 99.—The week-day is specified in the Sirrūr record, but not here. —The Śaka year 788 has to be taken as the expired year: for, as pointed out by Prof. Kiernan, by the mean-solar system the Vṛyya sanvatsara lasted from the 23rd September A.D. 865 (in Ś.Ś. 788 current) to the 19th September, A.D. 866 (in Ś.Ś. 788 expired), and by the southern lunar-solar system Vṛyya was Ś.Ś. 789 current (788 expired), = A.D. 866-7, — (as also by the northern system of the same kind).

4 From the impression.

Represented by a plain symbol ; and so also in lines 9 and 30.
6 Metre, Pashpīṭagā. 7 Metre, Śāka (Asaṅhtabh).
8 Metre, Vasantaṭilaka. 9 Metre, Śāka (Asaṅhtabh).
10 The Sirrūr inscription, line 3, has precisely the same reading, Prabhūtavarsaḥ Gōvinda-rājā. The run of the metre would have been better suited by Prabhūtavarsaḥ Gōvinda-raja.
11 Sirrūr, line 3, has the same, saṃruṣēha vikramaḥ; but the ś of the vṛyya was omitted at first and then was added by way of correction. It would be difficult to make any sense of saṃruṣēha vikramaḥ; 'having heroism—arrow—power'; and it can hardly be thought that saṃruṣēha Vikramaḥ, "a very Vikrama in deeds of heroism," was intended. I can only suggest that the words are a mistake for saṃruṣēha vikramaḥ, or else that the text is altogether corrupt here.

12 Read yaj-pāji Jagattumga, which, however, in view of the past participle jītā, must probably be treated as a mistake for yō Jagattumga. In Sirrūr, line 4, the pronoun was omitted altogether and the reading is [ottoma]jef(a)(ab) Jagat[p]amga. The Sirrūr, line 4, has Śāsāda. In each record, the reading is quite distinct.
13 Sirrūr, line 4, has Gufjaḍī: it gives the short a, according to the undoubtedly more correct spelling of the name in the second syllable, it omits the r; and, — as the writer seems to have intended Gufjaḍī without saṃrdhi with the following word,—it omits a final a.
7 trakṣa-giridura[r]gga-sthāna[bha[ṇ]a[ḍa] dvā Kāṇḍa-śānath a Kirttirāyaṇa
jātah[1] [1\*] Arī nipatī-makuta-gaḍa[yi]-
8 ta-charaṇas-sakala-bhuvana-vandita-sūryaṁ Vang-Aṅga-Magadha-Mājaya-Veṇga-
 śāñ[1] (ṣa[n]a[r]a) rṣa-rāṣṭhita-Tiṣyadhava[ṇaḥ] [1\*]
9 Ōm Svasti Śrī Samadhi-gata-pañcama-sādhu-mahākāra-dhirāya-paramesvara-bhūṭāraṇa
chatur-udadhi-
sūtra-ku-
11 ṛdāla-kēyūra-hāra[ṃ]bha]ra[ṇ-ājakriya-gaṇika-sāhastra[4]-chāma-āndhakār-ā dhā-dīrya a-
viryyamaṇa[2]-śvā(śvā) ṣvā-
12 tātapaṇa-traya-kāla-kālan[4]-sāmkha-pālīdhvaj-ōru[ṛ]kēτu-patāk-āchihādita-d igantara-
ella ar[4]a[ṣi]hānti-
13 saṃpūtā purvavara-tājavargga-dāpanjanayaka-sāmanta-ādy-ānēka[1\*] vishaya a vinām[a]n[i].[11]
ottu[n]a ga-[kri]-
14 rīta-makuta-ghṛṣṭa-pāṭaravinda-yugma nīrjīta-v[ai]riripa-nivaha-Kāla-dāŋḍa duṣṭa-
madā-bh[ṃ]jan[1\*]n[.]a.
15 mōgha-ṛaṁai paras-chakra-panchānananā sur-āsra-marddanām vairi-bhaya-[ka]raṁ
16 man[a]raṁ Raṭṭa-vanāṣa-odhāva[m]n[.]a Garuḍa-lāṅgha[ṛ]chha[na]n[.]a[ṃ] ṣīv[i]i-
pagṛghoḥṣaṇa[m]n Lattalūra-[p][ra]-paramesvara[m]n śrīmat

1 Sūrīr, line 5, has jīgati, which was then corrected into jatāti.
2 Metro: the first two pādas are Ārya, and the last two are Udghiti; or we may say, the verse is an Ārya, in the last pāda of which the metre of an Udghiti has been followed.
3 Sūrīr, line 6, omits the Ōm and the Śrī.
4 Sūrīr, line 7, also has gyuṇa.—Prof. Kielhorn has given me, from the Daśakumaracharita, the quotation rātaḥkara-vatā-māhālita-valajita-dhāraṇa, which suggests that the original source of the draught used in this record had chatur-udadhi-vatā-valajita, etc. Compare, in some respects, lines 1, 2 of the Bēgu record (page 45 above).
5 Sūrīr, line 8, also has prātriṇāya.
6 Sūrīr, line 9, has dādhdhaka-vatā-targa-targa-mādna. The words vṛtta, ‘bravery, or heroism,’ and mādna, ‘pride,’ seem altogether inappropriate in this passage. And I can only suggest that the intended reading was dādhdhaka-vatā-targa-mādna, or else that there may have been meant dādhdhaka-mādna, “being waved to and fro like fans,” which we have in line 47 of the Kāñcana grant (above, Vol. IV, p. 342), applied, however, to chaurds, not to white umbrellas.
7 Sūrīr, line 9, omits this word, kālaṇḍa.
8 The reading is quite distinct here. And it can be recognised, now, that in Sūrīr, line 7, the writer or engraver first formed, instead of r, the k of kēta, and then, before attaching the t, corrected the k into r, and then added the u. This disposes of the kēaka, the “banner of a bird, or bird-ensign,” which I thought was indicated by the Sūrīr inscription.
9 Sūrīr, line 10, has the same reading, ṛṛya-dāṅka. In each record, the reading is quite distinct. ṛṛya-dāṅka would be more in accordance with custom. But the use of ṛṛya instead of ṛṛi in such a combination, though somewhat unusual, is hardly to be treated as a mistake.
10 Sūrīr, line 10-11, the reading is very clear,—vishaya-vāṇḍa-āṭṭuṇa, except that the ci of vāṇḍa is rather intermediate between ci and dī. And the reading is equally certain here, though the subscript s of vāṇḍa is a good deal damaged. We might accept vāṇḍa as a mistake for the usual Sanskrit word vīṇḍra, ‘bent down,’ etc., or for a word vīṇḍra which might be justified by the use of vāṇḍa by Kanarese authors as an equivalent of vāṇḍa, ‘bowing, bent,’ etc. (see Kielhorn’s Kannada-English Dictionary, under vāṇḍa and vāṇḍrika; and I think that I have met with either vāṇḍa, vāṇḍa, vīṇḍra, or vāṇḍa in Kanarese records, though I cannot at present find the passages). But, as has been pointed out to me by Prof. Kielhorn, no such word would give any suitable meaning here, and what is needed after ṛṛya-dāṅka is some expression meaning ‘chief or ruler of a district.’ I am inclined to think, therefore, that what was really intended was vishaya-dāṅkindha-āṭṭuṇa.
11 From this point, the present record,—and the Sūrīr inscription also,—pays more attention to the endings of the nominatives in a, which are disregarded altogether in the preceding part of this passage. Sūrīr, line 11-12, has here a reading which indicates that there was intended there bhājana amīḥka, without satāḥ. 
12 Sūrīr, line 12, has the same mistake, ścaka for ṛḥka.
r̥̣̄ya-ra[j]-pravardhadhānav-āmatāsam[ra]-
̥̣̄g][n̥̣̄d][ra]-dē[va]³-prasāda[dind-A]-
śr̥̣̄mad-Dēvānāyaya[n] Be[vo]la-
dūganda-pa-
23 mēru[ma]-um-āḷa[tu]-ire [ta][d]-a[n]tā[r]ga[nt]-Jyēṣṭha-māsada krīṣ[ṇa]-pa[kshad]-
amāṣey[ma]-ma sūryya-grahā-
24 pumāg[ṛ]ma[Kla]pa[yā]y[a]m[na]-bimapa[m]-g[ṛ]ye Dēvaṇāyaya[m] Amoghavṛṣa-
varshādēvaro[r]āja[pj]-ār-
26 Nirgundada[n̥̣̄ur]-irppadimbarum mahājanad a[ka]-[la]-mah[ē]-[
̥̣̄]maḥ p[ppṇ̥̣̄]ya[m] sa-hōga[sāda]-
27 kam-agī bi[q]̣̄to[r] [r̥̣̄] [I] dharmamā[n̥-ma]-k[ā]dōṁ Vāraṇāṣeyu[s] sūryya-grahapado[nto]
sāsira kavile-
28 ya[n]-vēda-vi[d]ar[ka]-sappa brāhmaṇa[kkalge] koṭṭa punya-phalama[n]-a[nta]-yud[v]on idan-
asāl[-nt]-[a]-vat[ha]
29 sāsira kavileuyan mé sāsi[r]vyar-[bhr]-āhmanarumarah Vāraṇ[a]yuman-ālīdi pa[nch]-

1 Read īr̥̣̄mas-Amoghavṛṣa. Sūrī, line 13, omits the Amoghavṛṣa here, and has  īr̥̣̄ma-Nripatukṣga.
2 Sūrī, line 14, has the same reading, vallabhēndra. But the construction requires the genitive, vallab[ha]-
hēndram at vallabhēndra.
3 Sūrī, line 14, has chandra-āditya kālan-caragah. In the present record, there are only two akṣaras after kālaṁ, both much damaged. The first of them seems to be ē, rather than ā. The second of them may be r̥̣̄m, in which case caram was written, quite correctly; or it may be gām in which case hagah was written by mistake for hagah.
4 Sūrī, line 14, divides the words, and has ṝ̣jyaṅ-bol uttar-ōttaram.
5 The akṣaras given here in square brackets are supplied entirely from Sūrī, line 15. But there is no doubt about the correctness of them, as the name of the samvatsara is quite recognisable, and so also are the other details in line 23.
6 The preceding note applies here also.
7 Sūrī, line 17, gives ṝ̣jya-ābhiḥriyiddhi; and the same seems to have been the reading here also. But we require in this place the instrumental ṝ̣jya-ābhiḥriyiddhi. The nominative seems to have been carelessly repeated from line 18 above, where it is quite correct.
8 Sūrī, line 17, omits the dēnya.
9 Sūrī, line 19, makes saṁdhī, and has ṅaṃttum-Ama. As regards the aśi, which is quite distinct here as well as in the Sūrī inscription, but is probably a mistake for āśi, see page 100 above, note 3.
10 Both here, and in line 24, there seems to be the vowel a attached to the  ī. But the same may perhaps be Kalappasya, or even Kaḷappasya.
11 Read īr̥̣̄m-sa[s]-a[n]tā[r]ga[nt].
12 Read Jyēṣṭha-indra. As regards the ā, which is quite distinct here as well as in the Sūrī inscription, but is probably a mistake for āśi, see page 100 above, note 3.
13 Both here, and in line 24, there seems to be the vowel a attached to the ī. But the same may perhaps be Kalappasya, or even Kaḷappasya.
14 Read Jyēṣṭha; or, more correctly, Jyēṣṭhaa.
15 Sūrī, line 19, has anāṣeyum, with the short ā in the second syllable. Either form is admissible. The week-day, which is specified in the Sūrī inscription, is omitted here.
16 Sūrī, line 19, has the infinitive form āgac, instead of the past participle which we have here.
17 Three akṣaras are quite illegible in the ink-impresion here. We should expect something like brāhmaṇaṛtham, puṇyābṛhiṇḍi-ṛtham, puṇyābṛhīḍiṛthi-ṛtham, etc.; but none of these expressions adapts itself to such traces as are discernible.
18 Read kuṭiyeṣum, since we have brāhmanarumāṇ instead of brāhmaṇarumāṇ.
30 takan=akkunām Ōm [||*] Vyāsa-vākyam [=*] Svāda[sattā] para-dattā[m] và yō harēśvarān varsha-sahasrā-

31 ni viṣṇuḥṣaṃōṃ jāyate kṛmibhi [=*] [Dē]va-v[j]ām viṣṇuḥ-ity-[ā]hur-brhaṃ-
svaṃ viṣhām-[h]uṣhāṃ viṣhām-ēk[ā]kinaḥ tanti bra-

32 hma-sva[m] putra-punātra[m] [=*] Brahman-svaiḥ praṇayāḥ bhaktivā daḥatyā-
śa-satamanā kulaḥ v[i]i[ṃ]ramṇaṃ [yē] bhūjantarā 4 daśa pū-

33 rvaṃ-śa-vāra[m] [=*] Jayati [s]atī-sa[m]hāra-sri[ṣ]aṣṭikāra[ṇ]a-kāraṇa[m] Harir-śhstijya-kānt-āśya-śrūṣṭi-[śaya]-himāgama[ḥ] [=*]


35 bhūyō yāchate Rāmāhṛta[dra]ṇa[ḥ] [=*] bhāṣṭara likhitam [ṃ] kallaṃ Nāgāmuḍḍa[ḥ]na[?] [=*] bhāṣṭara

TRANSLATION.

Ōm! — (Verse 1; line 1). Victorious is Svayambhu (Brahman), the cause of the world; victorious is Murāri (Vīṣṇu), the son of Purāṇa (Indra); and victorious is the god Hara (Śiva), whose body is imprisoned by (the embraces of) (Pārvati) the daughter of the mountain (Himālaya), and who removes sin and fear! — (V. 2; l. 2). May he (Vīṣṇu) protect you, the water-lily (growing) in whose navel is made a habitation by Vēda (Brahman); and Hara, whose head is adorned by a lovely digit of the moon!

(V. 3; l. 3). Since, with his pure actions, he in no long time drove far away from the surface of the earth Kali who had secured a footing there, and made again complete even the splendour of the Krita age, it is wonderful how Nirupama (Dhruva) became (also known as) Kali-vallabha. 9

(V. 4; l. 5). (There was his son)10 Prabhūtavārsha-Gōvindarāja (III.), who, having conquered the whole world by his heroicism and deeds of prowess (?), was known as Jagattungan. — (V. 5; l. 6). Having fettered the people of Keraḷa and Mājavā and Gauḍa, and, together

1 Read patakas. The fo stands in the margin, before the ka. There are some indications that an attempt was first made to supply the fo below the pd of the preceding line.

2 Metro, Śīkta (Amushṭubb); and in three other verses.

3 Read harā-tū; or harāti.

4 Read bhūṣkṣhamsī; or bhūṣīmī.

5 Metro, Śālikā.

6 Eight or nine akṣaras are illegible here.

7 Four or five akṣaras are illegible here.

8 The reading Purāndara-ṇandana is quite clear and unmistakable in the present record, and in line 1 of an inscription of A.D. 807-98 at Chitābhi in the Gadag tāluk, and evidently in also the impressions of an inscription at Kālāfajar, referred to "about the eighth century," from which the verse has already been brought to notice by Prof. Kielhorn (above, Vol. V. p. 210, note 3). And it seems impossible to translate the word otherwise than by "son of Purāndara." But, Vīṣṇu was one of the svayambhu or self-existing gods; the later mythology represents him as the younger brother of Indra; and, as yet, we know of no other statement that would make him a son of Indra, and we know the expression "son of Indra" only as an epithet of the monkey-king Vālī, of Arjuna, and of Jayanta.

9 This verse is met with, earlier, in lines 13, 14 of the Wep grant of A.D. 807 (Ind. Ant. Vol. XI. p. 157), in the description of Dhūra, i.e. Dhruva; and we know from that record that Nirupama and Kali-vallabha were birūdas of Dhūra. The prīma-facie meaning of the birūda Kali-vallabha would be "favourite of Kali,"—Kali being the personification of the present age. But the verse points out that it would be curious that an enemy of Kali should be called the favourite of Kali. And, either the birūda means "the favourite of brave men," or else, as has been suggested to me by Dr. Hultsch, we must explain it by taking kali in its meaning of 'dissection, war, battle,' in which case we may render the appellation by "foul of war."

10 In this and the following two verses, there are no verbs except past participles. I supply, in such terms as seem appropriate, that which appears necessary to complete the construction. It seems likely that these three verses are detached excerpts from some longer composition, which has not yet come to notice in the records of the dynasty; just as the preceding verse about Nirupama-Kali-vallabha is an excerpt from the full description of Dhūra given in the Wep grant (see the preceding note).

11 See page 102 above, note 11.
with the Gūrajña, those who dwell in the hill-fort of Chitrakūṭa, and then the lords of Kāñchil, he became (known as) Kirtinārāyaṇa.1

(V. 6; l. 7). (And then there came his son) Atiśayadhavāja-(Amogaharsha I.), whose feet are rubbed by the diadems of hostile kings (bowing down before him), and whose heroism is praised throughout the whole world, and who is worshipped by the lords of Vaṅga, Aṅga, Magadha, Mālava, and Veṅgi.

(Line 9) — Om! Hail! Fortune! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakshmīvallabha, who is distinguished by the name of the glorious Amogaharsha-Nṛpatunga,—the Mahārājadhārīja and Paramākara and Bhāttāraka who has attained the pañchamaṭhābada; 2 he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of courtesans decorated with waistbands and belts round their hips and ear-rings and armlets and necklaces, and with the darkness (caused by the multitude) of his chaurīs, and with his very brightly shining (?) three white umbrellas, and with his battle-borns and conches, and with his broad standard of the pājādāvaja-banner and his (other) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (bowing down before him) of Dauḍāṇyakas (in charge) of capitals and groups of places, and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; 3 he who is the habitation of haughtiness; he who has been born in the race of the Raṭhas; he who has the Garuḍa-crest; he who is heralded in public with the sounds of the musical instrument called tiṭṭal; (he who has the hereditary title of) supreme lord of the town of Lattalūra,—was continuing, like the sovereignty of the great Vishṇu, so as to endure as long as the moon and sun might last:—

(Line 18) — While the Vyaya saṁvatsara, the seven hundred and eighty-eighth of the centuries of years elapsed of the era of the Śaka kings, was current; and while the

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1 I.e. "a very Nārāyaṇa (Vishṇu) in fame." A verse in the description of Vīrānda III. in the Baroda grant of A.D. 811 or 812 presents this bīrūda in the form of Kiritipurusha (Ind. Ant. Vol. XII. p. 159, text line 24). I then translated it by "the personification of fame." But there is no real authority for that. And, on the other hand, Parasha was Viṣṇu, who, again, was Nārāyaṇa; and the composer of that verse evidently used Kiritipurusha instead of Kirtinārāyaṇa, simply to suit his convenience in framing his lines. — The Śūrīr version of the verse has, instead of jāṭṭah, jīgatī, which was then corrected into jagatī; “he (became known as) Kirtinārāyaṇa on the earth." The Chauḍhul inscription of A.D. 997-98 (mentioned in note 8 on page 105 above), however, presents clearly jāṭṭah, again. And jāṭa, which means ordinarily "born," seems to be used here in the meaning of "happened, become, present, apparent, manifest."

2 We might take this as simply an epithet, and translate it by "the chief among the husbands or favourites of Lakshmi or Fortune." But various analogies justify us in finding in this word a formal sullabha-appellation of Amogaharsha I., which in its simplest form would be Lakshmīvallabhā.

3 The present passage is one of a limited number in which this epithet is applied to paramount sovereigns. The same two instances have been given by me in Gupta Inscriptions, p. 296, note 2; and a few others will be added on some more convenient occasion.

4 The genitive saṃdālikārkaṇḍa seems to be governed by digantar-ṛih, the last member of the following compound, rather than by any of the preceding members of it.

5 From saṃjñavarga, which we have here and in Śūrīr, line 10, we have Tālaṇavarga, which occurs as an official title in Vol. IV. above, p. 258, text line 14.

6 Kittel’s Dictionary gives baddha, ‘a truthful woman,’ and indicates that it is a feminine form of baddha, ‘firm, true,’ which is a sullabha-corruption of the Sanskrit baddha. The whole word baddha-samuddha, half Kanarese, half Sanskrit,—is a viruddha-samudra (more popularly known as an artoṣṭa), an incongruous or improper compound, a compound of heterogeneous words or words dissimilar in kind,” which, according to the Šākacakarapūṣṭa, sūtra 174, is allowed only when sanctioned by poets of old, as, for instance, especially in bīrūdas.
fifty-[second] of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amoghavarsha-Nripatunga was continuing (with) an increase of sovereignty to an extent ever greater and greater:—

(L. 20)—While, by the favour of his majesty the king Atisayadhavaja, the illustrious Devapayya, a very boe on the water-lilies that are the feet of Amoghavarshadova and a very asylum for excellent people, was dwelling at Annigere,1 governing the Belvola three-hundred; and while his [brother-in-law]2 Kulappayya was governing the Mulgunda twelve:—

(L. 23)—When it was the new-moon day of the dark fortnight of the month Jyashtha in that [year*], and when there was an eclipse of the sun,—on Kulappaya making a request, Devapayya obtained a royal decree from Amoghavarshadova,3 and, with his (Amoghavarsha's) approval, the two of them, for the . . . . . . of their parents, in a meritorious manner, at the time of that eclipse, laved the feet of the hundred-and-twenty Mahajanasa of Nirgunda, and relinquished4 (to them) the tax on clarified butter, with a conveyance of the usufruct of it.

(L. 27)—He who protects this act of religion shall attain the reward of the merit of giving at Varanasi, at the time of an eclipse of the sun, a thousand tawny-coloured cows to Brahmanas who know the Vedas; whosoever destroys this, shall incur the guilt of the five great sins of a thousand tawny-coloured cows and a thousand Brahmanas and Varanasi.5 Om! And there is the saying of Vyasa:—(V. 7; l. 30). He who consecrates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty

1 Regarding the second syllable of this name, as written here, see page 100 above, note 3.
2 The meanings given to maydane in Kittel's Dictionary, which seem to mark clearly the relationship that is ordinarily intended, are 'a sister's husband, a husband's brother, a wife's brother;' and other meanings are 'a connection, friend, or husband,' and 'a brother's son in his relation to a sister's son.' Cooke and Sanderson's Dictionary gives (under maidduna, which is the same word) 'the son of a mother's brother, or of a father's sister, or a man's brother-in-law, if younger than one's self;' and on this authority I have, I think, sometimes translated it by 'cousin.'
3 Lit., "Devapayya having made a rajaardhita on Amoghavarshadova." For rajaardhita, 'a royal decree,' see page 99 above, note 2.
4 Bidu means 'to let loose, to quell, to let go, to leave, to abandon, to give up,' etc., etc. We might perhaps understand it to mean here that the tax in question was abolished. But the verb is often used, in the ancient records, in the place of sabda, 'to give;' that is to say, in the sense of 'to relinquish, to assign;' see, for instance, Vol. IV. above, p. 65, text line 23, and p. 383, lines 21, 24, and Vol. V. p. 25, lines 25, 26, 28, and Ind. Ant. Vol. XI. p. 127, line 13, and Vol. XII. p. 229, line 19, p. 235, line 18, and p. 274, line 17-18: and the causal bidu occurs in the sense of 'causing to relinquish, assign, or allot,' in Ind. Ant. Vol. XII. p. 228, line 16. The expression sa-bhaga-sddhabu-pali, "in a manner accomplishing or effecting the enjoyment, with a conveyance of the usufruct," seems to show clearly that it must be taken in that sense here. And there are three other references to the same matter, one of which distinctly specifies a grant of the tax in question. The Sirik inscription, of precisely the same date (see page 98 above), records that Devapayya, while governing the Belvola three-hundred, laved the feet of the two-hundred Mahajanasa of Sirivara and relinquished (to them) (buted) the tappadera. An inscription at Sarath, dated, without full details, in the same year, the Vyasa samastasrama, Sakaradhya 783 (expired), = A.D. 866-67, records that, while he was governing the Parigha adi, the Mahadmadanta Kuppeyannasa "graciously abandoned (willed) the tappadera to the fifty (Mahajanasa) of Surastra." And an inscription at Gavinaraj, dated in S-S. 721 (expired), in A.D. 863, records that, while he was still governing the Belvola three-hundred, Devapayya, under a royal decree (rajaardhita), "laved the feet of the Mahajanasa, and . . . . of Gavadiya, and gave (to them) (ddhara-palas) the tappada, to continue as long as the moon and sun shall last." — It seems probable, now, that bidu should be taken in the same sense of 'assigning' in line 6 of the Bajagami inscription of the time of Vinayaditya and the Sandraka prince Pogilli (Ind. Ant. Vol. XIX. p. 144). And the purport of that record, accordingly, will be that Kandarsha, under a royal decree, conferred a favour on the specified establishments, etc., by assigning to them the specified fees and duties.
5 One might, perhaps, rather expect "at Varanasi." But plenty of other cases might be quoted, in which the accusative is used just as it is here. We may quote, in particular, lines 19, 14 of the Dojjahaupul inscription (page 44 above), where the destruction of only Varanasi is mentioned.
thousand years!—(V. 8; l. 31). They say that the property of a god is poison, and the property of a Brāhmaṇ is said to be poison: but poison kills only one person; whereas the property of a Brāhmaṇ kills one's sons and grandsons!—(V. 9; l. 32). If a man enjoys the property of a Brāhmaṇ through (breach of) trust, he burns his family to the seventh generation; and those who enjoy it by force (burn) ten ancestors and ten descendants!—(V. 10; l. 33). Victorious is the god Hari (Vishnu), the cause of continuance and destruction and creation, who is a very winter to the water-lilies that are the faces of the wives of the demons!—(V. 11; l. 34). “This general bridge of religion of kings should at all times be preserved by you;” thus does Rāmabhadra make his earnest request to all future princes!

(L. 35)—Written by . . . . bhāṭṭa. Nāgamuḍḍa (?) set up this stone.

No. 12.—TWO PILLAR INSCRIPTIONS OF THE TIME OF KRISHNARAYA OF VIJAYANAGARA.

By H. Lüders, Ph.D.; Göttingen.

Inked estampages of these two inscriptions were sent to me by Dr. Holtsch through Prof. Kiellhorn. The first is engraved on the four faces of a pillar lying on the ground near the steps leading to the temple on the hill at Maṅgalagiri, 12 miles north-east of Guṇḍūr in the Kistna district.

It contains 257 lines of writing.—The average size of the letters is 

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The chief points in which it differs from the modern script are the following. The talaṃkāṭṭu is a flattened semi-circle. The dīrghama goes right down to the bottom of the line, except in ṭa, nā and hā, where it is represented by the curve above the line which in the modern alphabet appears in hā only. The guḍi is like the upper half of a circle, and to denote i, the tip is sometimes slightly curved inwards; see e.g. āi in l. 241. But in most cases it is absolutely impossible to distinguish between the long and the short vowel, except in māṭī, which appears in the modern form (l. 25). Medial ṭi has the form of a sickle or a semi-circle open to the left. In māṭī (l. 54, 107), yāu (l. 63), and rāu (l. 224) the diphthong is expressed by attaching the ordinary sign for u to the right of the letter and the sign for ti to the middle bar or to the r. Initial a, ā, ga, gha, chha, ṭa, sa, da, pa, pha, ma, ra, sa, sā, sha and ha show still the ancient forms. In the case of ska this is all the more remarkable as already in the Vānapalli plates of Anna-Vēm, dated in Śaka-Saṅvat 1300, occasionally a form of ska appears which on account of the division of the middle horizontal line comes nearer to the modern form (see e.g. l. 2, 18, 30). Ka, on the other hand, shows, except in ṭa in l. 22, 177 and ṭi in l. 23, an advanced form which in its characteristic lines already resembles the modern form. La has a peculiar form, differing from the sign used e.g. in the Biṭṭagunṭa grant of Saṅgama II. (Śaka-Saṅvat 1278) and the Vānapalli plates as well as from the modern sign. The otta, the small vertical stroke underneath the letter, which in the modern alphabet is the sign of aspiration, is never found in kha, chha and tha, but, as a rule, it is used in gha, ḍha, ḍha, pha and bha, when no other sign stands below

1 With the first, second, and fourth clauses, supply "if confiscated, or misappropriated."
2 This verse seems rather out of place in the middle of the benedictive and imperemptory verses.
3 Compare the expression in the Tājām inscription, which describes Vishnu as "a very frost to (cause the withering of) the beauty of the water-lilies that are the faces of the women of the demons" (Gupta Inscriptions, p. 270).
4 No. 257 of the Government Epigraphist's collection for the year 1892.
the letter, as in ghāna, ḍheva, ḍhri, ḍhyā, etc.1 Occasionally, however, the ottu is missing without any reason; examples for ghā are found in l. 18; for ḍha in l. 48; for ḍha in ll. 158, 228; 214 (ḍhō); 39, 130, 178 (ḍhi); 180, 218 (ṛdhī); 93, 116, 198 (ṛdha); 27, 82, 163 (ṛdhō); for bha in ll. 33, 39, 231; 170, 157, 280 (ḥū); 15, 55 (ḥō); 233 (ḥō); 141, 233, 244 (ḥō). As in the latter cases the talakṣāṭu disappears, it is, of course, impossible to distinguish ḍhā and ḍhō from bā and bō.

In the groups echāḥ and rōchāḥ the oṭṭu is written above the cha (see ll. 15, 102, 160), the subscript ḍhā appears apparently being found impracticable on account of the loop in the middle of the letter. As first letter of a group, r is represented by the full sign in rōchā (ll. 220, 224, 236), and before y and v with the exception of re in l. 177, re in l. 24, and re in ll. 21, 33. Here, as in all other cases, the secondary sign has been used.—The language is Sanskrit, and the whole text is in verse, with the exception of the introductory phrase śūhāṃmaṣṭu in l. 1, the concluding Telugu words ṭri ṭri ṭriḥ jōyānu in l. 257, and a few explanatory remarks in Telugu in ll. 48 f., 49 f. and 121.—As regards orthography, it will suffice to state that the doubling of consonants after r occurs only in Rompicharla (l. 149) and varγa (l. 240). After anuvāra a consonant is doubled in vedānta (l. 10), Krishnāṇaḥbāya (l. 61), saṁhārā (l. 90), ākāṅkṣa (l. 140), saṁanta (l. 149, 225), saṁhāraḥkāntā (l. 163), Rohṣpicharla (l. 226), -āhārāṇī (l. 243), and probably in Kōṇḍaṅgāvāri (l. 255). A superficial anuvāra has been inserted in Tīmāma (l. 49, 252). In nīgrāhīya (l. 5) and Saṁhārā (l. 246) the anuvāra is due to faulty pronunciation. The group ṣḥs is written ṣḥa in anādhāha (l. 8), pūḷaḥṣḥ-dhāraṇa[l] (l. 27), ṣuḥāha (l. 48), yadh-ḥdi (l. 82), yadhāha (l. 86), saṁhāraḥkāntā (l. 163), and perhaps -āhārāṇī (l. 83). The words maṇḍapa and pradhāna are written maṇḍapa (ll. 155, 168, 173, 184, 204) and pradhāna (l. 29; pratāna in l. 113).

The proper object of the inscription is to record a grant by Sālva-Timma, the prime-minister of king Krishnāraya of Vijayanagara. It opens with invocations of Vishṇu in his boar incarnation (vv. 1, 2), as lord of Kākula (v. 3), and as Rāma (vv. 4, 5). The title of Kākula seems to refer to Vishṇu as worshipped at Śrīkākulaṁ, 19 miles west of Māsulipatam in the Kistna district. Mr. Sewell in his Lists of the Antiquarian Remains in the Presidency of Madras, Vol. I. p. 55, states that there is a temple at that place dedicated to Śrīkākula-śvāmin and considered to be very sacred.3

The following verses (6-8) are an eulogy of king Krishnāraya. They contain no historical information besides the statement that 'king Krishṇa's pillar of victory is shining in the court of Kalīṅga,' an allusion to his conquest of the eastern coast.

The next verses (9-15) give an account of Krishnāraya's prime-minister Sālva- (or Sālva-) Timma. He belonged to the gōtra4 of Kauṇḍinya, and was the son of the minister Rācha and the grandson of the minister Vēma,4 and it may be added here that vv. 43, 44 and 47 incidentally mention the name of his wife, Lakṣhmi.5 Two verses (13 and 14) are devoted to his conquest of Kauṇḍaviṭi, i.e., Kauṇḍaviṭu, the well-known hill-fort in the Nārassāvēpa tāiku of the

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1 But if the subscript sign stands far enough to the right, the ottu appears occasionally; see ṣghāna in l. 159.
2 That this temple existed long before the time of our inscription is proved by the fact that it contains a number of inscriptions ranging from the latter half of the eleventh to the beginning of the sixteenth century A.D.
3 Or, as it is called here, ṭula.
4 I have used throughout the Sanskrit forms of these names, Ṛcchā, Pēma, Tīma, Appa, etc., though in the text we find also the longer forms Tīmāma, Appaṁa (ll. 56, 143, 150, 163, 189, 227). Except in Tīmākaḥśat in l. 42, the longer forms are invariably used in compounds before a word beginning with a vowel, as in Appaṁdaṭṭa, ṇpādaṁdaṭṭa, Tīmāmaḍḍaṭṭa, Vēmaṇdaṭṭa, Rāchāyaṇdaṭṭa, Gōpāyaṇdaṭṭa, Appaṇḍaṭṭa.
5 Perhaps the praise bestowed on Sālva-Timma in vv. 11 and 12 for his literary attainments was not quite unfounded. In his Index to the Sanskrit Ms. at Tanjore, p. 159, Burnell mentions an 'exceedingly diffuse' commentary (ṛkṣākhyāna) on Agastya's Bṛhadāraṇyaka by Timma, dating from the beginning of the sixteenth century. The work apparently is the same as the Bṛhadāraṇyakārkaṇḍa described by Taylor in his Catalogue of Oriental Ms., Vol. I. p. 168, where the name of the author is given as Sālva-Timmaṇa Ṡaṅgāmadha. The date, the title and the surname of the author make it highly probable that he is identical with the minister of Krishnāraya.
Kistna district. From verse 13, where it is said that he captured ‘the swan-like kings appointed by Gajapati in Konḍavidi,’ it appears that Konḍavidi was governed at that time by some chieftains subordinate to the Gajapatis of Orissa. This agrees very well with what we can gather from other records. Until the beginning of the 16th century A.D. Konḍavidi was ruled by the Reddiś,—the Tottaramḍi plates of Kāḷa-Vēma, the latest record of the dynasty hitherto published, being dated in Śaka 1833.¹ Not long afterwards the country must have been occupied by the Gajapatis. In Śaka 1377, the cyclic year Yuvan,² we find as ruler of Konḍavidi a certain Gāṇapāva Rautarāya, whose family was connected with that of the Gajapatis, and who apparently was a tributary of the Gajapati king Kapila.

The capture of Konḍavidi formed part of Krishṇarāya’s victorious campaign against the Gajapatis of Orissa. A detailed account of it is given in the Chronicles of the Kings of Vijayanagara written about 1525 and 1535 by two Portuguese horse-dealers, Domingos Paes and Fernão Nunes.³ There we are told that after the conquest of Odigair or Digary (Udayagiri)⁴ king Krishnarāya (Krishṇarāya) laid siege to Comody (Konḍavidi) which was one of the principal towns of the kingdom of Orissa (Orysa). The king of Orissa approached with a large army in defence of his country. When Krishṇarāya had heard of this, he left a portion of his troops at Konḍavidi as a guard against any attack from behind, and advanced himself four miles (legos). On the banks of ‘a great river with salt-water,’ which apparently is the Krishṇā, a battle took place which ended in the defeat and flight of the king of Orissa.⁵ After this victory the king told his ‘regedor’ Salvatine (Sāḷva-Timma) that he intended to continue the siege of Konḍavidi. After two months the fortress surrendered, and Sāḷva-Timma was appointed governor of Konḍavidi. But as he wished to accompany the king on his further expedition against the king of Orissa, he conferred, on his part, the governorship on one of his brothers. After taking the fortress of Comdepally (Konḍapalle) and occupying the country as far north as Symamulary,⁶ Krishṇarāya made peace with the king of Orissa and married one of his daughters. The ‘river,’ apparently the Krishṇā, marked henceforth the boundary between the two kingdoms. After another expedition against Catnir⁷ on the coast of Charamādol (Coromandel) the whole country was pacified, and Sāḷva-Timma was sent by the king to Konḍavidi to organize the administration of the newly acquired territory. On his way to Konḍavidi, Sāḷva-Timma defeated a general of the king of Daqmem (Dekkhan), called Madarmeloqu. A few months Sāḷva-Timma stayed at Konḍavidi, organizing the civil and judicial administration of the province. Then he returned to Bīṣana (Vijayanagara), where he was received by the king as the principal person of the kingdom. The narrative of the chronicle has the appearance of being, on the whole, perfectly reliable.⁸ If the inscription differs from it in ascribing the capture of Konḍavidi to Sāḷva-Timma alone, it is apparently only because he was the general in command of the Vijayanagara forces.

As a counterpart it may be quoted here what local tradition has to tell about the capture of the fort. According to Mr. Boswell,⁹ the story goes that about the beginning of the 16th century the last king of the Reddi dynasty of Konḍavidi died childless, and his seventy-two

¹ Above, Vol. IV, p. 318 ff.
² Ind. Ant. Vol. XX, p. 390 ff. The date is irregular.
³ Chronica dos Reis de Bissama — Manuscrito in situ do século XVI publicado por David Lopes, Lisboa, 1897, p. lxxxv f.
⁴ Ibid., pp. 19-24.
⁶ This seems to be the battle referred to in an inscription at Mediru; see Sewell, Lists of Antiquities, Vol. I, p. 51.
⁷ Symamulary is described as ‘a very large town.’ I therefore consider it to be Bājamahādri (Rajahmundry), Symamulary being probably an error for Basamamulary or a similar form.
⁸ I cannot identify this place.
⁹ One very slight mistake will be noticed hereafter.
chiefs could not agree upon the selection of a successor. Krishnārāya resolved to make use of this state of things, and to acquire for himself the kingdom. To accomplish his designs, he sent a wily and unscrupulous Brāhmaṇa to Koppāvīḍu. This Brāhmaṇa was directed to set up and consecrate a new image in the temple of Gōpānāthāsvāmin at the foot of the fort, and to invite the seventy-two chiefs to the celebration of these rites. They descended from their hill-fortress and were all seated in the great hall. From thence one by one the priest led them to the inner shrine to view the new image. As they stepped into the inner hall, and bowed at the threshold, two ruffians, who were concealed in the chamber, stepped forward, and before the victim had time to raise a cry, precipitated him into a deep well whose mouth it was impossible to discover amid the surrounding gloom. When all had thus found their death, Krishnārāya had no difficulty in seizing the fort. In a Telugu chronicle extracted by Mr. Sewell the name of the wicked Brāhmaṇa is given as Rāmāyya Bhāskararūṇa. It is hardly necessary to point out that the story, as it stands, is incompatible with the historical facts. Whether it is purely fictitious or based on events which occurred at a different time, cannot be decided at present. At any rate it shows once more that local traditions and local chronicles, by themselves, have no historical value, even when they refer to events of comparatively modern times.

The date of the capture of Koppāvīḍu is given several times, expressed in words, letters and figures. It took place on Saturday, the Harivāsara of the bright half of the month Āshādha in the Saka year 1437. For Saka-Saṃvat 1437 expired, this corresponds to Saturday, the 23rd June, A.D. 1515, when the twelfth āṣṭika of the bright half of Āshādha ended 3 h. 24 m. after mean sunrise.

Vv. 16-19 give a short genealogy of the two ministers Aṇḍa and Gōpā. They were the sons of the minister Timma, who belonged to a family from Nāḍiṇḍi and to the gōtra of Kauśika, and his wife Krishnāmba or Krishnapāmba who was the sister of Sālya-Timma, as appears from vv. 19 and 25, where Aṇḍa and Gōpā are called Sālya-Timma's sister's sons (bhāginīya). Later on, however, in v. 30 Gōpā is incidentally spoken of as his son-in-law (jāṃtīrī), and in v. 27 as his younger son-in-law (jāṃtārī-avard), which term, if used in its strict sense, would imply that both brothers were married to daughters of Sālya-Timma, their cousins. Of the following verses, vv. 20-23 are in praise of Nāḍiṇḍi-Aṇḍa, vv. 24-25 are glorifying Nāḍiṇḍi-Gōpā, and vv. 29-34 give a description of the latter's pious gifts. With v. 35 the text returns to Nāḍiṇḍi-Aṇḍa, the list of whose donations fills vv. 36-59. Of

1 Sketch of the Dynasties of Southern India, p. 48.
2 Of course, this does not exclude that some of their statements may be correct. The account of the Telugu chronicle, for instance, is partly confirmed by the inscriptions and the Portuguese chronicle.
3 For details I refer to the translation.
4 My thanks for the calculation of this and the following dates are due to Prof. Kielhorn who has also favoured me with the following additional remarks regarding the term Harīsvara. According to Molesworth's Mārāṭhi Dictionary, Harīsvara is a term for the first quarter of the 12th lunar day, and a common term for the 12th lunar days of the light fortnight of the month Āshādha, Bhādrapada, and Kārttika, upon which, respectively, occur the nakhātra Anurādhā, Brāhmaṇa, and Bēvatī. In accordance with the latter meaning we find e.g. in two Bombay Paṇḍhāgas for Śaka 1279 and 1814 Harīsvara written opposite to Āshādha-īṇka-pakṣa 12, with, in either case, the Anurādhā-nakhātra, but not in a Bombay Paṇḍhāga for Śaka 1812, where the nakhātra on Āshādha-īṇka-pakṣa 12 was Viśākhā. That in the inscription also Harīsvara is used with the same meaning, is proved by the fact that on the day in question the moon was in the nakhātra Anurādhā by the equal-space system and according to Garga for 1 h. 58 m. after mean sunrise. With regard to the origin of the name, it may be pointed out here that the 12th āṣṭika of the bright half of Āshādha was considered to be pre-eminent in suspicious for the worship of Viṣṇu. The Dārwarśīṁha says: "Āshādha-īṇka-dedāya-dāyādāvama-paṇḍhāma nāmāṃ-paṇḍhāma āryasaṃbhāva. It is therefore also called Paṇḍhāma-āṣṭi (Ind. Ant. Vol. XXVI. p. 333, No. 17) and described as mahāāṣṭi (ibid. Vol. XIII. p. 131, Plate IV. A, 1. 16). Harīsvara must not be confounded with Harīsvara which, according to Molesworth, is simply a term for the ēka Jesús or 11th day of the waxing or waning moon, and in this sense occurs e.g. in Inscriptions in the Mysore District, Part I. p. 63 (Harīsvara).
5 On Nāḍiṇḍi, the modern Nāḍiṇḍi, see below, p. 115 and note 4.
6 Here called avaya.
historical value are verses 21, 27, 28 and 35. V. 21 states that Nādiṅḍa-Appa obtained from king Kṛishṇa and the minister Sāya-Timma the right to use a palanquin, two chauris, and a parasol, and the posts of commander-in-chief of an army, of superintendent of Vinikopā, Gutti and Amarāvati, and of sole governor (skadhurashāhara) of that kingdom. Vinikopā is apparently the modern Vinukopā, a hill-fort and town in the Kistna district, about 37 miles west-south-west of Koṇḍavīṭṭu. Gutti (Goody) is the well-known hill-fort in the Antapur district, and Amarāvati is the equally well-known Buddhist site in the Kistna district. Vv. 27 and 28 state in very similar words that Sāya-Timma gave to Nādiṅḍa-Gopa the right to use a palanquin and two chauris, and the posts of general of an army and sole governor (skadhurashāhara, dhaurēyā) of the town and country of Koṇḍavīṭṭu. But in v. 35 we are told that in the year Yuvan, marked as Sālivāhana-Saka (Sālivāhana-Sak-āka), Nādiṅḍa-Appa obtained the regentship of Koṇḍavīṭṭu from Sāya-Timma.

The apparent discrepancy between these statements may be solved, I think, with the help of the data furnished by the Portuguese chronicle. We have only to assume that Nādiṅḍa-Appa was temporarily appointed after the capture of Koṇḍavīṭṭu, when Sāya-Timma left the country in order to accompany the king on his expedition against Orissa, and that afterwards, when Sāya-Timma had settled the administration of the country and intended to return to Vijayanagara, he installed Appa's younger brother Gopa as governor of Koṇḍavīṭṭu, while Appa himself received the governorship of Vinikopā, Gutti and Amarāvati. That Appa was appointed immediately after the capture of the fort, is shown by the date. There can be no doubt that it was Śaka-Saṅvatsa 1437 expired, which corresponds to Yuvan, although the chronogram does not work out quite correctly. The first three letters present no difficulty, s(d) being 7, l(t) 3, and v(d) 4, but, according to Burnell, h(a) has the value of 8, whereas here it would have to be taken as 1. Secondly, the above assumption agrees with the fact that five years afterwards, in Śaka-Saṅvatsa 1442, Gopa was ruling as governor of Koṇḍavīṭṭu. And from v. 45, where Appa, 'the lord of Vinikopā etc.,' is said to have made a grant in Śaka-Saṅvatsa 1438, we may perhaps even conclude that the new arrangement was made in or before that year. The chronicle, it is true, does not mention the second appointment of a substitute, and the first substitute is called there the brother of Sāya-Timma, which certainly is a mistake. On the other hand, the statement that the real governor of Koṇḍavīṭṭu was Sāya-Timma, and that he, on his hand, appointed a regent, is fully borne out by the terms used in v. 35, and the fact that he granted a village situated in the territory of Koṇḍavīṭṭu.

The list of Nādiṅḍa-Gopa's gifts comprises only three items.

1. (V. 29.) In the Śaka year counted by Rāghavaṅga (i.e. Śaka-Saṅvatsa 1442) he erected some new buildings (harmya) adorned with a wall (sāpur) and a gate-tower (gopura) in honour of the god Rāghava in Acalapura. This is the Sanskrit equivalent of Koṇḍavīṭṭu, as we learn from the following verses that the temple of Rāghava or Rāghunāyaka was situated in that town.

2. (Vv. 30-32.) In the Śaka year to be counted by the towns (3), the Vēdas (4), the oceans (4), and the moon (1), in the year Vṛisha, on an auspicious day, on Monday, the day of full-moon in the month Phālguna, he set up an image of Rāghunāyaka in the town of Koṇḍavīṭṭu. This image was surrounded by statues of Rāma's followers. For Śaka-Saṅvatsa 1443 expired, the date corresponds to Monday, the 10th February A.D. 1522, when the full-moon (tithi) of Phālguna ended 18 h. 20 m. after mean sunrise.

1 The older form of the name seems to have been Pravāhavāga; see above, Vol. IV. p. 195, note L.
2 The chronogram is altogether a very poor one; it has three letters, or, if makā is to be considered part of it as in Sāya-Timma in v. 14, even four letters too many.
3 See the Koṇḍavīṭṭu inscription which will be published at an early date in this volume.
4 For details I refer to the translation.
3. (V. 34.) In order to do the performance of niṣṭā, exceeding seventy-two, he presented to the temple of the holy Sāluva-Rāghava the fertile village of Uṇnuva, defined by its four boundaries and completely furnished with all necessary things, together with the eight powers and enjoyments. The temple of Sāluva-Rāghava seems to be identical with the temple of Rāma at Kondavilū referred to in the preceding verses. The village of Uṇnuva is the Vunnava of the map, 5 miles south-east of Kondavilū.

Of the nineteen grants of Nādiṅḍa-Appa enumerated in vv. 36-59 one is undated, six were made in Śaka 1438, ten in Śaka 1439, one in Śaka 1440, whereas one (v. 38) lies as far back as Śaka 1414. This last date seems to me open to grave doubts; but at any rate, it is difficult to see how Appa could have granted a village in the principality of Kondavilū 23 years before the occupation of the country. The localities mentioned are situated in the modern tālukas of Vinukonda, Narasarāvipeta, Ġuṅṭūr, Bāpāṭla, Bezvāḍa, Oṅgūlū, and Pālnāḍī (?). As we do not know the exact date of Appa's installation as governor of Vinikonda etc., we cannot say with certainty whether he made these grants in the latter capacity or at the time when he was still governor of Kondavilū. And even from those cases where the granted villages are expressly stated to have been in the simas of Vinikonda, no conclusions can be drawn in this respect, as there is no reason to believe that Vinikonda formed a separate province before the country was divided between Appa and Gōpa.

1. (V. 36.) In the Śaka year to be counted by 9, the fires (3), the oceans (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṅvat 1439 expired), having founded an excellent village bearing the name of Appāpurā, which was supplied with a tank and with some good arable land between Vinikonda and the river Kunti, he gave it to the temple of Aṅgaḍi-Gōpināthā-Hari. From v. 47 we learn that this temple was in the town of Vinikonda. The river Kunti may be the Gūḍṭalakamma, or, more probably, one of its tributaries. 4 miles south-west of Vinikonda, on the left bank of the Gūḍṭalakamma, the map shows Sabinivinn Appavupuram, which is probably the same as the Appāpurā of the inscription.

2. (V. 37.) To the temple of Ananta-Gōpināthā, situated at Rompichāra, he gave the village of Gōpavāra. Rompichāra is 10 miles west of Narasarāvipeta. Gōpavāra may be the Gopapuram of the map, 8 miles south of Rompichāra.

3. (V. 38.) In the Śaka year contained in the Indras (14), the oceans (4), and the moon (1), (i.e. Śaka-Saṅvat 1414), he presented a wall (usāra) and the whole village of Paṅimagri to the temple of Mādhavīdēvi in the town of Madderēla, to be enjoyed as long as the earth will last. Madderēla or, as it is called in v. 48, Madderēla seems to be the Madheralah of the map, 21 miles south-west of Bāpāṭla, 6 miles west of Mōtupalle. Paṅimagri may be the hamlet of Pamidimarru, the Pāyimidimarru of the map, 8 miles south of Narasarāvipeta, though the distance between Pamidimarru and Madheralah amounts to 30 miles.

1 Dedsapatiy-adhipatā niṣṭā-kalanāvā kartun. I do not know what is meant by this phrase. It occurs again in the Kondavilū inscription (compare p. 112, note 3), l. 96: dedsapati-adhipatā niṣṭā-rachanā . . . krited.
2 There seems to be some confusion in the verse. The usāra which Appa is said to have erected in Śaka-Saṅvat 1414 is apparently the same which according to v. 48 he built in Śaka-Saṅvat 1438.
3 With krited grimasaram compare avayutī-kalonā-virmi-Appypurādhyan . . . grima in v. 52, Appypurā . . . vīračāryya in v. 54, and grima vīdiṣyā in v. 55.
4 With kīmمتازedhā compare kīmaṇḍuṇa-vayutyā śhānmin in v. 54, and vayutyā śhānmin-schhidā in v. 55.
5 The Gūḍṭalakamma seems to be identical with the Ōhūlā mentioned in v. 40.
6 In the village is a temple dedicated to Gōḍḍakārmīn, which probably is identical with the temple mentioned in the inscription; see Sewell, Lists of Antiquities, Vol. I. Appendix, p. xii.
7 There is also a Mudderlapandu (Mudderlapāḍu) 64 miles north by east of Oṅgūlū in the Nellore district on the right bank of the Gūḍṭalakamma.
4. (V. 39.) In the Śaka year to be counted by the Brahmans (9), the fires (3), the Vēdas (4), and the moon (1), in the year Īsvara (i.e. Śaka-Saṅvat 1439 expired), he erected a temple (śalaya), adorned with a solid hall (manṭapa), a wall (cāpa) and a plastered mansion (svadha), to Rāmeśvara in the fort of Vinikonda.

5. (V. 40.) In the Śaka year contained in the elephants (8), the fires (3), the Vēdas (4), and the moon (1), in the year Dhātri (i.e. Śaka-Saṅvat 1438 expired), he built a splendid temple of Śiva at the village of Nandipati near the river called Ōmkāra. Nandipati seems to be the Nundespadoo (Nandipadu) of the map, 8 miles north of Ongolu. It is situated on the right bank of the Guntjakamma which in that case would have to be identified with the Ōmkāra river.

6. (V. 43.) In the Śaka year to be counted by the treasures (9), the Rāmas (3), the Vēdas (4), and the earth (1), in the year Īsvara (i.e. Śaka-Saṅvat 1439 expired), on the day of full-moon in the month Śrāvaṇa, he presented a plastered hall (manṭapa) of stone to the temple of the great Virēśvara in the village called Nūntalaḍi in the Misam of Vinikonda, for the benefit of Sālva-Timma, the husband of Lakshmi. 29 miles south-south-west of Guntur, 34 miles east-south-east of Vinikonda, the map shows Natalepadi, which possibly is identical with the Nūntalaḍi of the inscription. The date is the same as that of the grant recorded in v. 46.

7. (V. 44.) In the Śaka year to be counted by the air (O), the oceans (4), the Vēdas (4), and the earth (1), in the year Bahudhānya (i.e. Śaka-Saṅvat 1440 expired), he built a fine large hall (manṭapa) and presented it to the temple of Agastya-Mahēśvara at Krāṇjā for the benefit of Sālva-Timma, the husband of Lakshmi. Krāṇjā is the modern Kāzā, 9 miles north-east of Guntur.

8. (V. 45.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vēdas (4), and the earth (1), in the year Īsvara (i.e. Śaka-Saṅvat 1439 expired), he founded saraṃdayas, (which supplied) the taxes and fees (mōra) (due) to village accountants (karaṇika), for the eternal prosperity of his father and mother in the Vaikuntha heaven.

9. (V. 46.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vēdas (4), and the earth (1), in the year Īsvara, on an auspicious day, on Monday, the day of full-moon in the month Śrāvaṇa, he gave the agraḥāra Mallavara, filled with all kinds of riches, to be enjoyed for ever, to the temple of Channa-Kēśava-Rāmānātha, the lord of that village, whose nature is knowledge. The date is irregular. It corresponds for Śaka-Saṅvat 1489 expired—Īsvara, to the 1st August A.D. 1517, when the full-moon tithi of Śrāvaṇa ended

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1 Brahmans, with the value of 9, occurs again in vv. 52 and 54 [and the synonym Ājīva above, Vol. IV, p. 193]. I have found it only in the list given by Mr. Rice, Mysore Inscriptions, p. xx f. The use of Brahmans in this sense is rather strange, especially as its synonym pīṭdaka is mentioned by Bērũṇ among the numerical words for 1.

2 There is another Nandipādu six miles south by east of Udayagiri in the Nellore district. But this would seem to be too far to the south as to be the village referred to in the inscription.

3 The phrase Lakṣmē-udayaka-Sālva-Timma-ūkada occurs again in v. 47, and with the addition of pūṇḍaya in v. 44 and v. 28 of the Kondavidu inscription (compare p. 112, note 3). The meaning is that the gift was made for the benefit of Sālva-Timma and his wife Lakshmi, as clearly stated in the Telugu portion of the Kondavidu inscription, l. 153 f. The words Lakṣmē-udayaka are apparently used on account of their ambiguity.

4 See the preceding note.

5 Saraṃdaya, 'exempted from all taxes,' is always applied to villages or portions of land allotted to Brahmans or some temple.

6 [For mōra and karaṇika see Brown's Telugu Dictionary.—E. H.]

7 Adhikara, literally 'inomovable,' seems to have here the meaning.

8 See below, p. 129, note 5.
19 h. 7 m. after mean sunrise. But this day was a Saturday, not a Monday.\textsuperscript{1} Mallavarāgrahāra may be the Mallavarum Agra of the map, 4 miles north of Tummarakota in the Paliāda tanka, on the right bank of the Krishnā, or Mallavarum, 10½ miles north-east of Kondavīḍa, or Mullavarum, 11 miles north-north-west of Ongōla. There is also a Chinnā Mallavarum, 23½ miles north-north-east of Ongōla.

10. (V. 47.) In the Śaka year to be counted by the treasures (9), the fires (3), the Viś广大s (4), and the earth (1), in the year Īśvara (i.e. Śaka-Samvat 1438 expired), on the day of full-moon in the month Vaiśākha, he presented a beautiful large hall (maṇḍapa) and a very high wall (prākāra) to the temple of Anādi-Gopinātha-Hari in the town of Vinikopaḍa for the benefit of Śālva-Timma, the husband of Lakshmi.\textsuperscript{2} The same temple we have met with already in v. 36.

11. (V. 48.) In the Śaka year contained in the elephants (8), the fires (3), the oceans (4), and the moon (1), (i.e. Śaka-Samvat 1438), he presented to the temple of Mādhavīdevi in the town of Madderāla the wall (upra) which he had caused to be heightened. This temple was mentioned already in v. 38.

12. (Vv. 49, 50.) In the Śaka year contained in the Vasus (8), the fires (3), the Viś广大s (4), and the moon (1), in the year Dhāтри (i.e. Śaka-Samvat 1438 expired), having presented the whole village of Atukuru, surnamed Nādiṇḍla, to the Brāhmaṇa, he gave them a large tank, causing the growth of rice-fields and sugar-cane, for the performance of the daily ceremonies of bathing and praying at the saṅhātya, etc. This statement is repeated in different words in the second verse.\textsuperscript{3} Atukuru is the Autocor of the map, 11 miles north of Bezvāda.

13. (V. 51.) In the Śaka year contained in the elephants (8), the Rāmas (3), the oceans (4), and the earth (1), in the year Dhāтри (i.e. Śaka-Samvat 1438 expired), he presented a solid temple (prāsāda), adorned with nine golden pinnacles (kumbha), and a beautiful large hall (maṇḍapa) to the temple of Hari, the lord of Maṅgalaśaila, and gave also the village of Maṅgalaśaila to the temple of Nṛsiṁha. Maṅgalaśaila is, of course, identical with Maṅgalagiri, where the inscription was found.

14. (V. 52.) In the Śaka year marked by the Brahmans (9), the fires (3), the Viś广大s (4), and the moon (1), in the year Īśvara (i.e. Śaka-Samvat 1439 expired), having presented to the Brāhmaṇa the village of Appāpura, which he had formed by taking off a portion of the land in the simās of the village of Rēṭūri, he gave, in aid of them, a large tank for the cultivation of paddy fields, etc. This tank is described in the next verse. Rēṭūri is the Returu of the map, 7 miles north by west of Bāpaṭla. One mile to the north-west of it the map shows Appapuram.

15. (V. 54.) In the Śaka year marked by the Brahmanas (9), the fires (3), the oceans (4), and the moon (1), in the year Īśvara (i.e. Śaka-Samvat 1439 expired), having taken off some land in the simās of Nādiṇḍla and having founded Appāpura, which was supplied with a tank, he gave it to the Brāhmaṇa. Nādiṇḍla, which apparently is connected with the name of the donor's family, is the modern Nādeṇḍla,\textsuperscript{4} 9½ miles east-south-east of Narasarāvupsēta. 3½ miles south-west of Nādeṇḍla, 8 miles south-east of Narasarāvupesēta, the map shows Appapuram.

16. (V. 55.) In the Śaka year to be counted by the treasures (9), the Rāmas (3), the Viś广大s (4), and the earth (1), in the year Īśvara (i.e. Śaka-Samvat 1439 expired), having taken off a suitable portion of land in the territory of Yerohūri and having founded a village

\textsuperscript{1} Prof. Kielhorn adds that in Śaka-Samvat 1439 current = Dhāтри the full-moon tīkhi of the second (niya) Śrāvāna commenced 6 h. 44 m. after mean sunrise on Monday, 11th August 1516, but he thinks it not at all probable that this day is intended.

\textsuperscript{2} See above, p. 114, note 3.

\textsuperscript{3} See the translation.

\textsuperscript{4} For Inscriptions at this village see above, Vol. IV, p. 37 f.
adorned with a tank and containing 10 Kṣariṣṭi-puṭṭia, he gave it to the temple of Aubhañi-Nārāsaṁha-Hari at Yērohūrī. This is the Vēlochūrū, Yēlochūrū, or Yēlochūrū, 12½ miles south-west of Narasāra-vūpēṭa, 4 miles north of Kommālāpāṇa Bungalow, mentioned by Mr. Sewell, *List of Antiquities*, Vol. I. p. 73. On the map the name of the village is missing, though its site is indicated.

16a. (V. 56.) To the temple of Ananta-Gopinātha at Rompichuria he gave the village of Gopavara. This is merely a repetition of v. 37.

17. (V. 57.) In the Śaka year to be counted by the Vasus (8), the fires (3), the Vēdas (4), and the earth (1), in the year Dātrā (i.e. Śaka-Saṁvat 1438 expired), on the day of full-moon in the month Vaiśākha, he gave the whole village of Bhartapāṇḍī in the siman of Vinikoṇḍa, which he had marked with his own name, together with the eight powers and enjoyments, to the learned Rāyāṇa-Bhāskara who belonged to the gōtra of Vasiṣṭha. The map shows Bhartapūdi 5 miles north-east of Bāpaṭa, but the identification must remain doubtful. As the distance between this Bhartapūdi and Vinikoṇḍa is about 52 miles, it could hardly be said to be in the siman of Vinikoṇḍa.

18. (V. 58.) In the Śaka year contained in the elephants (8), the fires (3), the Vēdas (4), and the moon (1), in the year Dātrā (i.e. Śaka-Saṁvat 1438 expired), on the day of full-moon in the month Śrāvaṇa, having taken off at Yērohūrī in the siman of Vinikoṇḍa a village called Gopapuram, containing 10 Kṣariṣṭi-puṭṭias and adorned with a tank, he presented it to the Brāhmaṇa Yērohūrī we have met with already in v. 55; 1½ miles north-west of it the map shows Gopapuram.

19. (V. 59.) In the Śaka year to be counted by the treasures (9), the Rāmas (9), the aggregate of the pursuits of life (4), and the earth (1), in the year Īśvara (i.e. Śaka-Saṁvat 1439 expired), on the day of full-moon in the month Kārttika, he gave the whole village of Annavarā in the siman of Vinikoṇḍa, marked by his own name, together with the eight powers and enjoyments to the learned Dēcha (4) of the gōtra of Kausāṇīya. Annavarā is a very common name, which makes a strict identification impossible. The map shows an Annavarā Kandrika 5 miles west of Narasāra-vūpēṭa, 20 miles north-east of Vinikoṇḍa, another Annavarā (Annavaruam) 25½ miles south by west of Vinikoṇḍa, and a third Annavarā 17 miles south-east of Narasāra-vūpēṭa, 35 miles east of Vinikoṇḍa.

The list of Nādiṇḍa-Appa’s donations concludes with a verse (60) in praise of Śālva-Timma, and the last verse of the inscription (61) records that Śālva-Timma assigned the village of Kōnda-kāvūri to the temple of Īrīśvara-Nīṭaladriś, i.e. Irīśvara-Śiva, the lord of the whole world, as long as the moon and the sun and the stars endure. Kōnda-kāvūri is the modern Kōnda-kāvūrū, 8 miles south of Narasāra-vūpēṭa.

The second inscription, also in Telṇgu characters, is engraved on the four faces of a pillar lying in the temple of Kōndaḷa-sārama-gāmin at Kāzā, 9 miles north-east of Gūptūr, in the Kistna district. It contains 258 lines of writing. The average size of the letters is 1". With the exception of the last verse, beginning in I. 255, the whole text of the inscription is identical with that of the Māngalagiri inscription. Only the order of the verses differs, as shown by the following comparison: Kāzā 1—35 = Māngalagiri 1—35; K. 36 = M. 55; K. 37—40 = M. 36—39; K. 41, 42 = M. 45, 46; K. 43 = M. 40; K. 44 = M. 47; K. 45—47 = M. 41—43; K. 48—54 = M. 48—

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1 Regarding the term puṭṭia, see above, Vol. III. p. 93, note 1. Kṣariṣṭi-puṭṭia seems to mean the puṭṭia (used in the village) of Kṣariṣṭi-puṭṭia, which cannot be traced on the map.
2 See the preceding note.
3 I have not found the word varga in any of the published lists of numerical words. The meaning of four is, of course, due to the chaturvarga.
4 [He is styled śra-Dēcha, ‘the Dēcha of (this) village.’—E. H.]
5 No. 255 of the Government Epigraphist’s collection for the year 1882.
The last verse records that in the Śaka year to be counted by the Viṣṇus (5), the fires (3),
the Vēdas (4), and the moon (1), (i.e. Śaka-Saṅvat 1438), the minister Appa built a plas-
tered hall (māșaṭaṇa) at the temple of Agastyaśā at Nallapāṭi. Nallapāḍu, the Nellapada of the
map, is 15 miles north of Gunṭūr. According to Mr. Sewell’s Lists of Antiquities, Vol. I. p. 75,
there are several temples in that village. The map shows another Nallapadu 4 miles west of Gun-
ṭūr, but no remains of temples seem to exist at this place.

A.—Mangalagiri Pillar Inscription.

TEXT.†

First Page.

1 श्रमसरु ॥[1*] चाहादिनराज्ञी वभरसामुः-
2 उद्धारी ! निन्जांगंगंजातसांदुबेदी-
3 द्वारामिव ॥[1 १*] कल्पाणकल्यंतत्राथमानि-।
4 पोषशी धानिसुदरश्च सरसां स रशातिरक्तान्।
5 संशयंभासालाण्डा। निन्जांगंजातसांदुबेदी-
6 वित्तितुदुदुदुधरं धराया॥[1 २*] उरसि निन्जांग-
7 चवाहुडावळहुङ्गेश्वर सवर्षुणकैपतेवेब केलो-
8 चिनोदेऽ। कुवल्यद्धदामाणससांदुबेदी-।
9 लां द्वरदीर्व वित्तितुदुदुधरं चीदकं कामकेयः॥[1 ३*] चीरा-
10 म[.४*] निन्जांगानाय निङ्गाय वदांवदाची चराः।
11 चानानाय निङ्गाय चवाहुडावळहुङ्गेश्वर सवर्षुणकै-
12 यात्सः। यं दुःखा निन्जांगानाय चवाहुडावळहुङ्गेश्वरः। कां-
13 लाब्छान्ने दिवं याताः॥[.४*] चीरांसम्भविकावधामुः-
14 खा जाता: जाताः॥[.४*] मुव्व ॥[1 ४*] प्रह्रादादिमिरोस-
15 चवाहुडावळहुङ्गेश्वर सवर्षुणकैपतेवेब चवाहुडावळहुङ्गेश्वरः। सम्भविकावधामुः-
16 “भिक्षुवयवित्तितुदुदुधरं सवर्षुणकैपतेवेब चवाहुडावळहुङ्गेश्वरः ॥ सम्भविकावधामुः-
17 रामपदरंविन्मनं सवर्षुणकैपतेवेब चवाहुडावळहुङ्गेश्वरः॥[1 ५.४*]

† From inked estampages supplied by Dr. Hultzsch.
* K. शमिष।
* In K. the assumed of "सरसा" is written twice.
* K. द्वाराः?, but perhaps corrected.
* K. वाहवाहः.
10 Read खमान्नी, as correctly in K.
11 Read भिक्षुवयवाद्वित्तितुदुदुधरं, as correctly in K.
12 Read भिक्षुवयवाद्वित्तितुदुदुधरं, as correctly in K.
13 Read वनासम्भविकावधामुः, as correctly in K.
19 शक्ति श्वेतकाराक्षों नराधमिरोमणि: । राजः । ।
20 यव्वर्मकाराक्षों राजसिंहपदावः ॥[। ४०] श्वेतकाराक्षों:
21 पालदत्तमणिविविशल्कविवाहा यष्ठा नानाराजः ।
22 विचिन्तसुभिन्दुः सर्वकर्माणि गता: । चापि: ।
23 कैलानीपुरौषियसामाज्यते सम्पन्ने । रः ।
24 भौगिनीधरि: पयोधिष्ठधित्वार्ता निविन्निरिचि: ॥[। ६०]
25 भावानं प्रपुदितनामार्यियाधिश्रेयसमका:
26 जराय वैरिसांतनिविष्णात्मकुलः ॥ीः प्रता: ।
27 पांकुर: । पालाभारणी ॥ वरालुकौ रः ।
28 इह वरिष्ठोता श्वेतकाराक्षों प्रथमः जियः
29 खंभः कांविजन्ये ॥[। ८०] महाप्राप्तः श्वेतकाराक्षों:
30 श्वेतकाराक्षों: । श्वेतकाराक्षोंपरिवारानाधिकाय:-
31 मधितिष्ठति ॥[। १००] श्वेतकाराक्षोंपरिवारानाधिकाय:-
32 शिखर: । श्वेतकाराजयनाधिकायानाधिकाय:-
33 नंदनः ॥[। १००] विश्रीः नैकः विश्रीः विश्रीः विश्रीः विश्रीः विश्रीः विश्रीः विश्रीः विश्रीः
34 सराण्यं पवनवारैविलचासः प्राणमधिकायानाधिकाय:-
35 पवनवारैविलचासः: । रम्यासाहसः बर्तुः ।
36 परिश्री रखकाराक्षोंपरिवारानाधिकायानाधिकाय:-
37 संसर्जनत्वाकाराक्षोंपरिवारानाधिकायः ॥२० नूमः ॥[। ११०] श्वेतकारानाधिकाय:-
38 श्वेतकारानाधिकायः श्वेतकारानाधिकायः
39 पान्त भवसुखानानाधिकायः । पवनवारैविलचासः सह खुया
40 च वाण्या श्वेतकारानाधिकाय: चतुरान्ता सांविष्ठतिः ।
41 च च[। ४२] समानेपितभिन्निरिचित्वचुतुपाया: ।
42 कामणेश्वरानाधिकायः तिब्बल्ले कोइकोश्वरानाधिकाय:-
43 तिब्बल्ले राजसेनानाधिकायः याहो: । चापिये:
44 नाथेकामानी परस्तपि चिन्तवः: चिन्तविश्रासः
45 खिम्बा: श्वेतकारानाधिकायः चापिये विविन्निरिचिति:-
46 खयानु गृह प्रति नानानाधिकायः ॥[। १२०] १४५० महाकाशादेश [१०] खृ०
47 त्राविधिणा: चच[०]संग्र[५] साधुकामालकवर्गान्
48 खावाटसुधरवारसीरूँ। साधुकामालकवर्गान्
49 ०न दशौ कोवडीरिखर कारकरुणाः। साधुकामालकवर्गान्
50 कस्त्राण चचरसंग्र। १४३६ शकवर्षाणु।
51 चारामधुटेद्वेददनाधिविषयानिधि का
52 ये चेह पपर्वः सोजनवकायंतानाकास्क
53 स तान्। चाइतान्ग पुनर्विभवापि कांतवानसिद्धि
54 श्रीनाथवं योकणिकविपालसोजनसिद्धिव[५] योजना
55 ध्वनिष्माप्याः। १५ विश्वगामिन्यस्यमिति नया
56 चित्रहर्षशिखरः। चरित्र तिब्रवनसीनेश्वरः
57 यात्राविकावन्। १६ वस्थाकालाबलितो व्यांता
58 मद्याकामसंघी। पश्चात् यस्ते वर्ण
59 च माणसयेति ग्रामते। [१७]

Second Face.

60 नारद्धविष्टायामाला। करूणी
61 कृष्णमाल्या। तत्त्वावप
62 यामालयोपयायामालयायेश्वरी। [१८]
63 योकणिकविपालसोजनामिन्योः
64 लोकोहः। नारद्धविष्टायामाला
65 लक्ष्मीपालामालयायेश्वरी। [१८] पपर्
66 नारद्धविष्टायामालयामूर्ति
67 प्रचरण। पश्चातमोदादाियान्त
68 चित्रहर्षशिखरो। [२०] योकणिकविपाल
69 च तिब्रवनसीनेश्वरां कीकां चाम
70 र च। चक्षुः। तव चित्रवागसाविकानक
71 खातुरुराद्वाच्यात्। सत्तमान
72 पदार्थसंकल्पमहासंधिपयव
73 श्राद्धविष्टायामालयाधर्मसमय
74 महानारद्धविष्टायामालाः। [२१] जम्ब

1 K. चचरसंग्र
2 K. चरसंग्र
3 Read "चच"; K. "चीरा".
4 Read "चरसंग्र", as corrected in K.
5 Read "चरसंग्र", as correctly in K.
6 K. चरसंग्र
7 Read "विकात"
8 Read "विकात", as correctly in K.
9 K. चरसंग्र
10 This sign of punctuation is superfluous.
11 Read "सफलत", as correctly in K.
75 हिद्युक्तमहमदसचिवसची।
76 चाकवचचेष्वजकेब्वक्षयासतु।।
77 लिसमर्सचिवसचीदक्षरपू।
78 रूपः। यात्सर्वः। कार्तिकेशुः पः।
79 रिहस्ततितिनिः।।प्रेतमाहैतवादी।
80 श्रीयं नारिहुव्ययप्रभुम।
81 शिरकलक्षुमनीकेतिराय।।[[२२*]] यः।
82 "अवाहोपकोटकोकोखुरुदमित।
83 ख्रस्तोहुस्टमोकोकोपथा१०।
84 क्रृष्णोऽस्त्रधरणमवेषु ख्रुङ्गुर्ष्यम्यः।
85 वाहुः।।विजाल्मोल्मुखः।
86 वृजगतिरिव प्रेषयति शुभर्रः।
87 नै सौयं नारिहुव्ययप्रभु।
88 रचनिभराकऽतवाधुपितिधः।।[[२३*]]
89 मोपो नारिहुगोपव तुल्यावि।
90 नित करस्तः सुमः।।एकचत्तानवः।
91 नुवैंशस्मंस्ताबान्वः परः।।[[२४*]] यः।
92 के चावाविभिः।।वितरणगमम।
93 न वेघमा सिंधुवंद्द्रमाया जा।
94 बं प्रमाधः।।कृति च पुष्रदुधारः।
95 जातिविषुः।।वसेः चाशायः।
96 याकार्यावितरणगममान सोप।
97 गायः११।।करेरस्तः कल्पदुः कामवे।
98 नृ ह्निदं वदनदुर्मोचिरचिन्ता।
99 सचि च ||२५*]] यहीरिचोशिपालप्रमकर।
100 पुरुषाचंद्रभासालयखंताः४१*।१२
121 राजावाय १४४२ चचम्ब्र। [१]* गाढ़के पु.
122 रविवारविशेषिगिरिः स्वरूप वक्षये पालायां
123 विवाहसे गुर्जङ्गे श्रीकोडवेंद्रपुरे । नादिदेवि.
124 द्राक्षयोपम्मतिलक[२] श्रीसाध्वंसितग्रोधाः।

1 Read "नाष्माहम्मपरिस" as correctly in K.
2 The subscript sign which I have read ह्य is rather indistinct, and may be meant for something else; in K., however, the reading ह्य is quite certain.
3 The anusvara stands at the beginning of the next line.
4 Read पूर्वपरिः.
5 Read गाढ़के as correctly in K.
6 The anusvara stands at the beginning of the next line.
7 Read चचम्ब्र as correctly in K.
8 Read श्रीकोडवेंद्र as correctly in K.
9 The anusvara stands at the beginning of the next line.
10 K. "श्रीमान"; read "प्रवाह".
11 Read सन्तानेः.
12 The anusvara and the sign of punctuation stand at the beginning of the next line; K. "नादिदेवि.
13 K. "ब्रह्मipers".
14 Read सन्तानेः, as correctly in K. 15 K. "ब्रह्मipers".
125 माता रघुनायकाः कवतानन् सम्यक्षक्षातिशाहि-
126 रूपं ॥ [१ २०] सुशोभनमायविभेषणांववव्रजस्वाचुः
127 बुजस्वलिं हनुमता च । सैतापित्य सप-
128 विचारकमंडळेन रामे च गौपमार्योक्त सु-
129 प्रतिषाह ॥ [१ २१] सैतारामसम्भविता समरथा चैषा
130 भर्योगी तता ॥ महुर्माचिकलक्षणा विचय-
131 नो चिरीकोणीपीपी च सुपीयो हनुमानन्दाभीये
132 च इदं चिरीकोणवलंगदी रामे सावरण द्व-
133 तिष्ठतमताबारिहीमीपासुः ॥ [१ २२] रोकीकोणीपी-
134 पुरिनायक रामचंद्रे ॥ किं चंद्रानु संभाधि-
135 गयेश किंकीः । भायति यावदिति साधुव-
136 वेषनमें चक्षे च चरक्त इते गौपविपि
137 [१ २३] हां-
138 सत्त्वंध्रको मिच्छोखलनां किते सुचरणा-
139 समीपीः ॥ चीमानाचुवरावावाच सह्यी नां-
140 दिव्योपमूः । प्रामाधुरुवापानां सु-
141 फलान्त सीमाचारुक्तार्निति ॥ सवाकांतातवाः
142 समस्तमासामात्यर्योगाविन्निति ॥ [१ २४] सुरिवा-
143 हनुमानकुवाक्षः साविन्नस्मीमोक्षी-
144 यमः ॥ साध्वित्तमसचिवारुद्वापकाः
145 डोरीनराधिगर्भको ॥ [१ २५] शाकार्ये नवविज्ञा-
146 दिव्यविधुगामेषे वक्षे सुवेछेन विनिकोडें
147 [१ २६] कुतीसरीतोमिथीः ॥ किययामते । काला याम-
148 वर्त तताक्षेत्रं चायापुराभावानिति ॥
149 प्रस्तु ॥ [१ २७] चण्डालोपिनावायम्
150 सिनें ॥ प्रामाधुरयुवः यासम नाध्वायाम्

1 Read रुप, as correctly in K.
2 Read रोकीकोणीपी or रोकीकोणीपी or रोकीकोणीपी.
3 Read "मलया" as probably corrected in K.
4 K. पद्माा; read "चंद्रादु.
5 Read चंद्रादु, as correctly in K.
6 Read चंद्रादु, as correctly in K.
7 Read मलया, as correctly in K.; the following sign of punctuation is superfluous and wanting in K.
8 This sign of punctuation is superfluous and wanting in K.
9 K. "संताया.
10 Read "सस्मासा", as correctly in K.
11 Read "मिनी", as correctly in K.
12 This sign of punctuation is superfluous.
151 मंत्रिराट |[I १७°] महेश्वरपामांचलविभेदी व्यापारिः
152 द्वारकेवेदनवासीः। पौषिवनिकमदयालपूः
153 थो यामामासवसुध्रवपायमन्दी |[I १८°] ब्रम्हा-
154 निम्पेदश्वगिन्यादशलोकेवे नारिकेल्यपसचुचो वि-
155 निम्पेददुः || रामेषार भगवानप्रम-
156 सौरधारालयैः समतलोकसमारस ॥[I १८°] ॥
157 "शालिश्वविन्नोगमदुगादातृवृष् नारिकेल्यपसचुचो-
158 शास्त्रिज्ञालभवायायः | भौकारगामस-
159 रिद्यायनिकनिदियाश्रमः ग्राम्यालयमन्दी-
160 महावालीपाहूः || [४०°] सख्मचन्दनाक्षविन्नोगिन्याकार-
161 कोमराकोटाः सूरीपासिकुमारपुंगवल-
162 लब्धाक्रमणाशानिन्त् || बेला करारगामिदि-
163 विनताक्रमोऽहंसाशानिन्ति । वेगे नदमखा-
164 निपादकमलं बुङ्डारुवंदारित || I ४१°] दच्च- 165 जापनीम्बः लिप्रभयायते चणाला१० । यहीरक्षणा-
166 बेगाको बारेकरोच || I ४२°] शाकारवे मिन्नमाबेदप-
167 रणोथक्षेत्रे वाक्षे याब्यां विनिमोक्षाक्षिनिः सु-
168 दासिस५ शिलामण्डपः || यामि नुसियापति-
169 नामान महावेशारायाद्वित्र ज्ञानोदयाक्षाः १४
170 क्षत्रियाविभेद || नारिकेल्यपयाः | I ४४°] शाकारवे गग- 171 मानिस्वेदपारागिधे वर्णवेचारे विधायते वहु- 172 दाशानामिः महावेशारायाद्वित्र महावेशारायाद्वित्र । कां-
173 जागरणेश्वराय विपुल रस्य महाव- 174 टम्प लक्ष्मोनायकसाक्ष्याविभेदे पुष्पाय जः-

1 The gudi has been added afterwards; the asana stands at the beginning of the next line;  K. indistinct.
2 Read "सर्वदेव" as completely in K.
3 Read "सर्वदेव" as correctly in K.
4 Read "मधुर" as completely in K.
5 Read "रघुर" as completely in K.
6 Read "शास्त्रितो", as probably correct in K. The sign of punctuation is superfluous and wanting in K.
7 For the ekasastra ताय to ताय something else seems to have been originally engraved.
8 K. indistinct; read "वरिपूः".
9 Read "वरिपूः", as correctly in K.
10 Read "शादिन्यम", as correctly in K.
11 Read "शादिन्यम", as correctly in K.
12 Read शादिन्यम, as correctly in K.
13 K. "सिंद्रम", or perhaps "सिंद्रम".
14 Read शादिन्यम, as correctly in K.
15 भाषणाः. ||
16 Read भाषणाः, as correctly in K.
17 Read भाषणाः, as correctly in K.
18 Read भाषणाः, as correctly in K.
Fourth Face.

184 संतपं । प्रादानगिरिगीतिसावध-  
185 शर्यों प्रादानगिरिगीतिसावध-  
186 यक्षस्वरूपतम्बकविवे नारदिक्ष-  
187 पारसु: [!] ४५०] सहेलारुपमात्मवदेवी[ः] [ः] [ः]  
188 सुशिक्षित: प्रविधाय । नागविड़गऽ-  
189 सुबोधशाखे वर्ष एनमदितियाथ-  
190 मधुरी [!] ४५०] शाकादे वसुविर्षेददत्तेजी वर्ष  
191 च द्राक्षरशी नारदिक्षोपपदातश्-  
192 कमिलां कला स्मय विद्यासात । सं-  
193 कंकपाकारीविधवे तुम्भ-  
194 स्नातकैः महीः । ग्रामपारसारक्षि ववस-  
195 चन्द्रादानबंधुप्रायाप्राप्ते- [५५५]  
196 १०पूजोन्निवेश्त्रवनोपनिवेश्त्रवन-  
197 स्वारतं भगवारिकावलिकक्रम-  
198 गतिमिहुनक्रिक्ष्यलाभो- । पा-  
199 रायारामारां तद्वपर्रवतिोतः-

1 Read शिविर; K. illegible.
2 The third अ of this word is expressed by the old sign. K. seems to read अस्तरधा by correction.
3 K. सूच.  
4 Read सर्पिदिः; K. illegible.  
5 K. probably गिरिद.  
6 Read 'भाषी;'.  
7 K. गर.  
8 Read वर्ष एनमदितियाथ; in K. probably corrected.
9 The annedra stands at the beginning of the next line.
10 Read गहराणः.
11 K. बन्धु.  
12 The annedra stands at the beginning of the next line.
13 Read बाविािः, as correctly in K.
14 Read बाब्रोः.
15 Read निसु, as correctly in K.
200 लतां लतां जाप नायिन्यायप्रद-  
201 सरकसरारी विप्रसारातुण्ड्री। [II ५००]  
202 शाकाछे जगरभावर्दिप्रकाश माध-  
203 वण वण प्रासायं नवसमूँ।  
204 मक्कीतन रंग सहरामैर योमसम्।  
205 नायिन्यायप्रपुस्।  
206 श्रीम संग्रेशीलानामकसमाप प्रायदात्र  
207 धिम्याय च। [I ५१४] शाकाछे रमणविन्य-  
208 निमित्त मिटिते चेष्टारूङे वने।  
209 चोमथूकतविकनामाणिमतापपुर-  
210 वन। दला। श्रीम विजयसन्तुपकतित्वते मह-  
211 श्रीनारायणचिन्ते प्रायदात्रायिन्यायप्रमाणि-  
212 वदछिन्थाय मोक्षकरों। विजयवायस।। यथे।। वन।  
213 चारूनारायणाधिकारी प्रीते पशुपारा-  
214 या नदीव। [I ५२८] नायिन्याचिन्ते किंतकम्।  
215 युधि भूमसपापु च विषजजा।।  
216 यथि तत्तथुधि। [I ५१७] नायिन्याय-  
217 [चित्]श्वेत तापुन्युजम्य। ब्राह्मिनविन्य-  
218 श्रीमाता भिषोग रूपें। [I ५४४] शाकाछे निपिता-  
219 मद्वरहरीगोक्षे मधे वेष-  
220 राजनुवा। भूमसचिन्ति।  
221 द्वारका। श्रीम शेषराधिकर-  
222 श्रीकां नारसिधिति।  
223 "पुष्पदस्मकमाछू पाण्डवाचिन्थो-  
224 [चित्र]हृदयाय प्रमु- [I ५५४] परमेश्वरिनिव-  

1 Read "बुधि", as correctly in K.  
2 Read "बारिषभिसि ग्रामिः", as correctly in K.  
3 "बुधि".  
4 The om. kendro stands at the beginning of the next line.  
5 The om. kendro stands at the beginning of the next line.  
6 K. inserts a superficial sign of punctuation after "वृहद्".  
7 Read वणद्रा।  
8 Read "क्रम के रमे", as correctly in K.  
9 K. रूपित।  
10 Read दला।  
11 K. "तिबेड़"; read "विषजजा।  
12 Read वणज।  
13 Read "क्रम के रमे", as correctly in K.  
14 K. औष्ण।  
15 Read भस्म।  
16 K. श्रीम ब्रह्मि।  
17 K. ब्रह्मि।
226 [वा]य रेखियवलिनिवासिनि । प्रादाभि-
227 पवरं गां नारिझुणयसंविनि-
228 राष्ट्रः [[। । १६*]] शालाकृते वखवज्ञवेदविशिष्टोग-
229 खे च दादवरीः वेशाव्यं विनिकोडसोः-
230 मनि वधोः नारिझुणयपः। वा-
231 [सिक्षाय] च मातुरुनिविलाम् गाम्
232 खनामांकितं प्रादाभयानः।
233 भांराय निविदेवायंयोगाविविधितं [॥ । १६*]]
234 शालाकृते गजवज्ञवेदशिरीः वर्ष २ दान-
235 चाप्य चावत् विनिकोडसोः
236 कात्येयनिर्दृष्टपायपायः। वेच्-
237 राववनुक गोपुरसम् यक्ष्य [हृत]-
238 जेईधारिः च गाम् जेईरिपरापितुदुभः[क]
239 प्राय तटाकृतवर्तवर्तमान् इ [॥ । १६*]] शालाकृते निविठा।
240 मस्तन्धंगूडाकालो वक्षे नारिझुणनां
241 विनिकोडसोः सुकाती नारिझुणप:-
242 प्रति। प्रादाभयवरामिन् । च सकलेन
243 शाम् खनामांकित कौक्षन्याभ-
244 यवृज्ञविदुपादेशयोगाविविधिति
245 [॥ । १६*]] यवज्ञसुतात्विविधियंवशसुता-।
246 शीरक्षणुपीयव[ः]पुरास्य युननी सु-
247 वं च सकलां विनिकोडसोटोपुरिः। वा-
248 वादहो वस्तुवशास्त्रश्रीरेशः
249 विचारसे कविस्तावलकादुबितवित्यकोतिलितिः

1 This verse is a repetition of v. 37, and occurs in K. once only.
2 K. धारवति; read धारवति.
3 The anamcrit stands at the beginning of the next line.
4 Read घिरुः; as correctly in K. 7 K. "शामीतः".
6 K. "कोंदरोः".
7 K. "मातुरुनिविलाम्"; read "मातुरुनिविलायः".
8 Read सुपिवितः; as correctly in K. 9 K. "शामीतः".
9 K. धारवति; read धारवति.
10 Read "सुपिवितः"; in K. a very small ज seems to have been added afterwards.
11 Read "सुपिवितः"; in K. a very small ज seems to have been added afterwards.
12 Read खनान्तरवं.
13 K. "शामीतः".
14 K. "तरं शामी"; read तरं शामीः.
15 K. "प्रायदर्शम"; read प्रायदर्शरामिन्.
16 K. perhaps देयः.
17 The anamcrit stands at the beginning of the next line.
18 In K. the त of the first दुर्ला appears to have been corrected from some other akshara; नविदेव, perhaps correct.
19 In K. the eisew was inserted afterwards; read चिन्तकः.
Abridged Translation.

(Line 1.) Let there be prosperity!

(Verse 1.) May the primeval boar protect you, he who lifted the earth that was wet as if it were a woman that had fallen in love with him and were in violent perspiration on account of the touching of his body!

(V. 2.) Let this primeval boar devise what is propitious! When he had lifted the wet earth from the flood of water, he held it with great force for fear lest it should slip down, and (thereby) hurt a little the lower part of it with his tusk (like a lover who, when he has lifted his mistress in excess of passion, bewildered by the contact with her body, squeezes her with great force and inflicts a little wound to her lower lip with his tooth).

(V. 3.) The lord of Kākula who, in love's wanton sports, interlacing his own (blue) hands with the tender (white) arms of Lakṣmi clinging to his chest, wears, as it were, a garland of mandra flowers entwined with strings of leaves of the blue water-lily,— may he exhibit the skill of fortune!

(V. 4.) The holy Rāma (who is identical with) Hari, who may be known from the Vādanta, who, though his nature is knowledge, without end, and existence, yet, in order to perform the duties of Maṇghaṇa, wears an illusory body; at whose sight even his enemies, such as Rāvana and the rest, went to heaven at the end of their time, and others, such as Hanumat and Viṣṇu, felt perfect satisfaction on earth,— let him grant welfare to the worlds!

(V. 5.) I do homage to the sinless lotus-like foot of Rāma, the tree of desires to those who worship it, which is reddened by the splendour of the crest-jewels of Indra and the other

1 Read गुह्मावः.
2 The following verse is not in K.
3 The amvedra stands at the beginning of the next line.
4 The amvedra stands at the beginning of the next line.
5 The subscript sign of the first aksaba of this line is very indistinct.
6 For the reading of K. see the text.
7 Both here and in the next verse the boar and the earth are represented as two lovers, and the words have to be taken in a double meaning.
8 Literally, on account of the unsteadiness of the contact.
9 As Lakṣmi is represented as being of white or golden colour, mandra seems to be used here as a name of the white variety of Calotropis Gigantea, not of the scarlet-flowering Erythrina Indica.
10 Compare Vādanta-vādy-dim̄a... Vishnusī in 1.135 of the Pithāpuram inscription of Prithvīvara; above, Vol. IV. p. 46.
11 I have translated amanda, as this is the reading of both inscriptions. But I think it not unlikely that amanda is a mistake for danda, jām-danda and corresponding to the well known sah-chid-danda which in such texts as the Ramanadpaṇḍya-Upanishad is frequently applied to Rāma-Viṣṇu.
12 I.e. Indra.
13 I.e. obtained salvation.
(god) bowing (before him) as (the lotus is reddened) by the early rays of the sun; which is embellished by the waves of light from the thunderbolt of the slayer of Vṛtra as (the lotus is embellished) by flights of bees; and which is distinguished by the tinkling of its anklets as (the lotus is distinguished) by the sweet sounds of the female flamingoes.

(V. 6.) There is (a king) called the glorious Krishnapāya, the head-ornament of kings, whose lotus-like feet are illuminated by the crest-jewels of princes.

(V. 7.) Through the precious stones presented by the glorious king Krishna the houses of the learned and the poets have pavements sparkling with jewels of different kinds, and have (thus) become jewel-mines; veracious people (therefore) speak of the ocean which is (now) only a receptacle of floods of water (only in terms meaning water-receptacle, such) as ambhōdhiḥ, jāladhiḥ, payōdhiḥ, jujadhiḥ, vārāṁ niḍhīḥ, vārādhiḥ.

(V. 8.) In the court of Kaliṅga is seen the pillar of victory of the glorious king Krishna, (resembling) a stake for (tying) the elephants of his enemies, a post for (sacrificing) his foes in battle like cattle at a sacrifice, a shaft thrust into the hearts of his enemies, a lofty radiant shoot of splendour, the tusk of the boar-bodied (Vishnū) rising from the lower regions by piercing the earth.

(V. 9.) The great chancellor, the glorious Sāḻava-Timma, the best of ministers, rules the empire of the glorious king Krishnapāya.

(V. 10.) The glorious minister Sāḻava-Timma, the best of the family of Kaṇḍinīya, is the son of the minister Bācha, the son of the minister Vēma.

(V. 11.) We are not aware that the leaders of the learned differ in any way (from Sāḻava-Timma) as to their wealth (obtained) by donations, their sports with Padmā or Vāṇī, the number of their excellent jewels, the thousands of their fair-eyed women, their beautiful mansions and palaces, their unequalled attendants or their carriages for horses, elephants, etc.; (but) verily, well we know how (in one thing) Sāḻava-Timma differs from them, for he is victorious in battle.

(V. 12.) Was it, because she was ashamed (of being obliged) to clean herself from the contact with the mud, that Padmā gave up the dwelling in the mud-born (lotus) and abides in the water-born (lotus) of thy face, together with her daughter-in-law Vāṇī? O Sāḻava-Timma! (who on that account art both) Chauhattamalla (and) Chaturānana?

(V. 13.) When Sāḻva (or the hawk), surnamed Timma, the one chief minister on account of (his knowledge of) the four means and the three powers together with the seven constituents (of government), after having captured the swan-like kings appointed by Gaṇapati in Koṇḍavītī, is planning an attack, the hostile princes, secretly absconding, tormented by hunger and thirst, are searching for the Saka years in the mountains, the towns, the oceans (and) the earth (1), (thus) resembling birds which, flying off unnoticed, tormented by hunger...

1. I.e. Indra.
2. Or, oceans, rāmakara being a common term for ocean.
3. I.e. the goddess of riches.
4. I.e. the goddess of learning.
5. Vāṇī (Sarasvatī) is called here the daughter-in-law of Padmā (Lakṣmi), because, as a rule, learning and wealth agree as little with each other as, according to Indian ideas, a mother-in-law with her daughter-in-law.
6. Sarvasvatī is generally supposed to dwell in the mouth of Chaturānana (Vishnū), while Lakṣmi is the consort of Vishnū. Chauhattamalla, therefore, seems to be used here as a name of Vishnū, though I do not find it mentioned anywhere else. Chauhatta seems to be equivalent to the Sanskrit Chaturānaka; compare Chaturbhujā, a common name of Vishnū-Kriṣṇa.
7. The four means (upāga) are śīvan, dhanā, kēśa, and dāsā; the three powers (taḍās) are pārāśa, ananda, and maṇḍra; the seven constituents of government (aṅga) are rājakṣa, vañjagha, kēśa, rāśa, dāsā, and bala; compare Amarakōṭa, II. 8, 17; 19, 20. The four numbers give the date 1437.
8. I have found pura with the value of 3 only in the list of numerical words given by Mr. Bens, Mysore Inscriptions, p. 22. It occurs in the same meaning in v. 30 below. Purā in this sense refers to the three cities built by Maya and destroyed by Siva.
and thirst, are looking for herbs and (rain-giving) clouds in the mountains, the towns, the oceans and the earth.\(^1\)

(V. 14.) On Saturday, the Harivasara of the bright half of the month Āshāḍha, to be counted in the Śaka year marked by Sāluva (Sāluvānka), the town of Kūḍašiti, the excellent hill-fort,\(^2\) was taken by the minister Sālva-Timma.\(^3\)

(V. 15.) The procreation of a son, (the planting of) a grove, (the construction of) a tank, (the consecration of) a temple, the marriage (of a girl) to a Brāhmaṇ, (the hoarding of) a treasure, and (the composition of) a poem are the seven saṁtānakas acts which cause happiness in this world and in the next one; the glorious lord Sālva-Timma, the prime-minister of the glorious king Krishñap, has so often performed them, from the Bridge to the snowy mountain, that one cannot count them.\(^4\)

(V. 16.) There is born, in the lineage of Kaśi, the best of the family of Nāḍiṇḍla, an excellent minister, Timma, who has the true knowledge of him whose nature is intelligence.\(^5\)

(V. 17.) Krishṇapā, renowned as Arundhati,\(^6\) because she does not oppose (arundhati) the command of her husband, is regarded as Anaśīyā, because she is always free from spite (anaśīyā).

(V. 18.) The minister Nāḍiṇḍla-Timma was married to Krishṇapāmah; his sons were the excellent ministers Appa and Göpa.

(V. 19.) The sister's sons of the glorious minister Sālva-Timma, who continued his family, were the excellent ministers Nāḍiṇḍla-Appa and (Nāḍiṇḍla-)Göpa.

(V. 20.) Appa,\(^7\) who manifests himself in the waters and (who bears the epithet) Prachetās, and Nāḍiṇḍla-Appa, who is easily accessible\(^8\) and intelligent, are the lords, the one of the western, and the other of the southern ocean.

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1. In order to remove any doubt about the meaning of the words gīra-pura-jaladhi-khamde gādhaem praitadē an explanation has been inserted at the end of the stanza: 1 437 Śak-dēdē [1*] ev gādhaem praitadē aksara[ra*-]suṣṭi, i.e., '1437 Śaka years; ev gādhaem praitadē is a notation by letters.' We have therefore to take s(s) as 7, g(4) as 3, d̄(ā) as 4, and p(ra) as 1. There is a slight irregularity in the last aksara. According to the established usage, in groups of consonants the last consonant only counts (compare Burnell, South-Indian Palaeography, 2nd ed., p. 79), whereas in this case r must have been intended to express the numeral, r having the value of 2.

2. As the reading praitadē is supported by both inscriptions as well as by the Kūḍašiti inscription (compare p. 112, note 4), I have not ventured to alter the text, although the reading praitadē seems to me far better. In that case the meaning would be that the princes are searching for the Śaka years deeply hidden in the mountain, the oceans and the earth, which, from an Indian point of view, would be an excellent pun, whereas in the text it stands the words gādhaem praitadē are quite superfluous.

3. With sarga-rojām compare the terms duryodha or duryodha, and gīra-varāḥ applied to a hill-fort in an inscription of the time of king Bukka; South-Ind. Insocr. Vol. I. p. 167. The neuter form of the word, though not in accordance with grammar, is warranted also by the Kūḍašiti inscription (compare p. 112, note 3).

4. Here again, at the end of the stanzas a gloss has been inserted, stating that Śalva-Timma is a chronogram: sāluva-timma aksara-suṣṭi 1437 Śaka-varaśī. It appears that s(d) is 7, i(s) 3, v(deha) 4, and b(a) 1. This again is not quite in accordance with the tables given by Burnell, where the value of 9. The author of the inscription apparently looked upon i as equal to ō or ō.

5. The seven saṁtānakas on sarahās are mentioned also in r. 24 below, in r. 43 of the Gaṇapāvaram inscription of Gaṇapati, above, Vol. III. p. 88, in r. 9 of the Vānapalli plates and r. 17 of the Neāśūdūru plates of Anna-Vāmā, ibid. pp. 61 and 269; compare the notes of Dr. Hultsch on the first two passages.

6. In Rāma. With chāmaya-dīmāna compare the epithets jīda-samantā-sud-dīmāna and ṭūkā-dīmāna applied to Rāma in vv. 6 and 46.

7. This would be the literal meaning of the passage, but the author did not want to say that Krishṇapā was really called Arundhati. In the Kūḍašiti inscription (compare p. 112, note 3) wāsam has therefore been substituted for bhāyāsid.

8. Appa-mārti, as applied to Nāḍiṇḍla-Appa, seems to mean 'whose person is obtainable,' i.e., 'who is easily accessible.'
(V. 21.) It was the lord Nādiṅgīla-Appa who obtained from the glorious king Krishṇa and the minister Timma (the right to see) a palanquin, two chariots, and a parasol, and the posts of superintendent of Vinikonda, Guttī, and the city on the golden mountain (Mēru), of commander-in-chief of a large army consisting of rutting elephants, horses and infantry, and of sole governor of that kingdom.

(V. 22.) (The man) whose fame—a swelling smooth cloud of pulverized camphor, anointing, covering and spreading on, the beautiful rounded breasts of Śachi which resemble the two frontal globes of the elephant of the slayer of Jambha—derides the moon in the month Kārttika by asserting that it has not its equals in whiteness,—that man is this excellent lord Nādiṅgīla-Appa whose brilliant fame (therefore) is to be praised by all men.

(V. 23.) (The man) whose arm, when it brandishes a sword on the battle-field on the surface of the earth which he has made (appear) like the Pātāla world by the clouds of dust whirled up from the ground crushed by the hard hoofs of millions of his war-horses, looks like the formidable licking lord of the serpents who supports the earth,—that man is this lord Nādiṅgīla-Appa whose arm (therefore) is the support on which the weight of the earth rests.

(V. 24.) How can we praise Gōpa and Nādiṅgīla-Gōpa as being alike to each other? (For) the former has (only) one saṃtāna, while the latter has seven of them.

(V. 25.) Some, (although they were) taught the rules of donation by the creator, are dull (or cold), such as the ocean and the moon, and some are exceedingly stupid, because they belong to the class of cattle, stone or wood; (but) the honourable Gōpa, teaching them the rules of donation, carries in his hand the ocean, in his heart the tree of desires and the cow of wishes, in his face the moon, and in his eye the stone of desires.

(V. 26.) Having their bodies licked by the lords of the serpents decorating the sandal-wood pillars in the large apartments on the top of the houses in the towns of the numerous kings hostile to him, becoming totally insensible and faltering, (but) having instantly lost their poison through (the presence of) Vaimātīya, the horses of the sun are suddenly walking along the sky;—brilliant is he, this Nādiṅgīla-Gōpa who is praised by the sun.

(V. 27.) The glorious lord Sālva-Timma, the minister of the glorious Krishṇa, the first among kings, gave to his younger son-in-law, the glorious Gōpa, the best among governors and

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1 [Compare above, Vol. IV. No. 4, verse 3.—E. H.]
2 [The city on the mythical mountain Mēru is Amaravati, the residence of god Indra. Here this poetical term is applied to Amaravati in the Krishna district.—E. H.]
3 The wife of Indra.
4 Literally, 'having for companions.'
5 I.e. Indra.
6 If my translation is correct, we should rather expect nīśa-stētim-dānātā-stēdāt instead of nīśa-stētim-dānātā-stēdāt, which, however, is supported also by the Kṛṣṇa-gīḍha inscription (compare p. 112, note 5).
7 Pātāla is the abode of the serpents.
8 As to the seven saṃtānas compare the note on v. 15. In case of Gōpa, i.e. Krishṇa, saṃtāna seems to refer to the one celestial tree which Krishṇa, on the advice of his wife Satyabhāmā, carried off from Indra's heaven, though the name of this tree is generally given as Pārijāta. But the names of the five celestial trees are sometimes mixed up; compare e.g. v. 16 of the Vānappalli plates of Amma-Vēsu, above, Vol. III. p. 62, where the Pārijāta tree takes the place of the Kalpa tree, or v. 3 of the Bhṛṣṇu-gīḍha granth of Sātya-gīḍha II., cited, p. 25, where Kalpa is used for the celestial tree in general; see also the note of Mr. H. Krishṇa Sāstrī on this passage. There is hardly any allusion to Saṃtāna-Gōpa, one of the names of Krishṇa, when worshipped as giver of progeny.
9 Snakes are supposed to be fond of sandal-wood. The towns of Gōpa's enemies were deserted by their inhabitants and therefore abounded in snakes. The houses were so high that their tops touched the sun.
10 I.e. Garudā. This bird must have been the device on Gōpa's banner (compare v. 53 below) which had been planted on the top of the palaces of his conquered enemies.
11 The sun is grateful to Gōpa whose banner saved his horses.
an excellent minister, the post of governor of the whole empire of the city of Kondaviti, together with an army consisting of rutting elephants, horses and infantry, and (the right to use) a palanquin and two chaurs.

(V. 28.) The sister's son of the prime-minister, the glorious Sālva-Timma, the chancellor (pradhāna) of the glorious Krishnarahya, the first among kings,—the minister Nādiṅḍla-Gopa, versed in the principles of policy, was the sole governor of the excellent city of Kondaviti.

(V. 29.) In the Śaka year counted by Rāghavāya the excellent minister Gopa showed his veneration for (the god) Rāghava in Achalapuri by (erecting) new buildings adorned with a wall and a gate-tower.1

V. 30 records the setting-up of an image of Raghunāyaka.

(V. 31.) Rāma, the husband of Sītā, with a circle consisting of Sugriva, Lakshmana, Vibhishana, Jambavat, Bharata together with Śatrughna, Hanumāt and Aṅgada, were duly set up by the minister Gopa.

(V. 32.) Possessed of Sītā and Rāma, Bharata, Śatrughna and Lakshmana, this excellent city of Kondaviti is flourishing (like) Ayodhyā; (but) here are (also) Sugriva, Hanumāt, Vibhishana, Jambavat and Aṅgada, (for) the lord Nādiṅḍla-Gopa set up Rāma with his circle.

(V. 33.) O Ramachandra, glorious lord of the city Kondaviti, dost thou, having become a moon (chandra), assume the ensign of the hawk (āḷaḷava), because thou thinkest that the hare comes in as a stain? If not, why (dost thou assume) this (ensign) of him who has the Garuda as his emblem?2

V. 34 records the grant of a village to Sālva-Rāghava.

(V. 35.) In the year Yuvana, marked as Sālivāhana-Śaka,3 the minister Appa, who is equal to Sālivāhana, obtained the regentship of the city of Kondaviti from the minister Sālva-Timma.

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1 At the end of this verse we find, as before, the explanation of the chronogram 'Rdgapoḍya 1443 akakaraśamija.' This time it shows nothing peculiar, r(d) being 2, y(a) 4, v(d) 4, and y(a) 1.

2 This seems to mean 'with Sītā on his lap.'

3 Saporierdraka is apparently the same as sdecaras in the next verse. Avanas seems to be a technical term for the circles formed by the statues of Rāma's followers round the statue of their master. Thus we read in the Rāmopāratpadya-Upaniṣad, v. 43 ff, that Rāma is surrounded (pāṣṭhā, v. 55, 56) by five circles, called devaras in Nārāyanas Dīpiḍa. The third of these circles is formed by the son of the wind (Hanumāt), Sugriva, Bharata, Vibhishana, Lakshmana, Aṅgada, Arimardana (Śatrughna) and Jambavat (vv. 53, 54), exactly the same persons as those mentioned above. Sītā is not mentioned in the description of the Upaniṣad, though in the preceding verse 47 she is represented as sitting on Rāma's lap; compare also v. 26. That the author had in view some arrangement of statues identical to that described in the inscription, and not, as the commentator thinks, of figures drawn in a diagram, is probable from the fact that in describing the position of the figures he uses the terms adk-sakshipadyā, agraṭah (v. 60); paṭekasā (v. 51), dyaḍdākṣa (v. 53), whereas in the description of the diagram (v. 68 ff) he speaks only of madhyā, tattvātātā, etc.

4 I.e., either Viṣṇu or Sālva-Timma. I am not at all sure that my translation of this verse is correct. Its principal object apparently is a pun on the name of the god, Sālva-Rāghava, mentioned in the next verse; compare vr. 41, 42 which in a similar way praise Śiva Viśvabhava mentioned in v. 43. The name of the god is certainly connected in some way with that of Sālva-Timma, where, to judge from the analogy of such names as Nādiṅḍla-Timma, etc., the first part would seem to be properly a family name. Whether Śiva in this sense has anything to do with the tribal name of the Sālavas or Sālavas, must be left undecided; compare Winternitz, Manuṣāsana, p. xlvii. On the other hand, in the title Gopīḍa Kaṭaldr Śāvana, borne e.g. by Narasimharāyaṇa of Vijayānga and Veṅkaṭa I. of Karuṇā (South-Ind. Insr. Vol. I. pp. 66, 181), and by the former king even with repetition of the last word (Śālva-śālava; ibid. p. 123), śālava is clearly only a biruda. According to Dr. Hultsch it means 'the hawk.' and in this sense, and as a synonym of Garuda, it seems to have been used in the present case also.

5 As to the chronogram see the remarks on p. 112 above.
Vv. 36-40 record various grants.

(V. 41.) I worship the lotus-like foot of the destroyer of the sacrifice of Daksha,\(^1\) which is revered by the hosts of the gods; which is covered by the brilliant rays of the lines of its exceedingly white nails, as (a lotus is covered) by ducks kept for pleasure; which is adorned with huge serpents glittering like ornaments, as (a lotus is adorned) with the floating fibres of its stalk; which is surrounded by the heads of the hosts of his enemies, as (a lotus is surrounded) by flights of female bees.

(V. 42.) Let that Vīrāvāra protect you whose deep compassion with heroes was the cause of Daksha-Prajāpati's head becoming quickly the head of a ram \(^2\)

Vv. 43-49 record various grants.

(V. 50.) Having made at Ṭātukāru a tank, where lines of swans meet in the clusters of the widely opened water-lilies floating on the waves; which is charming, because the curlews are (seen there) striding in circles and sporting in pairs, (pressing each other) with their throats, (at the same time) uttering sharp cries; which is the rival of the ocean; where a loud dappled noise originates in the cavities of the banks, the lord Nādiṇḍa-Appa presented it completely to the Brāhmaṇa.\(^3\)

Vv. 51 and 52 record two grants.

(V. 53.) This tank at Appāpura, resembling the ocean, which, abounding in lotuses, was the abode of the kings of birds,\(^4\) became a forest, a field of rampant paddy, and in the hot season a stream, because (even at that time) it was full of water.

Vv. 54-59 record various grants.

(V. 60.) As long as the floods of the daughter of Jahnu, the daughter of Tryambaka and the holy daughter of Sahya are purifying the earth and the whole city of Koṇḍavati,\(^5\) as long as a poet is sporting in the waves of the nectar-ocean of poetry, so long shall the creeper of Sālava-Timma's fame continually blossom on earth!

V. 61 records a grant by Sālava-Timma.

(L. 257.) Happiness! Happiness! May it cause happiness!

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\(^1\) I.e. Śiva.

\(^2\) This is an allusion to the legend that Śiva, irritated because he had not been invited to the sacrifice of Daksha-Prajāpati, the father of his wife Sati, deposed his father-in-law, but afterwards, out of pity, revived him and gave him the head of a ram.

\(^3\) I find it impossible to render the niceties of the text in my translation. The terms used are such as to convey the idea of an arena, where circles of kings (ṛṣjakama-ṛṣacakama) are assembled, where a wrestling (mahāna-kroḍha-khīd) takes place, where a champion (aṅkabūra) appears, and where loud applause (uttāla-ṭāla) is heard.

\(^4\) Deśidarṣa seems to be meant for ṛṣjakama.

\(^5\) The daughter of Jahnu is the Gaṇghā. The daughter of Tryambaka is the Gāḍāvari which rises on mount Tryambaka; compare the verse in Rudrabhaṭṭa's commentary on the Paippata, quoted by Aufrecht, Cat. Cod. Sanscr. Bibl. Bodl. p. 318a:

> tatr-dātā Tryambaka-porendchecha Gāḍāvari Sindhanādhānā yuktid
> tatr-dātā Gāḍa-ṭaṇa-madhya-dādē Shaṅkkūṭak-khīyam nagaraṇa svarayam

The Tryambaka forms part of the chain of mountains on the north-west side of the Peninsula which commonly are called Sahya; in the Paippattā, 1, 45, 104, the Gāḍāvari therefore appears in the list of rivers which rise on the Sahya. Here, however, the daughter of Sahya is the Koṭapā, as shown by the corresponding verse in the Koṇḍavati inscription (compare p. 122, note 3), where Koṭapā has been inserted instead of Sahyapatā. Rivers are frequently called the daughters of the mountains where they rise, even in the dry geographical description of the Paippattā the rivers rising on mount Mahāndra are called his daughters (45, 106). The statement that the Koṭapā purifies the city (paṭal) of Koṇḍavati is, of course, a poetical exaggeration, the distance between Koṇḍavati and the river being more than twenty miles.
B.—Kāśā Pillar Inscription.

END OF THE TEXT.¹

Fourth Face.

255 . . . . . "माके वनमिष्टे"³
256 दुर्खण्डेङ्ग्यमंते । नानापादे सु- ।
257 धार्शिसं कतवानमभिराव ॥ [५०] ॥
258 या भी जेतुन् ॥ [१२] ॥

No. 13.—TWO GRANTS OF DANDIMAHĀDEVI.

By F. KIELHORN, PH.D., LL.D., C.I.E.; Göttingen.

The two grants of which at Dr. Hultzsch's request I give an account here from excellent impressions supplied to him by Mr. Venkayya, were preserved in the office of the Collector of Gaṇjām and will be deposited in the Madras Museum. There is no information as to where or by whom they were discovered. They have been briefly noticed already in Mr. Sewell's Lists of Antiquities, Vol. II. p. 42 f., Nos. 216 and 217; and I have for years been in possession of rubbings of them which formerly belonged to the late Sir A. Cunningham. The grants record donations by a lady named Daṇḍimahādevi, whose ancestors are enumerated in both, in almost identical verses.


This is a single copper-plate which measures about 1½" broad by 10½" high, and is inscribed on both sides. On its proper right is soldered a seal, half of which sticks to the plate, while the other half projects beyond it. This seal rests on an expanded lotus flower the petals of which enclose it; it is circular and measures 2¼" in diameter. It bears in relief on a countersunk surface, across the centre, the legend ārimad-Daṇḍimahādevi, in characters resembling those on the first side of the plate; above the legend, a couchant bull facing to the proper right, with the sun and the moon's crescent above its hump and a conch-shell above its hips; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between 2½ and 3½" on the first side of the plate, and between about 1½ and 2½" on the second side. Both the general style of writing and the forms of individual letters show that the two sides of the plate were written by different persons. The writer of the first side, who affects a monumental style of writing, apparently has taken some pride in his work and has done it fairly well; the writer of the second side, who writes in a current hand, has performed his task in a very slovenly manner and committed many blunders, some of which I am unable to correct. The characters on both sides belong to the northern part of Eastern India. They

¹ From an inked estampane supplied by Dr. Hultzsch.
² Up to this, the text is practically identical with that of the preceding inscription.
³ The amśvada stands at the beginning of the next line.
⁴ Read जेतु: after this comes a sign the meaning of which I do not know.
⁵ The prince 'Indulāka' of Mr. Sewell's account, to whom is ascribed the feat of having reached his brother's throne, owes his existence to the epithet गुडास्कोदसकतास-कली in verse 6 of the two grants. Most of the princes who are really mentioned in the grants have been omitted by Mr. Sewell's informant.
may be classed together with those of e.g. the Naḍāgām (in Gaṅgām) plates of Vajrahasta of Śaka-Saṅvat 279 (No. 337 of my List of Inscr. of North India), the Bāmanghāṭī (in Orissa) plate of Raṇābhāṇḍa (ibid. No. 655), the Orissa (?) plates of Vidyārvhadānabhaṇḍa (ibid. No. 658), the Paṭāṭa, Kaṭak and Kuḍapala plates of Mahābhavagupta I. and II. (ibid. Nos. 659, 660, 654 and 665), the Būgḍa (in Gaṅgām) plate of Mādhavavarman (ibid. No. 673), the Gaṅgām plates of Prabhavirman (ibid. No. 672), and even the Assam plates of Ratnapālavarman, Indrapālavarman and Balavarman (ibid. Nos. 711-714). To prove this with full details would lead me too far here, but I may invite the reader’s attention at least to the forms of the akṣaras ā and ṭṭ used in the present inscription (e.g. in the word kṛṣṭa in line 30, and in Uṣṇīṣa- at the end of line 5), the type of which is equally found in all the eastern inscriptions enumerated, while it is absent from the records of other parts of Northern India. Of peculiar forms of letters on the first side of the plate I would point out that of the letter n (e.g. in niśayi, 1. 3, and anāndai, 1. 4), which has found no place yet in our paleographic Tables; it also occurs in the Naḍāgām plates of Vajrahasta (above, Vol. IV. p. 189, and Plate, e.g. in bhaṇavasati, 1. 1). I may mention besides that in the word charitārtha- in line 12 the r of the akṣara rtha clearly is written on, not above, the line. On the second side attention may be drawn, amongst other things, to the form of the letter h (e.g. in mahīyai mahim-ah- in line 20), which also is absent from our paleographic Tables, but occurs e.g. in the Orissa (?) plates of Vidyārvhadānabhaṇḍa (Jour. Beng. As. Soc. Vol. LVI. Part I. Plate ix.); to the form of the subscript a, e.g. in cū[ha]-bhātā, 1. 21, and saha, 1. 22, which is the form of a constantly used in the Naḍāgām plates; to the medial d in pathārha (for yathārha-), 1. 23, in the na of Dāṇḍalava, 1. 40, and in the grd of -grānd, 1. 41; to the fact that the letters t, r and j occasionally are turned the wrong way, as in chiirai- and sutā taryd in line 20, and dhīḍa-, 1. 23; to the final t in somat, 1. 35, and arimat, 1. 38; to the occurrence of the rare letter jh in ajhāra- at the end of line 42; and to the apparently very modern forms—peculiar, so far as I can see, to Orissa—of the letters p, ph and nh in the corrupt passage mad bhaṇḍa-aprasan nath para-datriṣṭu in line 37. Nor would I omit to mention that in line 26 the first akṣara of the word which I have transcribed by [sth]dantāri[k]dhān- is denoted by a strange sign which bears no resemblance at all to the ordinary sign for sth. But what in this inscription—a record which from its general appearance could hardly pretend to any great antiquity—seems to me most remarkable, is the employment of numerical symbols² in the date of it (in lines 35 and 36), which I have transcribed by samat 100 80 Mārgārthah-sūsti in (7). In this respect, I can compare with the present grant only the Bāmanghāṭī (in Orissa) plate of Raṇābhāṇḍa, in which the year of the date is similarly denoted by numerical symbols (for 200, 80 and 8).³ It is noteworthy that both these grants come from the same part of India, where

¹ In some of these inscriptions it is difficult to distinguish between the signs for ō and ñ, and there are some in which no difference at all is made between the two.
² The same sign for nd is used in line 39, in the word transcribed by [pūjñad[ñ]. The medial d is occasionally written in the same manner in the Kuḍapala plates (above, Vol. IV. p. 258, Plate), in the akṣaras nd, nd, nd, nd, dh and dh (and also in nd).
³ The sign for dh, here employed, resembles the sign for the same letter used in the Assam plates of Vallabhādeva, above, Vol. V. p. 185, 1. 41, in the phrase sā-jāṭa-śāta. A similar sign for dh also occurs in line 11 of the Kuḍapala plates, above, Vol. IV. p. 258, where the actual reading, as I now see, is sā-jāṭa-śātag-śātaga, not sā-[sth]ṭṭa-śātag-śātaga.
⁴ The sign employed by the writer is perhaps really meant for sth, not sth.
⁵ Above, Vol. IV. p. 195, note 4, I have given the latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, and have stated that they are all anterior to A.D. 800. The only stone inscriptions with numerical symbols which are later than A.D. 800, so far as I know, are Nos. 501, 545 and 560 of my List of Inscr. of North India.
⁶ See Jour. Beng. As. Soc. Vol. XL. Part I. Plate II. last line; and Prof. Bühler's Ind. Palæographie, Plate IX. col. xvii., where (probably only in consequence of the numerical symbols) Raṇābhāṇḍa's plate is assigned to the 9th century A.D.
such symbols therefore would seem to have been longer in practical use than in other parts of
the country. As regards the individual signs employed in this inscription, the symbol for 100
is something between 陂 and 陂, just as the symbol for 200 in the Bāmanghattā plate is 陂; and
that for 80 is nearly identical in both plates. The exact form of the symbol—if it be
intended as such—for the number of the ṭīthi of the date I have not been able to trace else-
where, and I am very doubtful whether I have correctly taken it to denote '5.'—Excepting
the description of the boundaries in lines 42 and 45, where some local dialect appears to be used,
the language of the inscription is Sanskrit. The first part of the grant up to line 22, which
gives the genealogy of Daṇḍīmahādevī, is in verse, but includes a short prose passage in line 3.
The formal part of the grant, from line 22 to the end, is in prose, except that in lines 36-39 it
contains some benedictive and imprecatory verses or fragments of verses—here, as in some
cognate inscriptions, given very corruptly—as well as a verse which records the name of the
composer of the praśasti, i.e., as I take it, of the genealogical account. In respect of
orthography the only general remarks called for are, that the letter ṛ throughout is denoted by
the sign for ṽ, and that the writer of the second side (like some Telugu writers) has found some
difficulty in distinguishing between the vowels i and i. The second side of the grant, as I have
intimated already, has been written so carelessly that it would be impossible here to point out
all orthographical mistakes. On the first side it may suffice to call attention to the use of the
akṣara ṭsa instead of chekha in the word sapatana (for sapatachhāna) in line 2, which
finds its counterpart in the common sahvachchha (for sahvaṭasa).—I regret that in the
formal part of the grant there are several words or phrases regarding the exact reading and
interpretation of which I am uncertain. They are the words transcribed by pa[nd]k-ka, 1.27,
gūk[ma]-, 1.29, mākhari-praśavandā-[s]ṭīyd, 1.31, and [pa]-pād[la], 1.39. I also am unable to
interpret the greater part of lines 42 and 43, which, as stated already, are not in Sanskrit.

The inscription is one of the Paramabhaṭṭarīkā Mahārāṣṭhrīyā-Paramāṇakā
Daṇḍīmahādevī 1 l. 24), whose ancestors are enumerated in verses 2-9. There was a king named
Ummāṭatatttha (l. 5), from whose family sprang Mahapāda (l. 7) and other kings. In their
family there was the king Lōṇabharā (l. 9); his son was Kusumabharā (l. 13); after him ruled
his younger brother Lalitabhāra (l. 13); he was succeeded by his son Sāntikāra (l. 15), and he
again by his younger brother Subhākara (l. 18). When the last of these princes died, his
queen ascended the throne and afterwards her daughter Daṇḍīmahādevī 1 l. 20) ‘ruled the
earth for a long time.’ This queen, a devout worshipper of Mahēśvara (Ṣiva), from the camp
of victory—appropriately compared in verse 1 with the commencement of autumn (the season
of war)—at Guhōśvarapāṭaka (l. 3), issues the following order to the present and future
functionaries in the Kōṅgōda-maṇḍala (l. 24), viz. the Mahāsāṁantas, Mahārājas, Rājaputras,
Antaragnas, Kumārāṅgīyas, Upārikas, Vīśhayapatis, Tattvāntikas, Daṇḍāpāṭikas, Sthānān-
tarikas and others who enjoy the royal favour, those belonging to the regular and irregular
troops and (royal) favourites; and to the people, headed by the . . . Sāṁantas and
Sāṁavājīnī, who dwell in the eastern division of the Varaṇēkhaṇḍa-vihāya (l. 26):—

Be it known to you! For the increase of the religious merit of our parents, ourselves
and all beings, we have, on the occasion of a saṅkrānti (l. 34), by means of a copper-charter

1 The doubtful sign seems to me to bear some kind of resemblance to the symbol for 5 in the Chikkulla
plates, above, Vol. IV, p. 197, l. 26, Plate.
2 Her name is not given, but from the epithets applied to her in verse 9 we may suspect that it was Geuri.
3 I do not remember having met this term before; sthānādaṭṭhāṣṭapika occurs above, Vol. III, p. 320, l. 11
4 Compare above, Vol. IV, p. 200, l. 10, cātuka-tūtra-vallakṣajādy; instead of vallakṣa we have
vallakṣajādy; above, Vol. III, p. 342, l. 6; p. 347, l. 7; and elsewhere.
5 See below, p. 138, note 25.
6 The term sāndīṣṭ[ā] occurs above, Vol. IV, p. 258, l. 14; instead of it we have sāṇaṇḍīṣṭa, ibid.
p. 200, l. 11; and sāṇaṇḍīṣṭa, above, Vol. III, p. 352, l. 27 (where the published text has sāṇa[m*]-ṣṭa).
with pouring out of water given, in the way of a perpetual endowment and free from taxes,¹ the village of Villa (I. 20) which belongs to this vishaya — with the uparikara, with the uddēśa,² with its weavers, gōkuṭas (?), distillers of spirituous liquors and other artisans (?), with its hamlets (?), landing-places (or steps on the river-side), ferry-places³ etc. and thickets, exempt from all molestation, not to be entered⁵, in accordance with the maxim called bhūmichhekhidra and as long as the moon, the sun and the earth endure — to the door-keeper Dhavala (I. 34), the son of Vaisṣa (?) and grandson of Aparatidābhāsa, an immigrant from Viṅgipāṭaka (?), belonging to the Viśāṃitra gōtra, with the prayāra Dēvapāta and anupraśara Audala, and student of the Kauṭa-dākha. Wherefore, out of respect for what is right, you should preserve this our gift! "

This order is followed (in line 35) by the date, the 5th (?) of the dark half of Mārgaśīrṣha of the year 180; and (in lines 36-38) by benedictive and imprecatory verses. Lines 38-40 repeat that this is a charter of Daṇḍimahādevī; give the name of the author of the prakṣati, the poet Jambhala, son of the great poet Jayātman (?) and record the names of certain officials, viz. the Ṛṇaka Daṇḍalava who was the dātaka (?) of the grant, the Mahābhāpatiśāla Nṛ[siṃha (?), the Mahāsaṃhīṭhīgraha Ugrāditya, and the Mahāpratīhāra (?) Prahāsa.

Line 41 adds that a quarter (?) of the village of Villa on the occasion of a saṁkrānti was given by Dhavala to the Brāhmaṇas; lines 42 and 43, in which the names of the villages of Hōṇḍala and Khaḷrapāṭa occur, apparently state the boundaries of the village granted; and the inscription ends with the name of the engraver, Sambhaka.

Beyond saying that, judged by the writing, this inscription could hardly be older than the 13th century A.D., I do not venture at present to express any opinion regarding its age. I do not know to what era the year 180 of its date and the year 288 of the date of Rapabhaṣa's grant should be referred, and can only trust that other inscriptions, similarly dated, will be obtained from the same part of the country, which may both help us to fix definitely the dates of these grants and throw more light on the general question of the employment of numerical symbols in Eastern India.

The place Gubhēvārabāṭaka from which the grant was issued, the villages mentioned in it, and the vishaya in which they were situated, I have not found on the maps. The name Kōṅgōdā⁴ of the mandala to which the vishayās of both the grants A and B belonged I have from the first ventured to identify with the name Kōṅg-u-t'ō (Kōṅg-yu-ō) of Hinen Tsang (Beal's Si-yu-ki, Vol. II. p. 206), and I am assured by Professor S. Levi that from a linguistic point of view this identification is in every respect unobjectionable. As stated by

¹ The phrases aśakrēṭhā and aśakrēṭṭhā are very common in grants from the same part of India.
² Above, Vol. IV. p. 254. I have translated uddēśa by 'with all their localities,' but uddēśa has probably a more specific meaning. Sōparikaraḥ uddēśaḥ (which apparently is the proper reading also in Jour. Beng. As. Soc. Vol. LXIV. Part I. p. 195, 1.) from the bottom) may be equivalent to the uddrāṅgaḥ sōparikaraḥ of other inscriptions.
³ In the phrase which commences here the reading of the word gōkuṭa appears to be certain, but its meaning is not apparent. For some expressions (the exact meaning of which is uncertain), in which the word prakṛiti occurs, see Ind. Ant. Vol. XXV. p. 193, note 32. For the general import of the phrase here used I would compare above, Vol. I. p. 112, lines 49 and 63, where the village-artisans are stated to be included in the grant; also Ind. Ant. Vol. XIV. p. 58, 1. 59 and above, Vol. IV. p. 236, "We (also) gave the oil-mongers and the five (classes of) artisans as (his) slaves." For taxes on looms etc., see South-Ind. Jour. Vol. I. pp. 85, 90, 103, 155 etc.
⁴ Compare above, Vol. I. p. 52, last line of the text ("ferry-boats" etc.).
⁵ The phrase commencing with uddrāṅga? I am unable to explain. It recalls, of course, such well-known expressions as acchīśākaśyapaveda, acchīśākaśyapavaya, akshīśākapravṛddha, akshīśākapravātya, etc.
⁶ According to the grant B the Kōṅgōdā-mandala (or -māṇḍala) was in Dakhina-Kōṭala.— For a village or town named Kauṭa-dākha see above, Vol. III. p. 42.
Mr. Beal, Sir A. Cunningham supposed Kong-u-t'o (hitherto transcribed by Könyödba) to be Ganjām, and Mr. Ferguson took it as nearly certain that the small kingdom of Kong-u-t'o was "somewhere between Kutteck and Aṣka" (in the Ganjām district). Inasmuch as both our grants come from Ganjām, either statement would tend to support my identification. On the maps I have searched in vain for a name like Kōngōda. In Hinen Taing's account of the kingdom of Kong-u-t'o there is one point to which, in concluding these remarks, I may draw attention. The written characters of the people of that kingdom, he says, 'are the same as those of Mid-India.' In other words, they belonged to the northern alphabet, just as is the case with the characters of the grants here edited, grants which otherwise one would rather have classed with the southern inscriptions.

TEXT. 1

First Side.


1 From impressions supplied by Mr. Venkayya.  
2 Trees of verses 1-6: Sárdulavikṛti ta.  
3 B has sekitapraṭaḥ; read sekitapraṭaḥ.  
4 B has haritaḥ.  
5 B has "pāḍaka-paśita-ṛt"; I should have expected "pāḍaka-dvaita-ṛt".  
6 B has only prātāṁ chibha.  
7 B has sādāṭhāḥ; read sādāṭhāḥ (or sādāṭhāḥ).  
8 B has sthitiḥkṛitaḥ.  
9 B has sthitiḥkṛitaḥ.  
10 B has sūṣṭitaḥ.  
11 The sign of āsura was originally omitted, but seems to have been inserted afterwards; B has -śūik.  
12 This sign of āsura also was originally omitted.  
13 B has -Lōgahārd.  
14 B has āsuraḥ.  
15 B has āsuraḥ.  
16 Metre: Vasantaśilākā.
13 dabhut-Kusumabha, iti kahitasa || [5*] Abhrita1 Lali[ta*]bha, kahama-bharam-bhurit-tejas-tad-ann
14 tad-anjnam va yugha-bhogindra-llaha || anayad-amalimanaan yad-yasaaparam-
15 uchaicohaha) api ripu-rama
16 nikanamaniwanam-sraha || [6*] Tasmin-nirin divam-upaynahi tat-
17 tanjath sadavane-savan(ni) Sura
18 ntikar-abhiiva(thah)nh [7*] yam-suddhiritvam=akhila-durnmada-kaapakshva(ahu)
19 rem=syovtha-svau(su)kha-ambah-bhujya janena || [7*] Tsaya
20 prasa(a)ya-charit-K r*jta-bhuri-k(kt)t[ri][7*]=vrisvambhar-svibhur-abhudd = anujasa=
21 tatopi || [8*] crenyobhir-eka-padam-itya-a
22 khaliah sri(sri)itt-ntam ya tati-suhakara iti prathitoh yovtha-rtham || [8*]
23 Tsaya tripitapu-jusha(h)5 paramasvama.
24 sya devi samastajanatam(na)tapadpadama6 [7*] singhasanaam 7 sadikara-
25 amala-ka(kt)rti-gauri Gaura=iva gaurava-

Second Side.

20 8 pada chiram-adhyarobatah9 || [9*] Tat 10 Daapimahadevi11 sutu tasya12
21 maha(h)yaasi [7*] mahamah(RI).
22 nas(a)ya[13] matya cikochira-kalam-apalayata14 || [10*]
23 Aviochhah[nn]kaytipra(s)jau vaasin[kka]mahabhirtaam [7*] cikunma-huhu-pa-
24 tak-eva ya va(br)bhuv Bavishhapan || (l) lauvay-anrinda-nihiyanda.16
25 sundanah dadhai vapa[[9*]]Paramam-
26 huvure[17] matapitri-padhanudhyata paramabha[[9*]]atikah maha(h)rjadhiraja-
27 paramasvam.
28 rir(r) armin-Daapimahadevi18 kusalin[19] Ko[un]goda-me(ma)hate(nda)le
29 varthan[nn]bhavishyamah(mah)ha.
30 samanta- sambhara jayaputrat-antaraanga-kumaramati-paparikin.21visha yapa ti t a-
31 datynkuka-daapavalsaika-[sek]janantari[kk]an=anyay-[cha][12]
33 khandavishaya pu(pu)rva-vkhanda pa[va]kka.23-samanta-samavaji-pramukha-
34 nivaisin ja

---

1 Read asna, which is the reading of B.
2 Read asna, which is the reading of B.
3 Read asna, which is the reading of B.
4 Read asna, which is the reading of B.
5 Read asna, which is the reading of B.
6 This sign of vsayaa was originally omitted.
7 B has sikhdsnaan; read sikhdsnaan.
8 Above the akshara madddei sutu tasya of this line 10 aksharos are engraved in small letters. So far as
9 I can make them out, they are somatbhaya madamalayaj; I do not understand their meaning.
10 B has maddharat (or "ratha"); read madharat.
11 B has maddharat.
12 B has maddharat.
13 B has maddharat.
14 B has maddharat.
15 B has maddharat.
16 B has maddharat.
18 B has maddharat.
19 B has maddharat.
20 B has maddharat.
21 B has maddharat.
22 B has maddharat.
23 B has maddharat.
24 B has maddharat.
28 napadāna 1 pa(ya)thārha[tha] 2 māṇayati vō(bō)dhat(at)i 3 pramajāpayati 4 [r*]

1 Vīyitam-asu bhavārah-

dashāsyamana-Villa-grāma[r*] 2 sya(su)parikara[th*] stōthasha[tha] 3 sa-tamtravāya-

4 gōku[ta]-saunči-7

30 k-ād-praktuttā 4 sa-khet[ta]-nadi(di) tamsthan-ād(di) gulmaka[ha] sarvva-

2 pīd-va

31 rjtō-lōkhari-pravāsanā[th]*i[ya] 3 bh[ta]michhdhr-āpivāna-nyāyēn-ā-chandr-ārka-kahiti-

4 sama-kālam ma(m)ātēpitō-

4 2 r-ātmanah sarvva-sa[th*]tvāna[th]-cha puky[ny]-ā[bb]ivṛ[th*]dhatē Vidhānātaka[10]

3 vin[i]gatāya Viśvāmitra-gōtrāya Dēva-

33 rāta-pravārya Andal-ēha 11 anuppravārya Kanda[n]aśak[tha]-[ba]*ddhyāyi 12

Aprotiḍāghoṣha-paṇtrāya Vās[nu]-[U].

34 12 . . . putrāya pratihāra-Dhavalāya saṅkrāntyām hast-bōdakēn-āṣam[th*]bhisa-

2 tāmvrāsa[sa]-n[th]ikṛtyā-ākāshanamāniv-ī-dha-14


8 pariphalanīyā 15 [r*] Samvat[th] 17 100

36 80 Mārgaśīra-vadī 5(7) [8*] 18Vahubhir-vasudāh [da*]ttē rājāna[19] Sagar-

8 ādhībhī[th*] yasa(ya) nai(ya) yada bhumiḥ tasya tasya

37 tadā pālah [r*] Mā90 bhud-apnasān saḥ para-datiṣaḥ p[a]tt[ī]vā [r*] Sva-datā

5 para-datavā yā haro vasudhārā [r*] sa viśṭhāyā

38 kṛmīṁ-bhūtvā pitriḥ saha pachaayē [r*][15] Śrmat Daṇḍimahādevāyā

2 tāvachhāsanaṃ-aṣṭ-īdān | Prasasti[15] samastā-

39 vachasā kavin-[th]a mā(ma)hākavē [r*] kṛtā Jambhala-nāmān-āyam-ātmajēnān[32]

3 Jayatmanā[th*] [r*] 34[Pa*]ā[k]i[da]pi raṇaka-ārī.

1 Read -nṛdesa-janapaddētēka (?). 2 Read samajādā.

2 Read Vīyitam-asu bhavatēm-tad-vihāya-saṁbaddha-.

4 Of the name of the village (read by me Villa-) the consonant of the first akshara has a somewhat odd

4 form, and the second akshara might possibly be lya; below, in line 41, the name is written either Villa- or Vīla-

5 Read sōṛēdētā.

6 B has distinctly gōka[th]; in the present inscription the sign transcribed by tō differs somewhat from the

6 sign for tō which elsewhere is used here.

7 Read -sōṛēd-ādā-praktītīka[th].

8 B has -lēkha[n]-pracētāya[th]. I do not find a similar term (containing lēkha[n]) elsewhere, and am unable

8 to suggest a suitable emendation.

9 Read bhāmichhīdhr-lēkhiḍhēnā-.

10 Read rēga-Andal-śy-avn.

11 Read -ddēdyēn, and compare above, Vol. IV, p. 263, l. 10 of the text. With the following name which is

11 clear in the impression, compare Kāṅghēka and Vāllaḥbāghēka, above, Vol. III p. 344, l. 48 of the text.

12 Here one akshara is mutilated and illegible in the impression.

13 Read aṃrasatānkrītya-dākṣhayastēdha-. 14 Read "dītēvdādēh-dēmad-dattīva-.

15 Read "dēhī paripūrṇeadyad.

16 Read saṃved; compare my introductory remarks.

17 I consider it unnecessary to correct all the numerous mistakes in the following verses; compare above,

18 Vol. IV, p. 201, l. 22 ff., and p. 269, l. 22 ff.

19 Read rējēna[b], which actually occurs in Ind. Ant. Vol. XIII, p. 40, l. 13. Instead of it, we have rējēna

19 also above, Vol. III, p. 19, l. 24, and Vol. IV, p. 201, l. 24; rējēnas in Ind. Ant. Vol. XIII, p. 276, l. 19; and

19 rējēna above, Vol. IV, p. 269, l. 21.

20 Intended for na kāṭakaḥ-caḥ para-dattēkha (instead of the ordinary para-dattēk) podēthaś; compare e.g.

20 above, Vol. III, p. 46, l. 47. The second half of the verse, commencing with rējēnas, is omitted here.

21 Read ādēmad-Pradēmāsuddhyā-ādēch-ākuddna[th] (?) or -ādēmar-ākuddnam (?)

22 Metre: Śīkha (Anushtubh) — Read pratēṣtī; for the following samastē, which is quite clear in the

22 impressions, I cannot suggest a suitable emendation.

23 Read "jēna Jayēmantēnu (?)

24 The engraving is quite clear here, but I can read with confidence only the second akshara (nd). — Read

24 śēkō (?).

25 t 2
40 Dāpāḷavaḥ mābhākāshapaṭala¹ śrī-Nṛṣ³ | mā(ma)hāsandhivigrāhi(hl) śrī(şry)-
Ugrāditya[h*] || māpratira³ śrī-P[r]ahāṣaḥ [[[!]]]
41 4Vila-grāmā² chat[v]ār[ö?] bhāgā[ḥ*] | tan-maddhā(öhyē) Dhaivalēṇa
vṛ(ā)r(h)mahāṇā[śe(r)ha ?³] bhāga[h*] saṅkrāntyā[śin*] hast-ōdakēṇa
datahi² [!!]³
42 4U[sta]ra-paṁvata-śikhara sāḍḍhi tivaṣāgāḍi pōchāḍīgāḍi hōṇḍimasīgagāḍi
sāḍḍhi ajhāṭa-²
43 [ga]kagāḍi sāḍḍhi Ḥōṇḍala-grāma sāḍḍhi Khārsapāṭa-grāma sāḍḍhi cha[tu]-
śīm-ōpalakshita⁸ [[[!]]] Utkāmmpa¹⁰ Sambhakēṇa [!! ]

B.—UNDATED GRANT OF Dāṇḍīmahādevī.

This is another single copper-plate which measures 10⁴ x 9² broad by from 8⁴ to 8² high and is inscribed on both sides. On to its proper right is soldered a circular seal, 2⁵ in diameter, in the same manner as in the grant A. This seal bears in relief on a countersunk surface, across the centre, the legend śrīmad-Dāṇḍīmahādevī, in the characters of the inscription;³ above the legend, a conch bull facing to the proper right, with the sun and the moon’s crescent above its hump and a conch-shell above its tail, and on each side of the bull what may be either an elephant-goad or a lampstand; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between 1² and 1². The characters furnish another specimen of the northern alphabet peculiar to Eastern India; they closely resemble those of the Orissa (?) plates of Vidyākharabhaṣāja, Jour. Beng. As. Soc. Vol. LVI. Part I. Plate ix. The language of the inscription is Sanskrit. Lines 1 to (the middle of) 20 are substantially identical with lines 1 to (the middle of) 21 of the grant A. The remainder of the text, which contains the formal part of the grant, is in prose, except that it includes a benedictive and imprecatory verse in lines 33-37. In respect of orthography, what strikes one most is the promiscuous employment of the three šibilantes: s is often used for ś, and ś nearly as often for s (e.g. in kalīla, 1. 33, and šakalām, 1. 36); śh for ś in śhānma-darshanaś, 1. 34; ś for śh in purukṣai (for purushaḥ), 1. 37; and s for śh in manuseya, 1. 36. The consonant b is throughout denoted by the sign for v, and medial ś by the sign for s. Besides it may be noted that t is used for d in bhūmīchakhrī, 1. 29, and Avatayā, 1. 39; and that upāyuhit, 1. 14, is written for upāyuhita; āpīvīrāhyah, 1. 33, for -ābhīvīrāhyah;¹¹ and uddāḥita, 1. 36, for udbhāḥita. In general, the formal part of this grant is less faulty than that of the grant A; its phraseology is about the same.

This is another inscription of the Paramahāṭāraka Mahārājādhirāja-Paramēśervatī Dāṇḍīmahādevī (1. 21), the names of whose ancestors are given exactly as in the grant A. From the camp of victory at Guhāśvarapāṭaka (1. 3) this queen issues the following order to the

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¹ Read mahākēphaṇaṭaḥ.
² Here part of the name (perhaps śīkāḥ) has been omitted.
³ Read mahāpratākṛtaḥ (?) śrī-.
⁴ The reading of the name here may be either Vila- or Vila-; compare above, l. 29, where the name apparently is written Vīla-.
⁵ Read gṛmnaya.
⁶ Read 'gṛmnajā- (?).
⁷ Read dattāḥ.
⁸ The passage which begins here I do not understand. It apparently gives the boundaries of the village, but is not in Sanskrit. The word addāhī (or addāṭha) which occurs in it five times, is written in another (unpublished) Gājām grant both simult and addāṭha; compare addā-mandhayaḥ above, Vol. III. p. 223, l. 15.
⁹ Read chahāṭram-ōpalakshitaḥ; compare above, Vol. IV. p. 209, l. 15.
¹⁰ Read akṣīrīəṇaḥ. (The Gājām grant mentioned above, note 8, has the extraordinary word adagivtām for akṣīrīṇa).
¹¹ According to Mr. Sewell’s informant the legend is "Śrī Maḥā Sōmāndhassavēmi in Telugu characters." This statement is purely imaginary.
¹² In line 30 this word is written correctly.
various functionaries, as they may be present from time to time, in the Köngōda-manḍalaka in Dakshiṇa-Kōśala (l. 22), viz. the Mahāśīmanatas, Mahārājas, Rājaṇupras, Antararājas, Kumārāṇātivas, Uparikas, Vīśayapatis, Tadṛyuktakas, Dāṇḍapāṭikas, Sahāndavarīkās, and others who enjoy the royal favour, those belonging to the regular and irregular troops and (royal) favourites; and also to the Mahāmāhāattaras, Bṛhadbhūgīnas, Pustakapālas.

Be it known to you! For the increase of the religious merit of our parents, ourselves and all beings, we have, on the occasion of the uttarāyana (l. 32), with pouring out of water given, free from taxes, the village of [Ga]rasāmbhā which belongs to this vihāya— with the upāṇikāra, with the uḍḍēṣa, with its weavers, gōkusas (?), distillers of spirituous liquors and other artisans (?), with its hamlets (?), landing-places (or steps on the river-side), ferry-places etc. and thickets, exempt from all molestation, not to be entered, in accordance with the maxim called bhūnichekhīdhra and for as long as the moon, the sun and the earth endure—to the Bhaṭṭaputra Purushōttama, of the Kāśyapa gōtra, with the pravars Kāśyapa, Avataśara and Naḍhrūva, a member of the Vājasaṇeṣa chaṇḍa and student of the Kāṇya āḍḍā (of that Vēda). Wherefore, seeing this order, out of respect for what is right and out of respect for ourselves, nobody should cause any obstruction!

This order is followed (in lines 35-38) by a benedictive and imprecatory verse; by the names of the writer, the Mahākālapatālaka Bhōgaḍa, and of the engraver, the copper-smith [Kapṭha] kaka; and by the statement that the village granted is (given as) contained within its well-known four boundary lines.

Lines 38 and 39 add that half of the village was given by the grantee Purushōttama to the Bhaṭṭaputra Ravika, of the Kauṭika gōtra, with the pravars Audālya, Viśvāmitra and Dēvarāta.

The inscription is not dated. Regarding the localities mentioned in it I can only refer the reader to my remarks on the grant A; the village granted by the present inscription, and the vihāya in which it was situated, I have not been able to identify.

TEXT.

First Side.

19 "Tatā Dāṇḍimahā[ṇḍa]vi sutā tasya mahāyasi [1*]
20 mahīṃ-sahānas(yā) manyā chira-kālaṃ-apālayata ||[10*] Para[ms]mā māhāṣvarī
tāt(pitri-pādāmbhāyā) parama-
21 bhaṭṭārikā mahārājādhira(rā)ja-paramēśva(śa)ya) cil āśīmad-Dāṇḍi(ṇḍi)mahāādevi
kusal(ī)i || tha[9] || Dakshiṇa-Kō-
22 śalāyaṃ Köngōda-manḍalakā yathākāl-ādhyāsinī

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1 For this term and some others in what follows see the notes on the preceding grant.
2 I do not remember having met the terms bṛhadeśgin and pustakapāla in other grants; with bṛhadeśgin one may compare the ordinary bāgyapati. I am not able to explain the term [ku]jaṭolasa- of the text.
3 I take uttarāyana (like the expression uttarāyana-nimittā of several Eastern Chalukya grants) to be used in the sense of uttarāyana-apakṣadana, 'on the occasion of the sun’s entering upon his northern course.'
4 From impressions supplied by Mr. Venkaya.
5 Except for some various readings the most important of which have been given above under A, the preceding portion of the text is the same as in A, and need not therefore be published.
6 Metre: Śūka (Anushtubh).
7 Read tasya, which is the reading of A.
8 Read upālaya.

The same akshara ākṣa, between two signs of punctuation, is used at the end of Viṣṇukarabhāṣja’s plates mentioned above. Compare Ind. Ant. Vol. XVII, p. 140, note 45, and Prof. Bühler’s Ind. Palæographie, p. 65. There should have been no sign of punctuation after kuṣāla!
Second Side.

23 bhavishyan-mahāsāmanta-mahārāja-rājapurāntaraṅgara-śūkamārāmya-u (ā) pariṣā-vishayapati-tādāny- 
24 kataka-dāndhāpāśika-sthānāntarikā[n]=anyān=api rājaprasādana-ōchāta-bhātā- 
25 vallabhajātyā{[a]- 
26 n-Arttaṇṭi-vishayē-pi mahāmatatūr-vṛti(bṛ)hadbhōgi-pustakapāl-[ku]ṭakolis- 
27 ady-[a]dhikarana{[a]- 
28 yathāha[r]ā[m*] mānasāti vṛ(bṛ)hahastī sajñāpayati[5] cha [1*] Viditam-astu 
29 bhavata[ṭ]m=etād-vishaya-samva[mba]dīha-[Ge]- 
30 rasaṁbhā-grāmāḥ sūparikaraṇ śoddēṣāḥ sa-tavāra(utra)vāya-gōkūṣa-ō(sā)ṇḍi[ṛ]-ṣṭi- 
31 prakṛita(ti)kāḥ 
32 sa-kūtā-guṇta-nadi(dī)tarasthān-ādi-gulmakaḥ sarvē[ru]-pi(π)ɗā-vivarjito-ūδēkhant- 
33 pravēśastay[ā]{[a]- 
34 bhūmicchhitrā-āpīdāhā-nāyān=ā-chandhra-ārka-kshiti-sama-kāla[r]ā[m*] mātāpimātāpi- 
35 trār-ātmanah sarva-sa[*]tvānā̄cha puny-ābhivriddhihē Kāśyapa-gōtrāya Kā- 
36 śāy-Āvachchhā-Nāthaṇḍrapravartaya 10Vājāśena-charanaha Kāṇvāśe-kṣaṇah[ā]y [?] [11- 
37 nā bhaṭa(ṛṭa)putra-Purāṇahōna(ṛṭa)māya[12] ih-āroa uṭrāyaṇa datāna mātāpitrō- 
39 ti-sama-kālam-akari(r)ṛṣṭya pratipādiito-smābhir-vatām[t]a[ḥ][15] shā[ś]aśa-nad- 
40 darśana(r)śa[nā]- 
41 d-dharmā-go(ṃgu)ravā-tsamad-ganvarkha-cha na kēnachit-paripanthinā 
42 bhavitayam[ā[r]] [1*] Iṣī[7] kama-
43 ladal-āṃvu[mba]vindu-ālo[ṛh]ā[m*] sṛt(ṛṣi)ym-anunchintya manuṣya(ahya)-ji(ji)vitam 
44 cha [1*] ṣa[sa] kalam-idam-udārhitā[16] vu- 
45 dhvā na hi puruṣai(shai) para-kr[ṛ]taya vīlayā[ṛh] Lēkhaḥō- 
49 ardhahā[14] smān̄sam[ā[r]] [1*] 

1 Before this one misses the word varūmāna-.  2 Read -antarāga-.  
3 Officials named pustakapāla I have not found mentioned elsewhere; the following [ku]ṭakoli- I am 
4 unable to explain; and instead of -[d]dhi kar a nā I should have expected -dhi kar a nā. 
5 Read mādhnāhattara-.  6 See above, p. 189, note 8. 
7 Read bhūmicchhitrā-ādiḥdham-.  8 Read -antarāga-. 
8 See the same form of the word (Vīśāṣa for Vīśasanāga) above, Vol. IV, p. 200, l. 24, and note 13. 
9 Read -dhiyā- 
10 Originally -ndiya- was engraved; read -ndiyā-āmā-vīśāṣaṇāy. 
11 Read dattō ; but this word and the following as far as vīraḥdhaḥ should have been omitted. 
12 Read pūnya-dhīrvidhāyē; compare pūnya-śivirvidhāyē above, Vol. IV, p. 200, l. 19; and pūnya-śiva- 
13 vīśāṣaṇāh ibid, p. 259, l. 18. 
14 Read sālitāḥdha-purāṇaṛṣeṇa (for -sānaḥ); compare above, Vol. III, p. 45, l. 40; Vol. IV, p. 200, l. 19; 
and elsewhere. Some grants have sālitāḥdha-purāṇaṛṣeṇa vīśāṣaṇa. 
15 Compare above, Vol. IV, p. 201, l. 21. 
16 Metro : Pushpitagrā. For the spelling of some words of this verse compare ibid, ll. 32 and 33. 
17 Read -dhiyā-āmā cha buddhed.  18 Read -dhiyā-āmā. 
19 Read -dhiyā-āmā para-dhāraṇā? ; compare kāmāstra for kāmādyakāra. 
20 Read prasiddha-śatūṣṭahma-ṛṣṭya. The last aṣṭāra, which I have given as ṣās, looks in the original like 
21 ni, preceded by part of the letter i. 
22 Read -goṭhā-āntalyā-.  23 Read -Dēvarāja-. 
24 Intended for ardhā-māṣa, but these words are superfluous.
No. 14.—PLATES OF THE TIME OF SASANKARAJA; GUPTA-SAMVAT 300.

By E. Hultzsch, Ph.D.

These plates were received in February 1900 from Mr. H. D. Taylor, I.C.S., Acting Collector of Gañjâm, in whose office they had been lying unclaimed. It is not known where they come from. They will be deposited in the Madras Museum.

These are three copper-plates, the first of which bears writing on one side only, and the other two on both sides. But the second side of the third plate is so much worn that I have not been able to read the whole of it. The plates measure 5\(\frac{1}{2}\) in breadth and 2\(\frac{1}{4}\) in height. Their edges are slightly raised into rims for the protection of the writing. On the left side of each plate a hole is bored for passing through a ring, which is 3\(\frac{1}{2}\) in diameter and about 3\(\frac{1}{2}\) thick, and which was cut by Mr. Venkayya on receipt of the plates. The ends of the ring are secured in the base of an elliptical seal, which measures 1\(\frac{1}{2}\) by 1\(\frac{1}{4}\). In the depression of the seal are, in relief, a couchant bull facing the proper right, a vertical line across the breadth of the seal, and at the bottom the legend Śrī-Sainyabhūta[\(\text{?}\)]a.

The alphabet is the 'acute-angled type with nail-heads,' which forms the transition from the Gupta to the Nāgarī alphabet. Two signs of interpunctuation are used, viz. a single horizontal line (II. 1, 24, 27) which corresponds to the single vertical line of other records, and the usual double vertical line.—As regards orthography, I would note that the spadhmātīya occurs twice (II. 5 and 17) and that b is throughout represented by the sign for c. In saṃśāra (I. 16) the guttural nasal stands for the anusvāra; in aṣṭi(bhūta) (I. 17) the vowel ō takes the place of the syllable i; and in saṁśātra (I. 5) h is an error for g. The group ḍdy is simplified into ḍy in udgātita (I. 15), while ō is doubled before r in katuḥrayā (I. 2), mātāpitrā (I. 21) and gottara (I. 22). The anusvāra is generally changed into the corresponding nasal before consonants of the fifth classes. Two cases of wrong saṃśātri are paraddatāmad (I. 27) and "ddi-mahārāja" (I. 8).—The language of the inscription is Sanskrit. The bulk of it is in prose; lines 24 to 29 contain four imprecatory verses; and after them there seems to have been a fifth verse of which I can read only the last word (I. 31). The Sanskrit of the prose portion is not very correct. Thus in line 8 f. the words priya-tanayō mahārājā(ja)-Yadōbhiktaḥ ought to stand in the genitive case and the following pronoun tasya ought to be omitted; in line 11 four words have to be transposed; line 16 contains a compound in which two superfluous synonyms are included; and in line 21 f. we find ardāhyaṇa and "puravaśraya for arthā and puravasāram.

The inscription is dated in the Gaûpta year three hundred (I. 2), i.e. in Guptasaum 300 = A.D. 619-20, and during the reign of the Mahārājadhirāja Śaṅkararāja (I. 3). This king is probably identical with Śaṅkara, the king of Karṇaśvaraṇa, who, according to Hinen Tsaiyana,\(^1\) murdered Rājavarman, the elder brother and predecessor of the great king Harsha of Thāpasa. In Bāna's Harśacharita the slaying of Rājavaranah is attributed to the king of Gauḍa, who, according to one manuscript of the Śrīharṣacharita, was called Nārāyana, but who, according to the commentator on the Harśacharita,\(^2\) was named Śaṅkara. The translators of the Harśacharita very ingeniously find an allusion to king Śaṅkara in the word saṅkāka-panḍalām.\(^3\) If the Śaṅkara of the Śī-ya-kī and of the Harśacharita is

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1 See Professor Bühl's Indische Paläographie, § 23.
5 Ibid., p. 199, and Cowell and Thomas translation, p. x and p. 275.
really identical with the Śāśāṅkaraśa of this inscription, it follows that he must have continued to reign at least 13 years after the murder of Rājavarudhana and the accession of Harsha.

As, at the beginning of the inscription, Śāśāṅkaraśa is mentioned as the Mahārāja of the earth, he must be understood to have been the sovereign of the prince who issued the grant. This was the Mahārāja Mahāśānta Mādhavarāja II. (l. 17 f.) of the Śilādībhava family (l. 10), the son of Yaśōbhita (l. 9) and grandson of Mādhavarāja I. (l. 8). He was a worshipper of Śiva (l. 14-17) and, to judge from the legend on the seal of his grant, bore the surname Sainyabhita. The only other inscription of the same dynasty, which has been published, are the Bugūḍa plates of Mādhavaravarn, surnamed Sainyabhita, of the family of Śilādībhava. As the alphabet of these plates is considerably more modern than that of the subjoined inscription, it follows that Yaśōbhita’s son Sainyabhita Mādhavaravarn of the Bugūḍa plates was a remote descendant of Yaśōbhita’s son Sainyabhita Mādhavarāja II., the contemporary and subordinate of Śāśāṅkaraśa.

At an eclipse of the sun (l. 23) Mādhavarāja II. granted to a Brāhmaṇa the village of Chhāvālakṣhaya (l. 18 f.) in the Krishnagiri-vishaya. He issued his order from the victorious Kōngōḍa (l. 8) on the bank of the Saṅģhā river (l. 7). None of these local names can be traced on the map at present. Krishnagiri, the head-quarters of the vishaya, might be identical with its synonym Nīlagiri, which is a name of Jagannātha (Puri) in Orissa. Kōngōḍa is mentioned in the form Kaṅgōḍa as the residence of Mādhavaravarn in the Bugūḍa plate (l. 29), and the Kōngōḍa-maṇḍala occurs in the two grants of Dāprüfimahādāvi. Professor Kielhorn identifies Kōngōḍa with the Kong-u-t’o of Hsuan Tsang.

TEXT.

First Plate.

1 षोऽ सिंध । चतुष्कोषीविन्दुवीरिविजयालिनीयायः सतीपतः ।
2 गर्भनतन्यत्वमव्रमस्य गौरवस्य । वशंतांश्वर्त्तस्य वर्षमायीः ।
3 महाधराविराजराज्येश्वारके प्रेमं महाबलाविनाविनात्याय विसविन्दुरिरिपर ।
4 विन्[ए] । खंभमीरायवानारिस्तात्विकविन्दुरिरिपर ।
5 पतनम्[ए] । नायकमशांक्त्विनिकविन्दुरिरिपर ।
6 सुरसरित् । ववविवधनवक्कुसुमवक्कोभयति ।

Second Plate; First Side.

7 नविन्णपत्तलनामायः । गृहमविसर्जितः । कुला[प]कस्थः ।
8 देवजनकीस्रोऽक्षरामस्यसामान्यानान्यानास्माताद्वराजः । प्रयत्नमयः ।
9 महाराजः । यशोमीरायापि प्रयत्नुत्तस्य : समुपति [म] रीविन्निरव ।
10 प्रवेणितृत्तद्विभुक्तकवमली विक्रोधावेखः ।

1 In taking Sainyabhita (verse 9 of the Bugūḍa plates) as a surname of Mādhavaravarn (v. 12 of the same plate) I differ from Professor Kielhorn, who understands Mādhavaravarn to have been the son of Sainyabhita.
3 See my Reports on Sanskrit Manuscripts in Southern India, No. I. p. 59, note 3, and p. 60, No. 291.
4 See page 156 above.
5 From the original copper-plates.
6 Expressed by a symbol.
7 Read षोऽ । चतुष्कोषीविन्दुवीरिविजयालिनीयायः ।
8 Read नायकमशांक्त्विनिकविन्दुरिरिपर ।
9 Read समुपति [म] रीविन्निरव ।
PLATES OF THE TIME OF SASANKARAJA.

Second Plate; Second Side.

14 तन्तुर्जीघनम्[ढे]* मम्मन्त्रयुक्तीयैः युक्तान्तिनं महाभाष्यपर्यङ्कः-
15 'ककुधीयान्यस्वताराहिंश्च सिद्धान्तिनं महाभाष्यपर्यङ्कः-
16 ययन् भाज्यसंख्यतः पर्यायात् यथा ही सहायताः-
17 'वधुरीयुक्तीयैः पर्यायात् युक्तान्तिनं महाभाष्यपर्यङ्कः-
18 सन्त्रीभाष्यपर्यङ्कः क्षणिकी क्षणिनिर्विन्याससंख्यतः-
19 कृत्यात् 'वर्तमानाभिषेककारिताय युक्तान्तिनं महाभाष्यपर्यङ्कः
20 ययन्[१३] पूर्वार्थित मानन्तित च [१४] विदितसंख्यत भवतास्य योंमोऽ-

Third Plate; First Side.

21 सार्यार्यम्[१२] मातास्यार्यमाक्ष्य पुषामिरहितये सबिरामार्यपरः-
22 'सन्त्रीभाष्यपर्यङ्किनी निर्विन्याससंख्यतः-[१५] महाभाष्यपर्यङ्कः-
23 रणवान्धसंख्यतः यथार्थिनं प्रतिपद्धतः-[१६] यथार्थिनं प्रतिपद्धतः-
24 वयन्[१७] वृत्तमाले।[१६] वेदविभिन्नितव्य दता राजभिक्षुरनादिमः: [१८]
25 यसक्षण वयन् च भूमित्वयन्[१७] तसः तदा धर्मः। पद्धि वयनंसंख्य-
26 गृहसंख्यन्ति मौदित मूलिदमः: [१८] गृहसंख्यन्ति मौदित मूलिदमः: [१८]
27 वयन्[२०] च दत्तः[१६] परस्ताम्बा (ि) यथा च दत्तः धर्मः[२०] मृः [१८] स विद्यायां

Third Plate; Second Side.

28 [कम्बो] भूत्ति पिनितसंख्य दत्ते। मा[३०] पुरातनांव्याहः व[१०] परमेते-
30 . . . . . .
31 [प्र]यक्ष्यते।
TRANSLATION.

(Line 1.) Oû. Hail! While the Gaûpta year three hundred was current (and) while the Mahârâjâdhirâja, the glorious Saôánkarâja, was ruling over the earth surrounded by the girdle of the waves of the water of the four oceans, together with islands, mountains and cities,— from the victorious Kôngêda near the bank of the Sâlimâ river, on both of whose banks, covered with the flowers of various excellent trees, pools of water have formed, (and which therefore) resembles the river of the gods (Gângâ), which issued from the sky, which was brought down by Bhagrattha, (and) the streams of whose water are split and dashed outside by many masses of rock at (her) fall on the top of the Snowy Mountain,— the dear son of the Mahârâja Yaôóbhita, (who was) the dear son of the Mahârâja Mahâsâmanta, the glorious Mâdhavarâja (I.),— the very pious Mahârâja Mahâsâmanta, the glorious Mâdhavarâja (II.), who has caused to bloom the lotus— the Silôdbhava family, by the mass of rays— his virtues; who has repulsed the armies of all the enemies by the sharp edge of (his) sword which rivals an unfolded flower of the blue lotus; whose wealth is being enjoyed by the distressed, helpless, poor, and mendicants; who has acquired the prosperity of a prince by the pair of his bar-like arms; whose body is as spotless and as brilliant as a lotus; who possesses the virtues of learning, courage and constancy which adorn the whole world; (and) who is devoted to the feet of the blessed lord of the three worlds (viz. Śiva) who is the cause of existence, creation and destruction, whose arms are placed on the hump of the great bull (viz. Nandi) as on the pillow of a couch, (and) whose matted hair is illuminated in one place by the crescent of the moon,— being in good health, suitably worships and honours princes, ministers, officers, their subordinates, and others who are present or shall be present at the village of Chhavalakhaya which belongs to the Krishnagiri-vishaya, (and informs them as follows) :

(L. 20.) "Let it be known to you (that), for the sake of (our) father and mother and for the increase of (our) own merit, with libations of water, at an eclipse of the sun, we have given this village, to last for the same time as the moon and the sun, to Chharampavâmin who belongs to the gôtra of Bharadvâja (and) has the pravaras of Ángirasa and Bârhaspatya."

(L. 24.) And it is said in the Law-book (Sûriti-stâtra) : [Here follow four of the customary verses, and perhaps a fifth verse which is obliterated.]

No. 15.—TWO PILLAR INSCRIPTIONS AT AMARAVATI.

By E. Hultsch, Ph.D.

These two inscriptions (Nos. 269 and 270 of 1897) are engraved on the four sides of a pillar at the southern entrance to the central shrine of the Amârâsvvara temple at Amarâvatî in the Sattenapalli taluka of the Kistna district. The alphabet is Telugu, and the languages are Sanskrit and Telugu.

A.—Inscription of Kêta II.;

Saôa-Saôavat 1104.

This inscription contains 52 Sanskrit verses. There are passages in Telugu prose in lines 108 to 127, 131 to 149, and 170 to 187.

The inscription opens with the mention of the city of Śri-Dhânyakâtaka, which contains the Śiva temple called Amârâsvvara, and close to which is 'a very lofty Chaîtya' of god Buddha.

1 This meaning of vikôsa is not given in the dictionaries.
2 The words srika and sâdhra are mere repetitions of upattita and pralaya.
3 In the Bhûgola plates (l. 44 f.) the same four verses are stated to be quotations from the Law of Manu.
(v. 1 f.). Dhānya-katāka is the old name of the present Amaravati; 1 the temple of Amarēśvara is the one in which the inscription is preserved; and the Chaitya of Buddha is the famous Amaravati Stūpa, which at the time of the inscription must have been still in good preservation. In that city, the inscription continues, was a royal family which claimed descent from the feet of the Creator (v. 3 f.), i.e., which belonged to the Śūdra caste. Four generations are mentioned, viz. Bhima I. (v. 6), Kēta I. (v. 24), Bhima II. (v. 28) whose wife was Sabba-mādēvi (v. 32), and Kēta II. (v. 33). Nothing of historical importance is related of any of these princes in the 43 Sanskrit verses with which the inscription opens. The first passage in Telugu (l. 108 ff.) gives a list of the birudas 2 of Kēta II. He was styled the Mahāmaṇḍalāṭavara Kēta-Kētārāja,—in which the word Kēta, 'the fort,' perhaps refers to the fort of Dharaṇikōṭa 3 near Amaravati,—'the lord of the district of six-thousand (villages) on the southern (bank) of the Kṛishṇaṇḍa river, obtained through the favour of the glorious Trīṇayana-Pallava, 4 and 'the lord of Śri-Dhānya-katāka, the best of cities.' Two further generations of the same family are known from the Yenamadala inscription of Gaṇapāmba, 5 which mentions Kēta (identical with Kēta II.), his son Rudra, and the latter's son Bēta who became the husband of the Kāktiya princess Gaṇapāmba.

The grants recorded in the inscription were all made on Thursday, the tenth titki of the bright fortnight of Māgha in Śaka-Saṃvat 1104. 6 The grants are five in number. The 1st, 2nd and 5th are specified both in Sanskrit verse and Telugu prose, while the 3rd and 4th are only worded in Telugu:— (1) Kēta II. granted to Buddha the village of Kranṭa in the district of Kopaḍavāḍi, and the villages of Mēḍuṇḍaṭura and Dōkīpāṇḍi in the district of Kopāḍapadumaṭi (v. 44 and l. 121 to 124); (2) Kēta II. granted to Buddha 110 sheep, the milk of which had to be used for ghee to feed two perpetual lamps (v. 46 and the subsequent Telugu passage); (3) Gasa-vi-Sōramadēvi, one of the king's concubines, gave to Buddha 55 sheep for a perpetual lamp (l. 141 ff.); (4) a similar gift was made by Prālamadēvi, apparently another of the king's favourites (l. 145 ff.); and (5) Kēta II. himself granted to Brāhmaṇas the following villages for the merit of his mother Sabba-mādēvi, 7 of his father Bhimarāja, 8 of his elder brother Chōḍerāja, 9 and for his own merit:—Kōkallu (v. 48) in the district of Gopaṇāṭavāḍi (l. 173); Gīṭīpāḍu, Challagarā and Tāḍāvāya (v. 49) in the same district (l. 176); Ammalapāḍu (v. 50) in the same district (l. 179 ff.); Kūṭṭa-maddi and Uppalapāḍu (v. 51) in the same district (l. 182); Sattanapalli, Chintappalli (v. 51), Kētepalli and Eṟṟagutta (l. 184 ff.) in the district of Kopāḍapadumaṭi (l. 183 f.); and Oḷakkona (v. 51) in the district of Dōḍi-Kopaṇḍravāḍi (l. 185). The names of these villages were changed, respectively, into Sabba-mādāpuram (l. 174) after the name of his mother; Bhimavāram (l. 177 f.) after that of his father; Chōḍāvāram (l. 180 ff.) after that of his elder brother; and Jagamechchugamaṇḍapuram (l. 185 f.) after one of his own surnames.

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1 See above, p. 85 and note 4. The village of Viripāra (loc. cit.) is perhaps the modern Vippala (No. 96 on the Madras Survey Map of the Sattanapalli taluka), 12 miles west of Amaravati.

2 Four of these are not Telugu, but Kanaresse, viz. Kaṭhajja-mogada-kai, Bēdevi-iva-kai, Ganda-ganda and Nani-māranda.

3 See Mr. Sewell's List of Antiquities, Vol. I. p. 64.

4 The same biruda occurs in the Yenamadala inscription; above, Vol. III. p. 96.

5 Above, Vol. III. p. 94.

6 This date is given five times: v. 44, l. 119 to 121, v. 46, l. 133 f., and v. 47. Professor Kielhorn kindly contributes the following remarks:—"The date is incorrect. It would correspond, for Ś. 1104 current, to Saturday, the 10th January A.D. 1182; for Ś. 1104 expired, to Wednesday, the 5th January A.D. 1183, when the 10th titki of the bright half ended 10 h. 55 m. after mean sunrise; and for Ś. 1105 expired, to Tuesday, the 24th January A.D. 1184. I am of opinion that the year intended is Ś. 1104 expired, and that either the week-day or the titki has been quoted incorrectly." 7 Identical with Sabba-mādēvi (v. 32).

8 Identical with Bhima II. (v. 28).

9 The same person is mentioned in No. 257 of 1897 as 'his elder brother Kēta-Chōḍerāja' (nama Gēta-Chōḍerāja).
It appears from the foregoing abstract that the majority of the villages were granted to Brāhmaṇas, but that, in spite of that, and though Kēta II. and his predecessors were worshippers of Śiva-Amarāśvara, he granted three villages and two lamps to Buddha, and two further lamps were granted to Buddha by two of the inmates of his harem. This proves what is already suggested by the second verse of the inscription, that at the time of Kēta II. the Buddhist religion continued to have votaries in the Telugu country and was tolerated and supported by the Hindū rulers of Amarāvatī. I hope I am not unjust to Kēta II. if I suggest that his gifts to Buddha were a case of 'Cherchez la femme'! The two deities of his who granted lamps to Buddha may have been Buddhist upāsikās and may have induced him to join them in making donations to their own god, though he professed the Śaiva creed. It may have been to atone for his apostasy that he subsequently granted a large number of villages to Brāhmaṇas, as recorded in the inscription.

The villages granted by Kēta II. belonged to four different districts:— Kaṇḍarvāḍī, Dūḍākaṇḍarvāḍī, Kōḍapaṇḍumaṇī, and Gōṇḍāntāvāḍī. Kaṇḍarvāḍī is evidently the same as the Kaṇḍeravāḍī-viśaya of the Eastern Chāluṅga inscriptions, which also mention an Uttara-Kaṇḍeravāḍī-viśaya. Dūḍākaṇḍarvāḍī is perhaps meant for Dūḍākaṇḍarvāḍī, i.e. the great Kaṇḍarvāḍī. The district of Kōḍapaṇḍumaṇī corresponds to the eastern portion of the Sattanapalli tāluk of the Kistna district; for, the villages of Medukōṇḍūru, Dōṇkippuru, Sattanapalli, Chintapalli and Erragunţa are identical with the modern Medikondur, Dokippuru, Sattanapalli, Chintapalli and Yerraguntapadu. Gōṇḍāntāvāḍī is identical with the Komatavāḍī-viśaya which was ruled over by Kēta II. according to the Yenamadala inscription. It corresponds to the western portion of the Sattanapalli tāluk; for, the villages of Gīṇjipadu, Challagarā, Tāṇivāya, Kūṇṭimaddi and Uppalsaṇḍu are identical with the modern Gunjapalli, Challagaregari, Taduvaya, Kuntamaddi and Vuppalaṇḍu.

The date of the present inscription was probably the very day of the accession of Kēta II. to the throne. Two other inscriptions of the Amarāśvara temple (Nos. 257 and 264 of 1897) are dated on the very same day. From the first of them we learn that Sābbā (or Sabhamā), the mother of Kēta II., was the sister of Gōṇka, who is probably identical with Goṅka III. of Velanāḍū. Later inscriptions of Kēta II. at Amarāvatī and Peddacherukūru are dated in Śaka-Saṃvat 1119, 1123 and 1131.

**TEXT.**

**East Face.**

1 ची | [१२] चक्ष्क | बीच्ता | चक्का | [चुरु | सुपुरा] | हर | यज्ञप्रेषिष्

2 र्यानुप्रेषिष्ठाणु | [३] | देव | [र्थु] |

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1 See verse 3 and l. 118 f.
3 Kēteppali cannot be identified.
4 See above, Vol. III. p. 127.
5 Nos. 19, 20, 21, 18 and 51 on the Madras Survey Map of the Sattanapalli tāluk.
7 Kōkallu and Ammulaṇḍuṇḍi cannot be identified.
8 See above, Vol. IV. pp. 35, 37 and 38.
9 From an inked estampage, prepared in 1897 by Mr. H. Krishna Sastri.
10 All the verses of this face, with the exception of verse 2, are found also on the east face of No. 262 of 1897.
11 Expressed by a symbol.
1. सार्वभौम यज्ञ घाता प्रहृति:। श्री-
2. चर्मलुकत यज्ञ गानाचिन्तः
3. चिनित ॥ [२४] चाहि तत्र शस्त्रविप्रज्ञा राजा-माझाकारात्
4. कुलं। चर्मलुकतः रचित रचनं कुलं॥ [२५] जातं स-।
5. र्यदेशेन्द्रुपूर्वकं। [४४] शो-।
6. भूयान दातुर्वानुविज्ञात हवायु। [४५] चो-।
7. स्तरपंकरा स्तुपा यज्ञ श्रद्धयंकरः।।
8. शंकरासाधुसंतानं शंकरास तु किंकरा:। [५१] तत्रामरणसंकायो भीमो नाम बुद्धभवत्।।
9. विच्छ विसमरताश्री यत्वाप्पोज्जवरः। [५२] अव्यंपिततु सर्वं शत्रुका यथा निमित्त:।।
10. प्रजानां पालने समविहितासुलभयं तथा॥ [५३] चं चं पवित्रचारिचं भवता शत्त्रा च भवया।।
11. यसुधारसागरं वर्दान्तरदानपि॥ [५४] यो
12. मूर्तिबिज्ञाप्रतिशर्मस्वमनोपदानाः।।
13. कन्तवानिमितसंक्ष कन्तवाश्रमोज्जवरः॥ [५५] विश्वापितजना यथा विश्वाधिरात्रांतरा।।
14. वीरपुरैतजमभारिपुरा रणपरंपरा॥ [५६] यथा व्यापकसंघसंक्ष स्वरुकसमोजसा।।
15. चं चं विक्रम दिशां चं चं चं श्रुयं यथं॥ [५७] चि-।
16. चिप्रं विपचयचालित पाठयोनितपात-।।
17. वातं। रुपंशुक्तर्विन्योपि प्रशाखा यफ्त्वा बम:॥ [५८] काँथा पूजनी: रष्य: तूर्ती: यहत:ऽवसिष्ठितः॥।
18. भवन्देशैवहथृंगतः वन्दनता विरोधिनः॥ [५९] सदहारसागराश्रमयो विभुवता छिपः।।
32 व्योमव्यापि च त्योमं सबुखवाससमः।  [१६]
33 नमयंते सुखं भोगमः पत्नियाः यहयाः।
34 विरोधानां रणे चक्षुहितां च पीडः।  [१७]
35 चलयं रषार्गहस्तान्तरोऽसहः।
36 यदेशुचुः जीवीणां च वालवं दीर्घवं जत।  [१८]
37 प्रकारे: पारितिसंयुक्तार्ह्यं परिघः ।
38 प्रथंस प्रियुतां ग्रामप्रावसम यथात्।  [१९]
39 दूरस्य चर्चा च धिरं वोरस्य यथा भाविष्यते।
40 चाला कुञ्जिनि सुवें च भुक्ततः प्राणत्यार्हः।  [२०]
41 चेद धर्मप्राप्तातन्व काक्षेपिताते।
42 च द्वस्तर भविष्यात्तत्त्ववर्तनागाति।  [२१]
43 चारिण्य परिवेश विक्ष्या निरुक्तवया।
44 भूयितारितीर्थां चेदं भूतारा भासुरार्हयः।  [२२]
45 विषेकारित्रिकुंडार्धार्यम भुजिः।
46 लाविष्कारचतुः भुपवं राज यः।  [२३]

North Face.

47 ◆ तथा प्रश्नानवारितः।
48 केशपमुतः पठेभेताः।
49 रणे विरजनं च यः।  [२४] चं चं चं
50 तत्वावितिकरोटस्मिन्निः।
51 धतोसालोहस्युनिनिमिव भूरः।
52 भासः।  [२५] क्रमोभिभुक्तमाः।
53 शुभाभागमप्यस्य । राजसः।
54 दलमानस समयवाहारः।
55 रा।  [२६] समयस्य[म]हारिगरववभी।
56 तपात्ते। यदी: प्रवीक्षाने प्रविष्टो।
57 वचनापविभुवः।  [२७] तपाः।
58 ममुमीशस्त्राणि विन्योवतः।
59 यगमामक्षुमूलानां मानाः।
60 महारिवाचस्तु।  [२८] हृदयात्त दृढः।
61 बाहा भीषण संक्षेपण:। च।।
62 मीठा व्यञ्जन वाष्पोऽच श्रीजे स।।
63 महाराजे ॥ [२८]* विषमादिव्रयते।।
64 चैतेन नानान्वराभा:। च।।
65 चूँचिरीमेकाकलांकुरुहायण:। ल ॥ [१०]*
66 जत: पुष्पवता धन सञ्चयं:।।
67 शमनितर:। विवधा शूरिविशु।।
68 धा विवधा इव विशुणा ॥ [२१]* त।।
69 झाड़ी सन्मादेवी खाता।।
70 महुवः वरुः।! वंशायकौ।।
71 खर्जः वर्ण: पिपोऽः। खः।।
72 र्योरः ॥ [३२]* तथायत्स्याछो ससु।।
73 सूत: चतुभूष:। प्रतायवान्।।
74 संहुःपमाणाः योका।।
75 पोःदुस्मेतां ॥ [३४]* नेता सम्य।।
76 कप्पाणाः ये जेता चुदेवु।।
77 विहियाः। द्रातालिभोगर्यताहृ।।
78 नां चाता [च] शरणायिन।॥ [३४]* यः।।
79 प्रभीकात्मूमालो। भुगाल।।
80 नायावित्त।। प्रकःतसलुत।।
81 सूतः।। समुःचन्तनवल्लः।। [३५]* धै।।
82 धस्तिव्यमोचरातीलोनाम।।
83 भूमुख:। चतुष्णातापासरः।।
84 विंढमुनय भोजमसः॥ [३६]* वाः।।
85 श्री: कवरवन्यायासत्यात्माविवः।।
86 पुर्विवारा। तिम्बांकक्षः प्रिन्दः।।
87 ति यहः[घ]मरोऽवता:। [३७]* चित्त।।
88 विहीक्रीह्युघाराः इव ययव:।।
89 महुरा। निव्यमानंदस्चांदत्त् तन्व।।
90 ते चताः॥ [३८]* प्रतिपाध्यां प्रतिपाध्यूं प्र—।।
91 तोप:। प्रतिचर्य:।। प्रतिष्ठीच स्त्री।।

1 The assaendra stands at the beginning of the next line.
92 संभं यशोदायी प्रमख्यते || [१८*]
93 विशेषतः चालवेयं सुविधाः [प]-
94 बिंतेस याम || वेष्मुन्मित्तमुन्मस्-
95 वातमभूतप्रतिष्ठेतु || [८०*] [७८]

West Faos.

96 भर्तिमात्रा विषुन्मित्त्वितिकारिकिषमुकिरः
97 रिभः || तद्गैरागरामैवैत्यिस्वरी विविधः
98 तमूत्तत || [४९*] चारामापिततीश्वरारसः
99 रीठिमितिवत्त्ततारान || उत्कुकिकमितिजः
100 क्षणिकिमितितितारेः || [४२*] देशायी
101 सुधायाभे मुख्यायावेशणकायिकः || पताकः
102 काचुवितांगोंदैवियाँ नीति उच्चति || [४३*]
103 शाकाये युगाङ्कुदरपणिते माधे
104 द्राश्चयं तिसी श्लोकाय गुप्तासरे
105 गुणिनिधिश्लूभाराज्ञिोकितः || चीमः
106 लोतपुपमस्थयुरे शास्मात्रेश्यान्वः
107 बन्धुप्रादा सामुखाकराय विपुलः
108 चिदावंति उद्वंद्वे || [४४*] ◆ ◆ ◆ खस्तिचतुर्मु
109 द्रमुद्रितहितिनिखलवं भुजुर्गारपरिपालिकः
110 सत्यार्यनपपमारादातिरितिक्रियावेशः
111 नादिदिच्छिरस्तः क्रस्तवस्मनववंभभ्ष्यलिमः
112 दुःश्च कोदवाक्वसामसांभद्राकामक[प]-
113 गुणेद्र विभार्मित्र चीमदरभर्ष्यदेव
114 दिव्यीयपदयश्वाराय भरवलाभक
115 च्योध्याकालपुरवराधीश्वर प्रतापलकः
116 शार वतिगुमागंदकी वंदुरिगीवकी गंडरगः
117 घ गंडामेंद्र जगेशुगंड नबिमातः
118 घ नामार्दिसम्श्रेष्ठस्तिसविभिं चीमस्वभा
119 संदिष्ठर कोटभेताराजसू शकवर्र्यसू
120 १०४ उन्नेति मात्र युद्ध १० गुप्तार्सु

1 Read "भृगुपारीक".
2 Read "स्वयमपर".
3 Read "स्वयमस्वयमारीक".
4 The caesura stands at the beginning of the next line.
121 न श्रीमुन्दकेशरकु तुकमखिलगा सब्ना-
122 यस्मातॊनादाच्यासुगार्धमिन जडलु कंडे-
123 वाळुलोको संतीला कोंडपुमिनको भेदु-
124 कोंडपुर डोलकिगृहि [**] ई ध[पृ]म नडंप-
125 नवाच अंगेशापातकेशु शेषिनवारा-
126 क वारणासि चबिनवारा तम पेड़ कोंडकु के-
127 पाखपुण गृहिदिनवारा [**] खड़तां परदांना-
128 वा यो हरेत वशुंहरां । गढ़ी वर्षास-
129 तसाणि विहाथू आयचे जच्याते जच्याले: ॥ [४५२] १ १ १ १
130 बेदार्यांकने शाके माचे खाले गुरोहिने । दमग्नाै
131 रैतभुमालो दीपो बुधाय दलवान् ॥ [४६४] खसित सम-
132 समाधिसहस्तिहि वीमेशांगेशको भोकोकरा-
133 चूल शकार्यासुलु ११०४ गुणेन्द्र माच्य शह १०
134 गृहवासुन दमकु चम्पाकसुगा श्रीमुन-
135 वेदेशकु नखंदवसंदीपसुलु रेतेकिनिः द्वितिनि दः-
136 नमदुलु ११० [१९] भोदिनिन दामकचमंरवेदुः [ए]भदेदव गो-
137 रितियन अज्ञाति भाष्चारकर्मांसुगा दन पुत्रापौरीचिकसुन
138 निक्ष मानेकु सृष्ट निव शोऱगलवांडल ॥ जटूकुर जै-
139 तेनेयंदु पंडेवत् गीतियन अज्ञाति भाष्चारकर्मांसुगा-
140 गा दन पुत्रापौरीचिकसुन निक्ष मानेकु सृष्ट निव बो-
141 यंगलवांडल ॥ १० भोगलोको गंगाधरसुगान्दवेदुः दः-
142 नकु धार्मिकसुगा श्रीमुनकेशरकु नखंदवसंदीपसुलु-
143 निक्षिन इन्द्रएजु ५५ [१९] वीनिन अज्ञाति समकमारवेदुः
भाष्चारकर्मांसुगा-
144 नसुंग्न दन पुत्रापौरीचिकसुन निव मानेकु सृष्ट निव बोयं-
145 गलवांडल ॥ भंडाव गंगाधरसुगान्दवेदुः नकु धार्मिकसुगा
146 श्रीभेदकेशरकु नखंदवसंदीपसुगानिशिन इन्द्रएजु ५५ [१९]
147 विनिः अज्ञाति जेनेवत् कीठ्णवोक्ति वींदु कालिण्वांकु
148 भाष्चारकर्मांसुगा दन पुत्रापौरीचिकसुन निव मानेकु
149 सृष्ट निव बोयंगलवांडल ॥ १० १० १० श्री श्री श्री [१२]
South Face.

150 शाक[च्छे] वाङ्ग[त्रा]राप[पथ]श्रविवासास्मित[ि]
151 मा[च]भासि भले पदे दशमां चिर[दि]वपरिहारा-
152 चार्य[वरण]े वरेशि । सोय संप्रासराजसिकाला-
153 रुपिशि: केतिविक्षवकर्षी श्रामानु विनाती-समा-
154 न प्रविधगुणमानु । प्रादानाश्रयशे: [43*]
155 श्राम [को]कुरुक्षामानु प्रशस्य संवर्ण-
156 दाता । विषयरी हिन्दवाचके अनन्य ि: [8*] श्रेष्ठीकरणे-
157 दाता । [8*] गिनिष्याट्वें चक्षुगरं तातिवायः
158 च श्रीभवनाम् । श्रामान्निविचारक्षातान्त्र-करोणान्त्रयानाशी
159 से [को]रायिके पितु: [8*] समग्रालूपू['िहः'] च श्रामे
160 भृगुमुनालिते । विमासाक्तवान्नान्त्रातु
161 अर्थस्थिति श्रेष्ठे सुदा । [50*] मृत्युपतिं दर्शा
162 दिगविपिनपाठूच च विषविभी च तथा
163 श्रीकृष्णलोकमित्री धर्मस्तो धर्मने स
164 दिनयो श्रामानु || [41*] श्रीहितातिसुजाती-
165 राजसुनमभृतमाशिकासः: प्रस्तुतीहरा-
166 [हे] समरम्यस्तवयायच्छा[च]कैमु
167 मायेश्वरीये । धारणाभृतसुतोरा
168 दिन्यो मरिषण त्रिकोणमित्राकाव्यावतैत्वोमाने-
169 तां श्रीमेन्तास्तकलम्बदसूक्तमुको
170 वाङ्गकदते || [52*] ॥ तर्क तस्मानविवेच्यासंस्थं
171 चिनमाणांसंयगस्थीर्कोतिरात्राचुतुः तम-
172 म तत्त्वस्मयन्तवतुलकु धर्मार्थवर्मुका श्रीम-
173 ह्रार्ष्योतः मुखवनु मृदुदातावादिलोकिषोत्सु रूपे
174 कोक्षाले दीनि देश समवासिकापुरसु [8] तम तम-
175 द श्रीमसराजनकु धर्मार्थवर्मुका श्रीमाश्व-
176 नोदस्तुलकु मृदुदातावादिलोकिषोत्सु यूः[हः]

1 Verses 47 to 62 are found also on the south face of No. 204 of 1897.
2 No. 264 of 1897 reads प्रविधगुणाश्रमानु.
3 The assumed stands at the beginning of the next line.
4 The assumed stands at the beginning of the next line.
5 No. 264 of 1897 reads 'क्षणपावानु'.
6 No. 204 of 1897 reads 'क्षणपावानु'.
7 No. 204 of 1897 reads 'क्षणपावानु'.
8 See Phalni, V. 6. 55.
9 Read 'तत्त्वस्मयन्तवतुलकु'.
10 No. 264 of 1897 reads तथा.
177 भिप्पुरु कच्छग्व तादिवाय श्रव भीमा-
178 वरसु [1*] तमः चछेड़राजुन कथ्याभसु-
179 गा श्रीमताराणीसुजिकू गीत्नातवा-
180 दिचलिनिन्य युज श्रम्लपुंड्र दीनि पेन चो-
181 बांसुरसु [1*] तनः गीत्नालमुगा श्रीम्हा-
182 गाणितसुलिं गीत्नातवालिनिनिन्य
183 यूङु चुड़ालिनिं तपस्यापु चोऱुपु-
184 मयतिलो तत्तनपपिं चित्तपपिं कैटपपिं एण्युं-1
185 टल दीपकङ्ग्वालि चंदू चाँकोदे दीव ज-
186 गोमुंडपुरसु [1*] देवधरारसु-
187 लु सब्बेक्रसुरसु तरिविधितिमी

ABRIDGED TRANSLATION.

(Verse 1.) "There is a city (named) Śrī-Dhānyaakaṭaka, which is superior to the city of the gods, (and) where (the temple of) Śambhu (Śiva) (named) Amareśvara is worshipped by the lord of gods (Indra) ;

(V. 2.) "Where god Buddha, worshipped by the Creator, is quite close, (and) where (there is) a very lofty Chatūma, well decorated with various sculptures.

(V. 3.) "In that (city) there is a family of powerful kings, enjoying uninterrupted prosperity, protected by the god Amareśvara, (and) protecting men ;

(V. 4.) "Which (family) was born from the pair of feet— worshipped by the crowds of lords of gods, lords of demons, and lords of sages,—of the Creator, the bestower of great bliss."

In this family was born Bāluka (I.) (v. 6). His son was Kēta (I.) (v. 24). His son was Bāluka (II.) (v. 28), whose wife was Sabamādevi (v. 32). Their son was Kēta (II.) (v. 33), a worshipper of Śiva (v. 38). He built alms-houses (sattvālaya, v. 40) and constructed tanks (taḍḍga, v. 41), gardens (ارाम, v. 42), and temples (dēvālaya, v. 43).

(V. 44.) "In the Śaka year reckoned by the Yugas (4), the sky (0), the moon (1), and rēpa (1)—(i.e. 1104),—in the month of Māgha, on the tenth tithi of the bright (fortnight), on a Thursday,—the glorious king Kēta, a treasury of virtues, possessing great prosperity, having been raised to the kingdom,² gave, for the increase of (his) merit, many excellent villages to the preceptor of all (men), the lord Sugata (Buddha).

(Line 108.) "Hail! The glorious Mahāmāyālāśvāra Kēta-Kētārāja, who was possessed of all the glory of such names as the lord of the district of six-thousand (villages) (Sānākasaṇḍeṣa) on the southern (bank) of the Kriṣṇa Gayānā, obtained through the favour of the glorious Trīṇayana-Pālava, the protector of the whole earth surrounded by the four oceans; inaccessible to fear and greed; the lion to the ratting elephants—the Chōda and Chālukya Sāmanta; resembling the lord of gods (Indra) in power; the worshipper of the divine lotus-feet of the holy god Amareśvara; the destroyer of hostile armies; the lord of Śrī-Dhānyaakaṭaka,

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1 The समाज stands at the beginning of the next line.
2 This seems to imply that the date of the grant was that of the king's accession to the throne. A similar statement occurs in verse 47.
the best of cities; resembling the lord of Laṅkā (Rāvaṇa) in valour; he whose hand closes with heroes; he whose hand gives to suppliants; the hero of heroes; the double-headed eagle (Gaṅgabhūṣaṇa); the hero praised by the world (Jagamechchugaṇa); and the sun of truth,—in the Śaka year 1104, on the 10th (tiṣṭi) of the bright (fortnight) of Māgha, on a Thursday,—gave to the holy god Buddha the (following) villages, together with all revenue including tolls, for as long as the moon and the sun shall last:—Krantaṇu in (the district of) Kaṇḍravaṇḍi, and Mēdukuṇḍuṇu and Donkiṇḍuṇu in (the district of) Koṅḍapaṇḍuṇḍi. Those who do not keep up this charity, will have committed the five great sins, will have destroyed Vānapāsi, (and) will have eaten from the skull of their eldest son.” Here follows an imprecatory verse (45).

(V. 46.) “In the Śaka (year) measured by the Vēdas (4), the directions (10), and the moon (1),—(i.e. 1104),—on the tenth tiṣṭi of the bright (fortnight) of Māgha, on a Thursday,—king Kēta gave two lamps to Buddha.

(L. 131.) “Hail! He who was possessed of all glory, the glorious Mahāmahaḍalēvara Kōṭa-Kētarāja,—in the Śaka year 1104, on the 10th (tiṣṭi) of the bright (fortnight) of Māgha, on a Thursday,—gave for his own merit to the holy god Buddha 110 sheep for two perpetual lamps. Having received fifty-five sheep among these, Dāmaka-Amarc-Bōya with his sons and further descendants has to supply daily one mōna of ghee as long as the moon and the sun shall last. Having received (the remaining) fifty-five sheep, Kēte-Bōya of Ŭṭukuru with his sons and further descendants has to supply etc.

(L. 141.) “Gaśavi-Sūrana-dēvi, (one) among the concubines (of the king), gave for her own merit to the holy god Buddha 55 sheep for a perpetual lamp. Having received these, Sabbaka-Mārc-Bōya has to supply etc.

(L. 145.) “Prōlāmadēvi, (who was in charge) of the treasury, gave for her own merit to the holy god Buddha 55 sheep for a perpetual lamp. Having received these, Māchena-Bōya, the son of Kamman-Bōya of Ļembarṭi, has to supply etc.

(V. 47.) “In the Śaka year measured by the oceans (4), the sky (0), the moon (1), and the earth (1),—(i.e. 1104),—on the tenth tiṣṭi of the bright fortnight of the month of Māgha, on an excellent Thursday,—that treasury of all virtues, king Kēta, who had obtained the kingdom, gave villages whose boundaries were well known, (and) whose numerous advantages were famous, to Brāhmaṇas.”

He granted to Brāhmaṇas the village of Kōkalu for the merit of his mother (v. 48); Gīṅjipāḍu, Challagara and Tāḍivāya for the merit of his father (v. 49); Ammalapūṇḍi for the merit of his elder brother (v. 50); and Sattenapalli, Uppalaṇḍu, Chintapalli, Ŭṅkadora and Kuṇṭimaddi for his own merit (v. 51).

(L. 170.) “Hail! He who was possessed of all glory, the glorious Mahāmahaḍalēvara Kōṭa-Kētarāja, gave, for the merit of his mother Sabbamadēvi, to the best of holy Brāhmaṇas the village of Kōkalu in (the district of) Goṇḍanatavāḍi, (changing) its name (into) Sabbāmbikāpurum. For the merit of his father Bhimarāja, (he) gave to the best of holy Brāhmaṇas the villages of Gīṅjipāḍu, Challagara (and) Tāḍivāya in (the district of) Goṇḍanatavāḍi, (changing) their (names into) Bhimāvarum. For the merit of his elder brother Chōderāja, (he) gave to the best of holy Brāhmaṇas the village of Ammalapūṇḍi in (the district of) Goṇḍanatavāḍi, (changing) its name (into) Chōdāvarum. For his own merit, (he) gave to the best of holy Brāhmaṇas the villages of Kuṇṭimaddi and Uppalaṇḍu in (the district of) Goṇḍanatavāḍi; Sattenapalli, Chintapalli, Kētopalli and Erragunta

1 See Dr. Kittel’s Kannada-English Dictionary, s.v. moga 5.
2 In modern Telugu eda, the plural of edu, means ‘bullocks’; but īnpa-eda (1. 135 f., 143 and 146) or īnap-
eda (below, p. 158, l. 218) must be synonymous with goriyaalu, ‘sheep’, in ll. 196 f. and 198.
3 According to Brown’s Telugu Dictionary this measure is the sixteenth part of a tōma.
4 This is perhaps the modern Vutukur, No. 78 on the Madras Survey Map of the Sattenapalli taluka.
in (the district of) Kondapadumati; and Onkadora in (the district of) Dvaddikanapradravadi, (changing) their (names into) Jagamechchunugandhaparam. We have exempted these agraharas from all taxes.

B.—Inscription of Bayamambha;

Saka-Samvat 1156.

This inscription is engraved on the south face of the pillar, below the end of the inscription of Keta II. It consists of 12 Sanskrit verses and a passage in Telugu prose (ll. 215 to 220).

This is another grant to god Buddha at Sri-Dhanyagahati (i.e. Amaravati), made on Thursday, the eleventh tithi of the bright fortnight of Jyeshtha in Saka-Samvat 1156 (expired), the cyclic year Jaya. According to Prof. Kielland, "the date corresponds to Thursday, the 11th May A.D. 1254, when the 11th tithi of the bright half ended 3 h. 30 m. after mean sunrise." The donor was Bayamambha (v. 11) or Keta-Bayyalamahadevi (l. 216), the daughter of the Mahamandalevara Rudradeva-Maharaja (l. 215 f.), the son of Buddha (v. 5) and grandson of Durga (v. 4), who belonged to the Chatunthakulas (i.e. the Sudra caste) and resided at Madapalli in the district of Nathavadi (l. 215) or Nathavati (v. 1 to 3). From the word Keta which is prefixed to the name of Bayyalamahadevi in l. 216, it may be concluded that she was married to one of the chiefs of Amaravati. Verse 12, which is mutilated, contains the name of Mannma-Geta, i.e. 'the grandson of Keta.' This seems to refer to Keta II of Amaravati, the grandson of Keta I. Very probably Bayamambha was one of the wives of Keta II.

TEXT.

South Face (continued).

188 श्रीः [18] चर्चितां चक्षुचितो श्रीं नाथवानरीति विभुतः। पुराणार्गवकालेन निष्पादणेन नामनामित: [19] तत् योमपुरवं मधकरपिक्षम् परं।
189 परस्परभ्यमुत्वत्वादीतिर्दचिंतायां । [20] धार्तसुमस्मुखस्त: अनार्द्ध्यविरोधः। तस्मात् विशिष्टं तद्वात्स्मिन् चतुर्भुजाकलयम् कालं।
190 चाभव्यं पुरश्यय: । परिमातादयो श्रीमोजवर्षुरिव निर्द:।
191 तस्मात् रवित:। 'दौरान्तिस्मिनं न भवेदान्तिस्मिनं दुर्विषि:।
193 
194 नामसंज्ञणम् नामसंज्ञणम् नामविदि:।
195 गायत्रीय: । प्रवास्यमवलनजीवनरक्षेत्रो विविधकारयः।
196 श्रृवं ।
197 [7 19] तो विविधरिविधारो । श्रीविनिविश्वकामावश्यम्।। [19] [19] नामसंज्ञणम्।
198 [8 19] पदो मुनमिता बुधार्कावर्णावुजे। आत्मनौत्तुजस्।
199 कूलविब्रित:। पतिप्रथाय:।। [19] मुनमिता:।

1 This name was derived from his surname Jagamechchunupada; see l. 117.
2 See p. 147 above.
3 See Brown's Telugu Dictionary, s. v. manamastra.
4 Read "sukriniya." 7 Read "mara.
5 Read "sukriniya." 8 Read "sukriniya." 9 Read "sukriniya.
6 Read "haranika." 10 Read "sukriniya.
11 Read "haranika." 12 Read "haranika.
12 शि of शि is entered above the line.
14 Read "haranika."
200 क[ढ]नरेखाः । विनाषिताण्विधेयी योरी चर्म इवापतः [॥ ७॥]
201 तथा पद्री सैलमाहा धर्मकालितिरिति छुटा । विशुद्धम[तु]-
202 संपथुलिरिचालमिरिः [७॥] स्वयं [७॥] आजिजन्युद्धानः अः-
203 २० तिहुमि निश्चयन्तरानः । सीकराणसतीकाणाः या म-
204 विनीयो मूलस्य [१९॥] चातुर्वैशाद्यभूमितिष्ठम्.-
205 वनविवरणायताः[भयम]भा या च श्रीकोरलियसिः [८॥] सत्तास-
206 युग्मिणानंदसंदीधवानि । 'हर्षपूर्णादिप्रसन्नप्राचार-
207 दसुदिताख्यंचारिणाणां सर्वसेवियािवालस्युरुरु[ढ]ः[६॥]
208 मधुमाणाण्तसतीकाणाः [॥ १०॥] तत्पुरी भयमाङ्गा प्र-
209 'धितुगुण्याणा सत्तासपुष्पविवर' ऋ [भि]हार्मासकेनसिः [८॥] स्थामायि
211 सीमान्यसंस्तोहकासः[वेषु]ः केश्वा नियन्त्रिण[न]ः तुतात्तिष्ठ[ति]क्षणेत[१०॥]
212 धारणा: [॥ ११॥] माकासे तक्ष्याणविषिलितरसिनगिनि[१२॥] वक्षरेतिनि-
213 याहें चे-
214 [गधाय्य] धर्मकालितिरितिरितिरितिरितिरिति[वेषु]ः सत्तासः [वेषु]ः । गाधा[तु]ः[२॥]
215 चे । . . . . . . . . [॥ १२॥] श्रीमधुस(छ)शास्तिकारिचालमिरिः
216 नायाव[ढ]ः[६॥]
217 द्रेष्ट्रमधारारम्भन कूमुः कौटिल्यादिविवरणां[१४॥]
218 गाधा [तु]ः कथाकाम्बपुरुणः "ब्रह्मविषयहुस्यमु[१॥]
219 चौड़ययसेवोत्रुः [ढ]न पुष्पांगुणितसम्म मिश्य
220 [मा]नेन्द्रतैः नेपियोंग्य[ढ]संस्कृतवाणु || चे[१५॥] [॥]

ABRIDGED TRANSLATION.

Oh. In the district (dēśa) of Nāthavāṭi, in the town of Maḍapalli, in the Chaturthakula which was produced from the foot of the Creator, was born Dūrā (vv. 1 to 4). His son was Buddha, whose wife Muppmāṃbā was devoted to Śiva (v. 5 f.). Their son Budrā married Mailamāṃbā and had by her eight sons (vv. 7 to 9) and a daughter, Bayyamāṃbā (v. 11).
(V. 12.) "In the Saṅka year reckoned by tarka (6), the arrows (5), the earth (1), and the moon (1),—(i.e. 1156),— in this (cyclic) year called Jaya, in the month Jyesṭha, on a Thursday, on the day of Mura’s enemy (Vishnu),¹ in the auspicious bright fortnight,—this queen [the wife of] Manma-Gêta ... gave, for the sake of (her) prosperity, [a lamp] to god Buddha who is pleased to reside at Śrī-Dhānyaghāṭi.

(L. 215.) "Kôta-Bayyalamahādevī-amma, the daughter of the glorious Mahāmaṇḍālātara Rudradēva-Mahārāja of Nāṭhavādi, gave for her own merit to the holy lord Buddha 55 sheep for a perpetual lamp, to last as long as the moon and the sun. Having received these, Guṭṭi-Ane-Bōya with his sons and further descendants has to supply daily one māṇa of ghee. Ōṁ."

POSTSCRIPT.

In connection with the preceding inscription of Bayyamāmbā, I publish below a short Telugu inscription of her father on a pillar of the ruined Kanaṅdurgā-maṇḍapa at the foot of the Indrakilla hill at Bezwāḍa (No. 279 of 1892). It records the gift of a lamp to the Mallēśvara temple at Bezwāḍa by the Mahāmaṇḍālātara Rudradēvarāja of Maḍapalla in Nāṭhavādi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati.² The date of the grant was Thursday, the 15th tithi of the bright fortnight of Vaiśākha in Saṅka-Saṁvat 1126 (expired), the cyclic year Durmukhi, which is a mistake for Durmati. According to Prof. Kielhorn, “the date corresponds to Thursday, the 18th April A.D. 1201, when the 15th tithi of the bright half commenced 1 h. 38 m. after mean sunrise.”

The town of Maḍapalla and the district of Nāṭhavādi are identical with Maḍapalli and the district of Nāṭhavādi or Nāṭhavati in the inscription of Bayyamāmbā.³ Mr. Ramayya identifies Maḍapalla or Maḍapalli with a village near Madhira, a station on the Nizam’s State Railway, and Nāṭhavādi with the district of Naṭṭaḷpaṭi in the Chikkulla plates.⁴ As, however, Ėndulūra, whence the Chikkulla plates were issued, is the modern Dendulūra near Ellore, Maḍapalla or Maḍapalli might as well be the same as the village of ‘Maḍapalli’ which is mentioned in the Postal Directory of the Madras Circle, p. 746, as being situated near Ellore.

TEXT.⁵

1 चौथ शक्षित [१०] शकवान्धेव ११२६ [ढ़] दुर्मूखिनायक वै-
2 शाख शाख १५ गुज्वानसन शक्षित समितिगतयांचमना-
3 श्राद्धमांदवलेखः मक्कलपुरवरावलेखः चाकुकः-
4 राजामुलसंभायमान शिष्टेकः जिद्दान श्रीम[३०]चिस्थवना-
5 ऋषिकाण्डारावक परवलाभक नामादिसम्प्रमण-
6 स्त्रिसिद्धिः श्रीमांबामांदेखर नासवादिर हदेवराजु-
7 तु समस्तमांदविविहितोऽनः का का काकतियानापोटिद्विशुम[-
8 चाराजुल महादि तम तं तं चुराराजुल सुविदिताः

¹ In the eleventh tithi.
³ See p. 157 above.
⁵ From an inked stamapage.
⁶ Read "वर्षबाहु.
⁷ Read "संग्रहकः.
⁸ Read "पुष्प.
⁹ Read "काकतियानापोटिद्विशुम."
TRANSLATION.

Ôṁ. Hail! On Thursday, the 15th (tithi) of the bright (fortnight) of Vaiśākha in the Śaka year 1123, the Durmukhi-saṅvatsara,— Hail! the glorious Mahāmaṇḍalēśvara Rudrādēśvarāja of Nātavāḍī, who was possessed of all the glory of such names as the Mahāmaṇḍalēśvarā who has obtained the five great sounds; the lord of Maḍapalla, the best of cities; the chief pillar, as it were, of the Chālukya kingdom; the end of (i.e. fulfilling) the desires of holy men; the worshipper of the feet of the holy lord of the three worlds; and the destroyer of hostile armies, gave— for the salvation of his father Buddarāja, the brother-in-law of Kākatiya-Gaṇapatidēva-Mahārāja who was possessed of all glory,— 55 goats for lighting a perpetual lamp, as long as the moon and the sun shall last, before the god Mahādeva of the Mallēśvara (temple) at Bejavāḍa. Having received these, Koḍa-Sūre-Bōya with his sons and further descendants has to supply daily one māna, (stamped with) a Nandi, of ghee.

No. 16.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

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

This is the first of some papers which will deal with some selected records of the Rashtrakūṭa kings of Mālkhēḍ. The records have been chosen, partly because of the general historical interest that attaches to them, and partly in order to illustrate the development of the alphabet of the Kanarese country during the ninth century A.D. As regards the latter point, I cannot undertake to deal fully with all the palaeographic details: to do so, would be beyond my particular sphere of work, and would occupy time which I prefer to devote to other matters of wider interest; and I must leave that line of inquiry to be dealt with, in its minute particulars, by anyone who is more concerned than I am with the special illustration of Indian palaeography. I shall notice a few details that may seem of particular interest. But, for the most part, I shall only deal, on somewhat broad lines, with certain characters which furnish leading tests in determining the sequence and approximate dates of undated genuine records which belong to the period in question or may fall within about half a century before it, and in arriving at some conclusion as to the order in which certain spurious records were fabricated and the periods to which they are really to be referred.

A.—Hatti-Mattūr inscription of the time of Kṛṣṇa I.

This inscription is now brought to notice for the first time. I edit it, and the collotype is given, from an ink-impression obtained by me in 1882.

1 The r of ṛkṣā is indistinct.
2 The saṃvāra stands at the beginning of the next line; read शिव力量.
3 See some remarks on pages 76, 77, above.
for Perumbàllaiyur and in ajidnai (l. 14) for ajidnai, which is an archaic form of the negative gerund ajidnai. The final $n$ of kilavan (l. 9) is doubled before the following vowel. The Tamil form masaradagam (l. 14) instead of the Sanskrit sukhamasadapa has been already noticed in the Ukkal inscription of Kriṣṇa III.\(^1\)

The inscription is dated in the third year of the reign of Vijaya-Nandivikramavarman, whom I have identified with the father of the Gaṅga-Pallava king Vijaya-Nripatungavikramavarman and placed in the ninth century of the Christian era.\(^2\) This is the earliest known inscription of Vijaya-Nandivikramavarman. Five other records of his at Saduppēri, Virinchipuram and Tiruvallam are dated between his 9th and 62nd years.\(^3\) Since the publication of the two Āmbur inscriptions of Vijaya-Nripatungavikramavarman,\(^4\) two inscriptions of his grandfather Vijaya-Dantivikramavarman\(^5\) and four inscriptions of his own reign\(^6\) were copied at Uttaramallūr in the Chingleput district. The Șădaiyar temple at Tiruchcheñambūdi near Kovilādi (between Tanjore and Trichinopoly) contains three inscriptions of the same king.\(^7\) Two of these mention Mārāmbāvai, "who was the great queen of Nandippôttaraiyar of the Pallaivasilika family."\(^8\) The same queen is referred to in an inscription at Niyanam in the Tanjore tâluk (No. 16 of 1899), which is unfortunately mutilated, but seems to belong to the reign of the early Chōḷa king Râjakâsarivarman. One feels tempted to conclude from this that Râjakâsarivarman put an end to the rule of the Gaṅga-Pallavas, and that certain chiefs who claimed connection with the Pallava dynasty were first subordinate to Vijaya-Nripatungavikramavarman and afterwards to his conqueror, the Chōḷa king.

The inscription records that the masadapa in front of the cave temple was built by a certain Adâvi with the permission of a Gaṅga chief named Nérguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman. Adâvi was the headman of a village near Perumbāllaiyur in Úrûkkâṭṭu-kōṭṭam. This district owes its name to Úrûkkâṭţu, a village in the Conjeeveram tâluk, and Perumbāllaiyur is perhaps the same as Pālaiyur which is mentioned in the Kadâkkūḍi plate.\(^9\)

"TEXT.\(^{10}\)

1 Svasti śrī [[]] Kō Viśai-
2 [ya-na]nd[i][v]i[k][r]a-
3 parumarku yā-
4 nīru m[u]jra-
5 vadam [U]rûkkâ-
6 ĭ[tu-k]kōṭṭa[t]tu-
7 [Po]erumbalai-
8 ūr[i]Tiruppânti-
9 yū kilavan-Aja-
10 vi śrī-Gaṅgaraiyar
11 Nérguṭṭi Perumágā-
12 rkkv vinçappan-jeydu

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\(^{1}\) *South-Ind. Insr. Vol. III.* p. 12, note 15; masadaga occurs twice in the Kūram plates, *ibid.* Vol. I. No. 151, text lines 61 and 74.

\(^{2}\) *Above,* Vol. IV. p. 181 f.

\(^{3}\) *South-Ind. Insr.* Vol. I. Nos. 108, 124 and 125, and Vol. III. Nos. 41 and 43.

\(^{4}\) *Above,* Vol. IV. No. 23.

\(^{5}\) No. 61 of 1898: 10th year; and No. 61: [2]1st year. An inscription at Kūram (No. 35 of 1900) is dated in the 12th year.

\(^{6}\) No. 63 of 1898: 16th year; No. 61: 25th year; No. 82: 24th year; and No. 82: date lost. Two inscriptions at Kūram (Nos. 33 and 37 of 1900) are dated in the 17th and [21]st years.

\(^{7}\) No. 303 of 1901: 18th year; and Nos. 303 and 201: 22nd year.

\(^{8}\) Pallavatīla-kulattta Nandippottaraiyar mahādeviyādha ațiṣa Kaṇḍaṅ Mṛṇambhaṇaiydr.

See *South-Ind. Insr.* Vol. II. p. 546.

\(^{10}\) From two inked stampera.

\(^{11}\) Read 'bōlaiydr.'
TRcANSLA~.

(Line l.) Hail! Prosperity! In the third year (of the reign) of king Vijaya-
Nandivikramavarman.—Adavi, the headman of Tiruppâlayâr (near) Perumbalayâr in
Urâukkâtu-kôttâm, having made a request to (i.e. having obtained the sanction of) the
glorious Gaâga king Nâguûtî Perumân,—(this) Adavi made the maçdapa in front (of the
shrine) for (the merit of) his mother Nâga[ñ]i Naâgai.

(L. 14.) The feet of him who protects this (gift) without destroying (it), (shall be) on
my head.3

No. 33.—RANGANATHA INSCRIPTION OF GOPPANA;
saka-samvat 1293.
by e. hultzsch, ph.d.

In the Guruparamparâprabhâca, a modern Tamil work which professes to be based on a
Sanskrit poem in 3,000 verses by Trîtiya-Brahmatantrasvatantrasvâmin, we are told that, when
the Mulsâma3 had captured Tiruchchirâppalli (Trichinopoly), the authorities of the
Râganâthâ temple on the island of Śrînâgâm near Trichinopoly secretly removed the image
of Alâgiyamaçavâla (Vishnu) to Tirumâlai (Trupâla).4 Subsequently a certain Gopanâyar is
stated to have brought the image from Tirumâlai to Śrînâgâm near Śrînâja, and thence back
to Śrînâgâm, where he reconsecrated the god and his two wives (Lakshmi and the Earth).5 On
this occasion he was praised by the Vaishnava preceptor Vâdântadâsîka in the following verse:6—

Mr. Venkaya has drawn my attention to another Tamil work, entitled Köyâloñgu, i.e.
"Benefactions to the Temple," which registers the donations made to the Râganâthâ temple at
Śrînâgâm from the earliest times. The authorities on which the statements of this book
are based are not mentioned by the author. Among other facts it chronicles the same events
which have been quoted from the Guruparamparâ, with fuller details. It states that in Śaka-
Sahâvat 1149 expired,8 the Akahâya-sahâvatâra, the Mûhammadan (Tulukkar) occupied the
Touqâsai-maçjâlam. When news reached the temple authorities at Śrînâgâm that the enemies
had passed Sanayapura (9 miles north-north-east of Trichinopoly), they removed the image
of Alâgiyamaçavâla-Perumâl to Tirunârâyapura (Mâlukóte in the Mysore State)

1 Read "ailâdmâi-.
2 Târuka-Yavanâ-dlégâ.
3 Madras edition of Kaliyuga 1900, the Vithôli-sahâvatâra, p. 124 f.
4 Ibid. p. 127f.
5 Ibid. p. 129.
6 Read "mârâ.
7 Read "Kâruñâkâtha.
8 This must be an error for 1249.
by way of Jotishkuḍi, Tirumālirūḍahalai, Kōlikkuḍu (Calicut) and Pungaṇur (in the North Arcot district). The image was kept for "many days" at Mēlukōtu and then removed to Tirumalai (Tirupati in the North Arcot district), where it was worshipped for "a long time." In the meanwhile the Muhammedans had conquered the Pāṇḍya country and, through the influence of Vidyāranya, the kingdom of Ānakkondi (Vijayanagara) had been established. Its king, Harivararāyana (II.), reconquered the Tōpakal-māṇḍalam. One of his officers, Gōpakā-Udaiyār, who resided at Šēṇji, took the above-mentioned image from Tirumalai to Šītāparam (near Šēṇji),1 where it was duly worshipped. He advanced with a strong force and defeated the Muhammedans completely. In Śaka-Saṅvat 1293, the Parīkha-saṅvatsara, on the 17th solar day of the month Vaigāśī, he brought back the image of Perumāli to Šītrakṣam and re-consecrated the god and his two consorts. He engraved on the outer portion of the east side of the temple wall (built by) Dharmavarman 2 the same verse which has been quoted from the Guruparamparā, and which reads here as follows:—

| यात्राकारलक्ष्यभूतनितिलिखितज्ञानबङ्काध्यक्षांनि: ||
| तलक-क्षामादेशार्थमयदिनिनिर्मलतकालिकसुपकांसि: ||
| सम्प्रभुनि सप्ति:। कुरुति नित्यरोपणेन गोपाणां.

The Kōyilolugu further states that Gōpāṇa-Udaiyār granted fifty-two villages to the Raṅganātha temple, and that both his sovereign, Harivararāyana (II.), and Virupāṇa-Udaiyār, the son of the latter, performed the tulāpurasha ceremony at the same temple.4

The verse quoted above and another, similar verse make up the subjoined Grantha inscription (No. 55 of 1892), which is engraved on the east wall of the second āśekha of the Raṅganātha temple at Šītrakṣam. The two verses are preceded by a chronogram representing Śaka-Saṅvat 1293 (= A.D. 1371-72). This date implies that the Guruparamparāprābhāya either must be wrong in making Gōpāṇarāyana a contemporary of Vēndatādēsika, or—what is more probable—that the alleged birthday of Vēndatādēsika in Kaliyuga 4370, the Šākla-saṅvatsara (= A.D. 1269-70), is a pure invention. Gōpāṇarāyana is referred to in the inscription as Gōpāṇa (verse 1) and Gōpāṇa (v. 2). His residence (rājadānī, v. 2) was Čehohū (v. 1), which is the Sanskrit form of the Tamil Šēṇji, vulgo Gingee, in the South Arcot district.5 Ańjanadēri (v. 1) and Vīśahabhaṅgiri (v. 2) are two names of Tirumalai, the hill of Tirupati in the North Arcot district.

Gōpāṇa or Gōpāṇa is known as an officer of Kampana-Udaiyār or Kampana-Udaiyār, the son of Vira-Bokkana-Udaiyār, from an inscription at Achcharapakkam (No. 250 of 1901)

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2 This mythical king is reported to have built large portions of the Raṅganātha temple round the central shrine, which existed from times immemorial.
3 Read "गोकालन्.
4 It is interesting to note that this Tamil work refers to the donations of Sundara-Pāṇḍya, which are described in one of the Raṅganātha inscriptions (above, Vol. III, p. 7 ff.). The king is said to have defeated the Chēra, the Chōla and Vāllia (i.e., the Hoysala king) and to have assumed the title Ėmmanḍalai-ṇanda-Perumāli, i.e., "the king who conquered every country." Having covered a large portion of the temple with gold, he assumed the further title Perumāli-Perumāli, i.e., "the king who covered (the temple) with gold," and set up an image of Vishnu called after this surname. His gifts of gold and jewels are also enumerated. He is said to have spent altogether 18 tōkkas of gold coins (perum) in covering the temple with gold, and the same amount in gifts.
5 The same year is quoted in the Kōyilolugu; see above.
8 Dr. Kittel's Kannada-English Dictionary, s. v.
and from three inscriptions at Kānchi. Aiyappa, the son of Appa Gopanna, is mentioned in another Kānchi inscription of Vira-Kampāṇa-Udaiyar, the son of Bukkaṇa-Udaiyar (No. 33 of 1899). The same inscription shows that Gopanna was a Brāhmaṇa, as it states that he belonged to the Āpastamba-vātra and Bhāradvāja-gōtra.

It appears from the last paragraph that Gopanna’s sovereign, Kampāṇa-Udaiyar, was the son of Bukkaṇa-Udaiyar or Vira-Bukkaṇa-Udaiyar. I feel no hesitation in identifying this Bukkaṇa-Udaiyar with king Bukka I of Vijayanagara, whose name appears as ‘Vira-Bukkaṇa-Odeyar of Vijayanagara’ in a Kanarese inscription of Śaka-Saṁvat 1293, the Viśvādikrit year, at Bhāṭkal, and in identifying Kampāṇa-Udaiyar with Chikka-Kampāṇa-Odeyar, the son of Bukka I. The word Chikka or Kumāra, which is prefixed to the name of Kampāṇa-Udaiyar in some of his inscriptions, is evidently employed to distinguish him from his uncle Kampāṇa. In the pedigree of the first Vijayanagara dynasty Kampāṇa-Udaiyar will henceforth appear as Kampāṇa II., and his uncle as Kampāṇa I. Mr. Taylor calls Kampāṇa-Udaiyar the “general or agent” of Bukkaraṇa of Vijayanagara and states that he repaired the temple at Śrirāmgam in Śaka-Saṁvat 1295—the date of the subjoined inscription—and that he expelled the Muḥammadan invaders from the Pāṇḍya country. Here we have a grain of truth among heaps of chaff. The existence, in the fourteenth century, of a dynasty of Musalman chiefs of Madhurā is testified to by chronicles and coins, and Kampāṇa-Udaiyar’s conquest of the Pāṇḍya country is corroborated by an inscription of Śaka-Saṁvat 1287, the Viśvāvasu year, at Tiruppukkuli (No. 18 of 1899), which states that, “having taken possession of the kingdom of Rājagambhirā, he was pleased to conduct the rule of the earth on a permanent throne.” Rājagambhirā is known to have been a surname of the Pāṇḍya king Jajāvarman alias Kalūṣēkhara, whose Tiruppāvapam plates are dated, according to Professor Kilhorn, in A.D. 1214. Hence the kingdom of Rājagambhirā seems to denote the Pāṇḍya kingdom, and it may be accepted as a historical fact that Kampāṇa II., the son of Bukka I. of Vijayanagara, expelled the Muḥammadans from Madhurā. Two inscriptions at Tiruppuḷāṇi show him in possession of a portion of the Rāmmāl Zaṁndārī in Śaka-Saṁvat 1293 and 1296. The fact that he claimed to be ‘conducting the rule of the earth’ proves that he did not remain a subordinate of his father, but considered himself an independent ruler. His prime-minister (mahaṛpradāhāni) Sōmappa is mentioned in two of his inscriptions at Mēlpāḍi (No. 89 of 1899) and Achēharapākṣam (No. 250 of 1901). To return to Gopanna, he seems to have taken part

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1 South-Ind. Journ. Vol. I. Nos. 86-88. When publishing these three inscriptions (op. cit. p. 117 f.), I represented Kampāṇa-Udaiyar as the son of Vira-Kampāṇa-Udaiyar on the strength of a Tirumali inscription (ibid. No. 72). But, in the light of other records, I believe now that, in l. 2 f. of this record, ākha-Vira-Kampāṇa-Udaiyar Kumāra-ākha-Kampāṇa-Udaiyar kundrāva ākha-Udaiyar has to be translated as “Umaṇa-Udaiyar, the son of Vira-Kampāṇa-Udaiyar (alias) Kumāra-Kampāṇa-Udaiyar.”

2 Above, Vol. III. p. 36, note 1. An inscription of Vira-Bukkaṇa-Udaiyār at Vēppūr (No. 20 of 1899) is dated in the Rākṣasa year (i.e. Śaka-Saṁvat 1297); another at Tirukkāljukkanpam (Madras Christian College Magazines of March 1892) in the Nala year (i.e. Śaka-Saṁvat 1293); and one at Achēharapākṣam (No. 255 of 1901) in Śaka-Saṁvat 1298, the Nala year. See also Mr. Rica’s Ep. Corn. Vol. III. Bd. 90, M. 28 and 76; Vol. IV., Ch. 113 and 117.


4 Above, Vol. III. p. 36.


6 See e.g. Dr. Caldwell’s History of Tamilnad, p. 42; Mr. Sewell’s Lists of Antiquities, Vol. II. p. 222 f.; Captain Tufnell’s Hints to Coin-collectors in Southern India, p. 32 f. and p. 66 f.; and the late Mr. Rodgers’ valuable paper in Journ. As. Soc. Brāgal, Vol. LXIV, Part I. p. 49 f. No complete reading has yet been published of a silver coin which was figured on Tufnell’s Plate vi. No. 2, and of which I possess a specimen; the obverse reads Akṣara Śaṅkha 738 (of the Hijāra, i.e. A.D. 1357-38), and the reverse Al-Humayun-yuṭu.

7 Iridyamagamhika-irdiyam kai-kkonda sth(i)ra-mahakkaṇamati pr[i][pri]thikie-irdiyam paykī amravy p[i][pi]jara. This passage and its bearing were first pointed out by Mr. Venkatya in one of the two Annual Reports which he drew up during my absence on furlough.


9 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 301 f.

10 See page 301 above.
in his master's wars against the Musalmān chiefs of Madhurā, as the Raṅgānātha inscription alludes to his conquest of the Tulushkas.

The subjoined list of inscriptions of Kampaṇa II. shows that his influence extended from Mysore in the north to Rāmnāḍ in the south, and that he was in power between A.D. 1361-82 and A.D. 1374. The Tīrūmalai inscription of his son Oṃmuṇḍa-Uḍayārya is dated on the 11th December A.D. 1374. Of his father Bukka I. we have inscriptions of still later date, viz. A.D. 1375-76 and 1376-77. To Professor Kielhorn my best thanks are due for the calculation of those among the following dates which contain astronomical details.

1.— No. 250 of 1901; at Achcharapākkam. Kampaṇa-Uḍayārya, the son of Vira-Bukkaṇa-Uḍayārya. Śaka-Saṅvat 12(83), Plava.

2.— No. 89 of 1889; at Mēlpādi. Vira-Kampaṇa-Uḍayārya. Plava.


5.— No. 18 of 1889; at Tiruvākkiḷ. Kampaṇa-Uḍayārya, the son of Vira-Bukkaṇa-Uḍayārya. Śaka-Saṅvat 1287, Viśvāvasu. Saṅkṛdham ātyatru-mūrya-ubhhatu-dīṣa maṇi śelkānga varatad[a]-Viśvāvasa-saṅvatsarattu Viśvāka-n[a]-ru pūrva-pakṣhṛtu samajit[š]hitum Viśvāsyaṃ puṣṭa Budāy-kīlāmai-n[a].

"For Śaka-Saṅvat 1287 expired = Viśvāvasu the date regularly corresponds to Wednesday, the 10th November A.D. 1385, when the 6th tithi of the bright half ended 18 h. 38 m., and the nakṣatra was Dhanishtā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise."—F. K.

6.— No. 163 of 1892; at Bhussanahalli. Vira-Kumāra-Kampaṇa-Uḍeyru, the son of Vira-Bukkaṇa-Uḍeyru. Śaka-Saṅvat 12(8)8, Parabhava.

7.— No. 21 of 1890; at Vēppūr. Vira-Kampaṇa-Uḍayārya. Paṇḍa[va]-varuṣaṃ Aśoka-nāyarr pūrva-pakṣhṛtu paśchamaniyam Nu[ya]-ru-kīlāmaiśūṃ puṣṭa Pūrṇa-n[a].

"For Śaka-Saṅvat 1288 expired = Parabhava the date, as recorded above, is quite irregular. All that I can suggest regarding it is, that the [in Tamil] strange word for the solar month, Aśoka, may be intended for Āṣā, and that Pūrṇa may be a mistake for Paḷattu (Pūrva-Phalgun). If these two alterations were adopted, the date would regularly correspond to Sunday, the 14th June A.D. 1388, when the 5th tithi of the bright half ended 4 h. 19 m., and the nakṣatra was Pūrva-Phalguni, by the equal space system for 22 h. 20 m., according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 5 h. 55 m., after mean sunrise."—F. K.

8.— No. 33 of 1890; at Kāṇchī. Vi[ra]-Kampaṇa-Uḍayārya, the son of Bukkaṇa-Uḍayārya[r]. Saṅkṛdham 12(8)8 l nēl Parābh[a]-saṅvatsarattu Kumbha-n[a]-ru pūrva-pakṣhṛtu ekādayiśūṃ Vi[s]yāka-kīlāmaiśūṃ puṣṭa Pu[na]-rpāṭṭhu [n[a]].

"For Śaka-Saṅvat 1288 expired = Parabhava the date regularly corresponds to Thursday, the 11th February A.D. 1387, when the 11th tithi of the bright half ended 6 h. 44 m., and the nakṣatra was Purnavasu, by the equal space system and according to Garga for 14 h. 27 m., and by the Brahma-siddhānta for 13 h. 47 m., after mean sunrise."—F. K.

1 See above, p. 324, note 1. In a local chronicle this name has been mispelt or misread 'Eamba Uḍayārya'; see Mr. Nelson's Madura Country, Part III, p. 82. Another son of Vira-Kampaṇa-Uḍeyru, named Naṭajāṇa-Uḍeyru, is mentioned in an inscription at Doḍīṭa-Kaṇḍaga (Mr. Bice's Ep. Cura. Vol. III, N. 168), which is dated Saka-varuṇa-enada 1286 nēva Æṇama-saṅvatsarattu Vaidika-en 15 Gūru[da] 2) omayagamadā. Professor Kielhorn considers this date worthless, because in Śaka-Saṅvat 1286 expired = Æṇama the full-moon tithi of Vaśiśka ended 23 h. 17 m. after mean sunrise of Wednesday, the 20th April A.D. 1374, and there was no lunar eclipse on that day."


3 See above, p. 324, note 2.
9. — Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvanamalai. Kampana-Udaiyar, the son of Vira-Bokkana-Udaiyar. Plavaṇaṃ.


"This date is in every respect irregular, and intrinsically wrong, because the moon cannot be in the nakṣatra Rōhiṇi on a 7th ṭithi of the dark half in the month of Makara." — F. K.


"For Kalīyugā-Saṅvat 4472 expired = Śaka-Saṅvat 1293 expired = Vīrōdhikrit the date regularly corresponds to Wednesday, the 4th June A.D. 1371, when the 5th ṭithi of the dark half ended 8 h. 13 m., and the nakṣatra was Dhanuṣṭhāṇa, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise." — F. K.


"In Śaka-Saṅvat 1294 expired = Pariṇāḥvin the second ṭithi of the bright half of the month Chaītra commenced 2 h. 29 m. after mean sunrise of Sunday, the 7th March A.D. 1372." — F. K.


17. — No. 28 of 1890; at Kāṇchhi. Kampaṇa-Udaiyar, the son of Vira-Bokkana-Udaiyar. Ānanda-va[r*]ṣaḥ śam Ādi-māda[m] 10 [tēḍi] Aśkāṇa-baṇḍaśa-chaṭṭu[r*]ḍāṭi Śukravāramuṃ perṇa n[āḍi].

"In Śaka-Saṅvat 1296 expired = Ānanda the Karkaṭa-saṅkrānti took place 9 h. 9 m. after mean sunrise of Wednesday, the 28th June A.D. 1374, which was the first day of the month of Karkaṭa or Ādi. The 10th day of the month of Ādi therefore was Friday, the 7th july A.D. 1374; but the ṭithi which ended on this day, 6 h. 23 m. after mean sunrise, was the 12th (not the 14th) ṭithi of the dark half of the month of Āśāḍha. In my opinion, there can be no doubt that the number of the ṭithi has been wrongly quoted in the original date." — F. K.


"In Śaka-Saṅvat 1296 expired = Ānanda the 10th ṭithi of the dark half in the month of Kanyā commenced 7 h. 5 m. after mean sunrise of Friday, the 1st September A.D. 1374, when
the nakshatra was Punarvasu, by the equal space system from 6 h. 34 m. after mean sunrise, and by the Brahmi-siddhánta and according to Garga during the whole day.—Since on Saturday, the 2nd September A.D. 1374, the 10th *tithi* of the dark half ended 7 h. 1 m., and the nakshatra was Punarvasu for 7 h. 13 m. or 6 h. 34 m., after mean sunrise, I have some doubts whether that day is not really the intended day, and whether therefore Friday has not been wrongly quoted in the original date instead of Saturday. Supposing the weekday to have been given correctly, I should have expected the writer to quote the 9th *tithi*.”—F. K.

From a Kanarese inscription at Penakonda (No. 339 of 1901), which was first noticed by Mr. Sewell,¹ we learn that *Vira-Bukkappa-Odeyaru* (i.e. Bukka I.) had another son, named *Vira-Virupana-Odeyaru* (I.), by his queen Jommadévi. While Bukka I. was ruling the territory of the Hoysala kings at Hosapattana, and while his son Virupaña I. was governing the province (rāja) of Penugonda, which had been entrusted to him by his father,² the minister (mahāpradhāna) Ananta[ra]sa-Odeyaru built the fort of Penugonda in Śaka-Saṅvat 1276, the Jaya-sauvatsara, on Tuesday, the 1st (*tithi*) of the bright (fortnight) of Chaitra,³ i.e. on the 25th March A.D. 1354.

A copper-plate grant at Narasipura mentions a third son of Bukka I., named *Mallinnathā* or *Mallapp-Odeyaru*, whose son was *Nārāyaṇadhēv-Odeyaru*.⁴ It is dated on Sunday, the 29th July A.D. 1397.⁵

The successor of Bukka I. on the throne of Vijayanagar was his son by Gauri,⁶ Harihara II., whose name is given as *Vira-Hariyappa-Odeyaru* in Kanarese inscriptions (Nos. 3, 4, 6-8 of the following list). As will appear and from Nos. 2, 5 and 9 of the same list, the Tamil form of his name was *Hariyapa*- or *Ariyapa-Udaiyar*.

1.—No. 57 of 1900; at Puttur near Arapi. Harihara-Udaiyar[*]. Śakābdam 1299 नेत सेलनियिंग पिंगला-दागःहम अश्वादम [90] ती। तिङल-किसामै।

"In Śaka-Saṅvat 1299 expired = Piṅgala the Karkaṭa-sākṛaṇti took place 3 h. 46 m. after mean sunrise of Sunday, the 28th June A.D. 1377, which was the first day of the month of Karkaṭa or Ādi. The 30th day of the month of Ādi therefore was Monday, the 27th July A.D. 1377."—F. K.

2.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvannamalai. Ariyappa-Udaiyar. Śaka 1299, Piṅgala.


"Śaka-Saṅvat 1301 current = Kālayukta: Friday, the 11th June A.D. 1378 (the full-moon day of the second Jyaistha); a total eclipse of the moon from 12 h. 1 m. to 15 h. 26 m. after mean sunrise, and therefore visible in Madura."—F. K.

4.—No. 155 of 1901; at Bārukūr. Vira-Hariyappa-Odeyaru, the son of Vira-Bukkappa-Odeyaru. Śaka-varuṣa 190[1] naya ma(e)nākrama-Kālayuktādāśi-sauvatsaradha(īsta)rada Mārggāsa-su 1 Somāvara-adhaṇḍu.

³ Śaka-śāra 1276 nēga Jaya-sauvatsara[da]ru Chaitra-su [1] Mā[r]galad-hadāla[*]. Professor Kielhorn kindly informs me that "in Śaka-Saṅvat 1276 expired = Jaya the first *tithi* of the bright half of Chaitra commenced 7 h. 35 m after mean sunrise of Tuesday, the 26th March A.D. 1354."
⁶ Read Śaka-śāra.
"Śaka-Saṁvat 1301 current = Kālayukta. The date is incorrect; it would correspond to Sunday, the 21st November A.D. 1378, when the first tithi of the bright half of Mārgaṣiśra ended 21 h. 10 m. after mean sunrise. If the figure for the tithi were 2, the date would regularly correspond to Monday, the 22nd November A.D. 1378."—F. K.


"This date is irregular. In Śaka-Saṁvat 1300 expired Kālayukta the Dhanabhāskarānti took place 18 h. 53 m. after mean sunrise of Saturday, the 27th November A.D. 1378. The second day of the month of Dhanu or Mārgaṣiśra therefore was Monday, the 29th November A.D. 1378, and on this day the 9th tithi of the bright half ended 11 h. 33 m. after mean sunrise, and the nakṣaṭrās were Uttara-Bhadrapāda and Bṛhad. The 7th tithi of the bright half ended 16 h. 5 m., and the nakṣaṭrā was Satabhisaj, by the equal space system for 9 h. 12 m., and according to Garga for 9 h. 39 m., after mean sunrise of the 27th November A.D. 1378, but that day, as stated already, was a Saturday, and was the last day of the month of Viṣṇu (Kārttikeya)."—F. K.


"Śaka-Saṁvat 1301 expired = Siddhārthin: Monday, the 18th April A.D. 1379; the first tithi of the bright half of Vaiśākha ended 6 h. 1 m. after mean sunrise."—F. K.


"The date is irregular. In Śaka-Saṁvat 1302 expired = Raudra the 6th tithi of the bright half of Śrīvaiṣṇava ended 14 h. 56 m. after mean sunrise of Saturday, the 7th July A.D. 1380."—F. K.


"Śaka-Saṁvat 1304 expired = Dvādhaḥī: Monday, the 28th April A.D. 1382; the full-moon tithi of Vaiśākha ended 9 h. after mean sunrise."—F. K.

9.—No. 31 of 1890; at Kāñchī. Hariyapa-Uḍaiyar. Śakābdam 1307 vṝṣṇī Śrī[ṃ]vāna sarvams 1Adhyāya[ṃ]sām [12 tēdi] aṃvadāsaṇāṃ Guru[v]'draṇ Mṛgāṣṭhāvīśiḥ śa[ṃ]m tēdi. 1Vaiśākha-su 15 Sā.[y]

"In Śaka-Saṁvat 1307 expired = Śrīvaiṣṇava the Mithuna-saṁkrānti took place 14 h. 51 m. after mean sunrise of Saturday, the 27th May A.D. 1385. The 12th day of the month of Mithuna or Āsā therefore was Thursday, the 8th June A.D. 1385; and on this day the new-moon tithi (of the month Jyaistha) ended 9 h. 55 m., and the nakṣaṭrā was Mṛgāṣṭhāra, by the equal space system and according to Garga for 1 h. 19 m., after mean sunrise."—F. K.

Harihara II. had three sons: Virūpākṣa I, Bukka II. and Devarāya I. The first of them is known from the Ālampūṭi plate (No. 2 below) and from the Nārāyaṇaśīlda's and has to be identified with Virūppaṇṇa-Uḍaǐyar (II.), the son of Hariyapa- or Hariyapa-Uḍaiyar (Nos. 1 and 3-5 below).

1.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvappāmalai. Viṣṇu-Virūppaṇṇa-Uḍaiyar, the son of Hariyapa-Uḍaiyar. Śaka-Saṁvat 1301.


1 Read Vaiśākha.
2 Read tēdir.[y].
3 I.e. Śrīvaiṣṇava[da].
5 The Kēyilōgou also mentions "Virūppaṇṇa-Uḍaiyar, the son of Harihararāya;" see page 222 above.
3.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiru-
vannamalai. Vīra-Viruppana-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaṅkasaṅvat 1310,
Vibhava.

4.—No. 114 of 1897; at Kōliyandur. Viḷ[v]raṇḍan(U) Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaṅkasaṅvat 1...

5.—No. 112 of 1900; at Śeṅgama. Viruppana-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śakadādam 1318[8] ś niṣṭ[a]va[ñ][r]a[ñ][a] [Dh]ātu-saṅvat[arattu] Meṣha-nāyāru pūrva-pakṣṭattu paśchāmyuṃ Tīruvādīr[i]yauṃ perṛa Guraliṇa-
āḍ.

“For Śaṅkasaṅvat 1318 expired = Dhātu (Dhātru) the date regularly corresponds to
Thursday, the 13th April A.D. 1398, which was the 19th day of the month of Meṣha and when
the 5th tīṭhi of the bright half ended 7 h. 35 m., and the nakṣatra was Āḍrā, by the equal space
system for 11 h. 50 m., after mean sunrise.”—F. K.

To the time of Bukka II, the second son of Harīrāma II, belong the following six
inscriptions.

1.—No. 41 of 1890; at Tirupparuttikkauḷa. Bukkaraṇa, the son of Ariharāṇa. Dundubhi-

“This date is irregular. For Śaṅkasaṅvat 1304 expired = Dundubhi it would
correspond to Friday, the 21st November A.D. 1382, with the nakṣatra Rōhiṇī. It would be
incorrect also for the lunar month Kārttika of the same year, and for the Śaṅkasaṅvatsara years 1303
and 1305 expired.”—F. K.

2.—No. 11 of 1900; at Kambayanallur. Immadikī-Bukkaraṇa (i.e. ‘Bukka the second’),
the son of Harīrāma (i.e. Harīrāma II) and grandson of Bukkaraṇa-Uḍaiyar (i.e. Bukka I).
perṛa[ñ][a]nt[ī]l[ñ]a[ñ][a] [Dh]ātu-saṅvat[arattu] Utitā[r]a[ñ][a][ñ][a] [Dh]ātu-saṅvat[arattu]

“This date also is irregular. For Śaṅkasaṅvat 1308 expired = Kāhay the first day
of the month of Paṅguṇi (or Mina) would correspond to either the 24th or the 25th February A.D.
1387, but on the former of these two days (which both fell in the bright half) the nakṣatras were
Kṛttikā and Rōhiṇī (Nos. 3 and 4) and on the latter Rōhiṇī and Mrīgaśīraha (Nos. 4 and 5), not
Utāra-Bhadrapadā (No. 26).”—F. K.

3.—No. 13 of 1893; at Kāṭṣī. Vīra-Pratīpa-Bukkaraṇa-mahā[r]a[ñ][a] [Sansk.: Śakadādam 1328

“This date for Śaṅkasaṅvat 1328 expired = Vyaya clearly corresponds to Friday, the 28th
March A.D. 1406, which was the day of the Meṣha-saṅkrānti (that took place 17 h. 25 m.
after mean sunrise1), and on which the 7th tīṭhi of the bright half ended 10 h. 30 m., and the
nakṣatra was Āḍrā, by the equal space system for 8 h. 32 m., after mean sunrise.”—F. K.

4.—Ep. Carn. Vol. III, Md. 23; at Vaidyanāṭhaperū. Bukkaraṇa, the son of Harīrāma-

1 Accordingly, the date was the last day of the month of Mina of the solar Śaṅkasaṅvatara year 1327 expired.
2 I.e. Guruvāradārum.
"This date also is irregular. For Śaka-Saṅvat 1328 expired = Vyaya it would correspond to Wednesday, the 16th June A.D. 1046, when the new-moon τithi of Jyaiśtha ended 6 h. 18 m. after mean sunrise." — F. K.


"This date also is irregular. For Śaka-Saṅvat 1329 current = Vyaya it would correspond to Tuesday, the 24th August A.D. 1406, when the 10th τithi of the bright half of Bhādrapada ended 13 h. 1 m. after mean sunrise. If the figure of the τithi were II, the date would regularly correspond to Wednesday, the 25th August A.D. 1406." — F. K.

From manuscripts and coins we know a son of Bukka II. by Tippāmbā, named Vira-Bhūpati, to whom we have to assign two inscriptions of Vira-Bhūpati-Udaiyar, which are noticed by Mr. Venkayya, viz. one of Śaka-Saṅvat 1331 at Śrīraṅgam, and one of Śaka-Saṅvat 1336, the Manmatha year, at Tiruppaduruttīnī.

TEXT.

1 लक्ष्य प्रक्ति: | वमुहिते शुकाये | भानीयानीकरणाभुतिरचितवतामगः | [स[न- | ठरनार्तक[व] माराओऽकवित समयम निव्यकलिंकांसुलुकान् | [1] |

TRANSLATION.

Hail! Prosperity! In the Śaka year (expressed by the chronogram) bandhupriya (i.e. Śaka-Saṅvat 1293).

(Verse 1.) Having brought (the god) from the Anjanaderi (mountain), the splendour of whose darkish peaks gives delight to the world, having worshipped (him) at Cheṣchi for some time, then having slain the Tulushkas whose bows were raised,—Gopānāra, the mirror of fame, placing Raṅganātha together with both Lakshmi and the Earth in his own town, again duly performed excellent worship.

(V. 2.) Having carried Raṅgarāja, the lord of the world, from the slope of the Vrishabhaagiri (mountain) to his capital,10 having slain by his army the proud Tulushka soldiers, having made the site of Śrīraṅga united with the golden age (Kṛtyayuga), and having placed there this (god) together with Lakshmi and the Earth,—the Brahmāśa11 Gopaṇa only performs, like the lotus-born (Brahma), the worship which has to be practised.

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2 Read सक्तवंदना.
3 Madras Christian College Magazine of March 1892.
4 From an inked estampage prepared in 1892.
5 Read स्वाकृतिः.
6 Read सहस्त्रं.
7 Read स्वस्ताकृति.
8 Read जीवनम्.
9 I.e. in Śrīraṅgam.
10 I.e. to Cheṣchi; see verse 1.
11 श्रीप्रियो. Compare p. 326 above.
NO. 34.—TWO INSCRIPTIONS OF VIDUGADALAGIYA-PERUMAL.

By E. Hultsch, Ph.D.

A.—INSCRIPTION AT TIRUMALAI NEAR POLUR.

The first volume of my South-Indian Inscriptions contains some records, the full bearing of which could not be made out at the time of their publication through want of experience and in the absence of copies of cognate inscriptions. Several of them have been already republished in this journal.¹ I now re-edit another, which was imperfectly read and rendered before² from a fresh inked estampe.

The subjoined inscription is engraved on the outer wall of the doorway which leads to the painted cave at Tirumalai near Polur in the North Arcot district. It is somewhat worn and not very easy to read. The alphabet is Tamil and Grantha. The inscription consists of three portions:—a sentence in Tamil prose, a Sanskrit verse in the Sārdhālī metre, and a Tamil verse. Each of these three passages records in different words the same fact, viz. the restoration of the images of a Yakssha and a Yakshee, which were set up on the Tirumalai hill. In this connection the names of three kings are mentioned:—(1) Elūni (ll. 1 and 7) or Yavanika³ (l. 4); (2) Rājarāja (l. 6) or Vagaṭ⁴ (l. 9); and (3) Viḍugadālagiya-Perumāl (l. 10) or Vyāmukta-sravaṇottava⁵ (l. 8). Elūni is stated to have belonged to the family of the kings of Chēra (l. 1) or Kērē (l. 3), i.e. Malabar, or of Vaiṣēji (l. 7), the traditional capital of the Chēra kingdom, which is perhaps identical with the modern village of Chēramān-Perumāl-Kayillūr near Tiruvaṇjikilām in the Cochin State.⁶ Both Elūni and Rājarāja receive the title Adigāmaṇa (l. 1), Adikkanriya (l. 5 f.) or Adigān⁷ (l. 9), i.e. ‘the lord of Adigali,’ the modern Tiruvadi near Cuddalore.⁸ The third king is called the lord of Takta (l. 6) or Tagadāl (l. 10). As noted by Mr. Venkayya, this place is mentioned in the Tamil poem Purānāgīram as Tagadāl, and Mr. V. Kanakasahabai Pillai has identified it with Dharmapuri, the head-quarters of a tālūka in the Salem district.⁹ This statement is corroborated by two Chōla inscriptions (Nos. 307 and 308 of 1901) in the Mallikārjuna temple at Dharmapuri, according to which Tagadāl, the modern Dharmapuri, was the chief town of Tagadāl-nēdu, a subdivision of the Gaṅga country (Gaṅga-nēdu), a district of Nīgarīli-Sēja-māṇḍalām.¹⁰ Viḍugadālagiya-Perumāl was the son of Vagaṭ (l. 9) or Rājarāja (l. 6), who seems to have been a remote descendant (ll. 5 and 9) of Elūni. Both he and his ancestor Elūni must have been adherents of the Jaina religion, because

¹ Above, Vol. IV. Nos. 9, 22 and 52, and Vol. V. No. 13, A.
³ Yavanika is the Sanskrit equivalent of the Tamil elūni, ‘a curtal.’
⁴ According to the dictionaries, the Tamil Vagaṭ and the Sanskrit Baka are names of Kubēra, who is also called Rājarāja.
⁵ The Tamil words viḍu, kēdas and alagiya correspond to the Sanskrit maṇḍa, śravaṇa and ajjvala. The word looks like a nickname. Perhaps the king had protruding ears.
⁷ For references to Adigali, Adigurmaṇ and Elūni in Tamil literature see Ind. Ant. Vol. XXII. pp. 66 and 143. Adiyana, who was a feudatory of the Chōla king and was defeated by Gaṅga-rāja, a general of the Hoyāla king Viṣṇupadēhara (Bombay Gazetteer, Vol. I. Part II. Index), may have been one of the chiefs of Adigali.
⁸ The Kaliyaguttu-Porupi (x. verse 68 f.) mentions ‘the great city of Adigali,’ which Mr. V. Kanakasahabai Pillai has identified with Tiruvadi in the Cuddalore tālūka of the South Arcot district; Ind. Ant. Vol. XIX. p. 339 f. In the time of the Vijayanagara kingdom this town was the head-quarters of the province (rājya) of Tiruvadi; ibid. Vol. XIII. p. 153. This province is distinct from Tiruvaṭṭi-rājya (with the lingual ṭ), which was situated in the Tinnevelly district; above, Vol. III. p. 240, and Mr. Venkayya’s Annual Report for 1899-1900, p. 23.
⁹ See the two pages of the Ind. Ant. quoted in note 7 above.
¹⁰ There is another village named Tagadāl in the Naṭjanagūt tālūka of the Mysore district, which was included in Hiriya-nēdu; Mr. Rice’s Ep. Curs. Vol. III, Nj. 117 and 118.
they made grants at Tirumalai, which is referred to in the subjoined inscription as ‘the holy mountain of Enguṇavirai’ (l. 8) and ‘the holy mountain of the Arhat in the Tuṇḍira-manḍala’ (l. 4 f.).

TEXT.


TRANSLATION.

(Line 1.) Hail! Prosperity! He8 set up (again) the images of a Yaksha and a Yakshi,—meritorious gifts (formerly) made by Eliṇī, an Adigimān of the Chēra family,—presented a gong, and granted a channel (which he) had constructed to (or from ?) the Kaḍappēri (tank).9

(L. 3.) (The images of) two lords of the Yakshas, which had been set up by the glorious (and) very pious-minded Kērala king named Yavanikā on the holy mountain of the Arhat in the province (manḍala) called Tuṇḍira, were later on saved from ruin by Vyāmukta-śravaṇōj Jávala, the lord of Takaṭa (and) the son of the glorious Rājarāja—an Adhika prince (who was) the ornament of his (Yavanikā’s) race.

(L. 7.) The ruins which remained (of the images) of a Yaksha together with a Yakshi, that had been set up by Eliṇī, the chief of the family (ruling over) the Vañjīyar,10 were repaired and placed (on) this holy mountain of the god who possesses the eight qualities11 by Viḍugāḍaṇga[ī]-Perumāḷ, the protector of the Taḍḍaṭyar,12 the ornament of the heads of those learned in the sciences, (and the son of)13 the brave Adigāṇ Vagaṇ—the foremost on the (right) path, who came from his (Eliṇī’s) family after (the latter) had died.

B.—INSCRIPTION AT KAMBAyanullur.

This inscription (No. 8 of 1900) is engraved on the south wall of the central shrine in the Dēśināṭē[va]ra temple at Kambayanullur in the Īḻānagarai tāluka of the Salem district. The alphabet and language are Tamīl.

The inscription consists of a Tamil verse, which opens with the date—the 22nd year (in words) of the reign of Kulōttunga-Čōḷadēva. A short prose passage which is prefixed to the verse gives the same date in figures. This is another record of Viḍugāḍaṇga[ī]-Perumāḷ, the

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1 This is a Sanskritised form of Tuṇḍai-manḍalam.
2 From an inked ointment.
3 Read -vañāsttus.
4 South-Ind. Inscr. Vol. I. No. 76 contains another copy of the same verse.
5 For the sake of the metre Arka is used instead of Arhat.
6 In this verse Vañjīyar rhymes with đēṇjīya, waujī and sūjīyar.
7 Read tirutttyv-[i]-tv.
8 The subject is Viḍugāḍaṇga[ī]-Perumāḷ (l. 10).
9 I. e. ‘the citizens of Varṣa[ī]jī.’
10 I. e. ‘the citizens of Vañjījī.’
12 I. e. ‘the citizens of Taḍḍalījī.’
13 I. e. the words in brackets can be supplied with certainty on the strength of the Sanskrit portion (l. 6) and in accordance with the Tamil habit of omitting the word ‘son’ between the names of the father and the son.
king of Tagadai and (son of) Rajaraja-Adigam. He is said to have ruled over the three rivers Pali, Ponnai and Ponji. The inscription records that he granted a place named Sirukkottai on the bank of the Ponnai river to Nagai-Nayaka of Kula, and that he built a temple.

The Pali must be identical with the Palamu river; the Ponnai is the Southern Pennaru; and the Ponji is the Kaveri. It may be assumed that the Pali formed the northern boundary of the king's territories and the Kaveri the western one, while the Southern Pennaru passes not far north-east from his capital Tagadai, the modern Dharmapuri.1 Kula, where the donee came from, is another form of Kulum or Kula, the modern Ellora.2 He may have been related to the Nayakas of Ellora, who are mentioned in inscriptions of the Telugu country.3 His name, Nagai-Nayaka, is perhaps connected with Nagayappalli, an ancient name of Kambayanallur, which occurs in two inscriptions of the Hoysala king Vira-Vishvanathadeva (Nos. 9 and 10 of 1900).

The donor is mentioned in two inscriptions at Seegama in the Tiruvappalamai taluka of the South Arcot district,—in the first of them (No. 115 of 1900), which is dated in the 20th year of Tribuvanachakravarthi Sri-Kulottunga-Chola, as "the born Perumal, alias the son of Rajaraja-Adigam,"4 and in the second (No. 107 of 1900), the beginning of which is lost, but which quotes the twenty-first (year of Kulottunga-Chola?) as "Rajarajadeva5 Vidugadalagyai-Perumal, alias the son of Rajaraja-Adigam.6" In both inscriptions he is stated to have been a contemporary of Seegami Ammaiappan Attimallan,7 alias Vikrama-Chola-Sambuvaraayan, a chief who sees to have been a subordinate of Kulottunga-Chola III.8 Besides, No. 107 of 1900 mentions as his contemporary a certain Seeyagasgar, who is probably identical with Sivagan, a subordinate of Kulottunga-Chola III.9 Consequently, the king during whose reign the subjoined inscription of Vidugadalagaiya-Perumal is dated must be Kulottunga-Chola III, who ascended the throne in A.D. 1178,10 and the date of the inscription, the 22nd year, corresponds to A.D. 1199-1200.

TEXT.11


TRANSLATION.

Hail! Prosperity! In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Sōjadēva.

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1 See page 381 above.
3 Ibid. Vol. II. p. 308.
4 Piranda Perumādēna Irējadēja-[d]iga-magaṣṭr.
5 This portion of the title has to be taken as the name of a Chōja king to whom Vidugadalagaiya-Perumāl or his ancestors had been tributary. Compare the similar name "Kulottunga-Chōja-Takatēhīraja, aitās Mara-sinhadhēva," in an inscription at Rāyakōta in the Krishnagiri taluka of the Salem district (No. 3 of 1900).
6 The original reads ḍrējā[r[a]]ja-[d]iga-maṇḍa, which I correct to ḍrējārēja-Adiga-magaṣṭ in accordance with No. 115 of 1900; see note 4 above.
7 Instead of Attimallan (i.e. Hastimalla) two other inscriptions (South-Ind. Jour. Vol. I. No. 132, and Vol. III. No. 61) have the title Koppaippurūṇā.
9 See Professor Kilhorn's Table on p. 24 above.
10 Ibid. page 122.
11 From an inked stammapage.
12 In this Tamil verse maru maru rhymes with ārāi maruva, tīrāi-maruvu and virai-maruvu.
11 In the original this sign of punctuation is represented by a visarga.
In the year called two after twenty of the eminent Kulöttunga-Śeṣadēva,—Viṣugadajagya-Perumāl, who never breaks his word, (who is the son of) Rājarāja-Adigaṇ, whose chest wears a fragrant garland, the lord of three sacred rivers, (viz.) the Pâli (whose banks are) fertile, the Pēṇnai (and) the Poṇṇi, the king of Tagadāti where large lotus-flowers are surrounded by the ripples (of tanks), he whose hand resembles a cloud (in showering gifts), granted (the village of) Śirukkōṭṭai on the bank of the Pēṇnai (river) to Nā[gai]-Nāyaka of Ku[a]ḷ and gave his own name (to) a stone temple.

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No. 35.—TEKI PLATES OF RĀJARĀJA-CHODAGANGA;
DATED IN THE SEVENTEENTH YEAR (OF KULOTTUNGA I).

BY E. HOLTSCH, PH.D.

These copper plates were sent to me through the Government of Madras by the Collector of Gōdāvari, who in his letter of 30th April 1901 states that they were "found about two months ago by one Kodi Dosigadu of Tēki" in the Rāmachandrapuram tāluka, while working in his field."

The plates are five in number and measure about 11½" in breadth and about 6" in height. The first and last plates bear writing only on the inner side, and the three middle ones on both sides. The edges of the inscribed sides are raised into rims for the protection of the writing, which is in a state of very good preservation. On the left of each inscribed side is bored a circular hole, through which passes a copper ring measuring about 6" in diameter and about 3½" in thickness. The ring had not yet been cut when I received the plates. Its ends are secured in the base of a four-petalled flower, which is surmounted by a circular seal measuring 4" in diameter. This seal bears the following emblems in high relief on a countersunk surface:—across the centre the legend śrī-Tribhuvanadākusha; at the top a bear, standing, facing the proper left, flanked by two chaurs, and surmounted by a crescent, an elephant-goad, and the sun; and at the bottom a conch, a drum, a four-petalled flower, a flower-bud and a throne.

The alphabet is Telugu and the language Śaṅkṛita verse and prose. The Telugu letters r and ḷ occur in a number of Telugu names which are quoted in l. 90 f. Of graphical peculiarities I would note that in yā (ll. 54 and 90) and sā (l. 95) the vowel a is represented by the marks for u and d.

The inscription opens with the same genealogical account of the Eastern Chāluḱya family as the Chellūr and Pithāpuram plates of Vira-Chōḍa, but begins to differ in the description of the reign of Kulöttunga I. It does not mention his queen Madhurantakī, but states that he had several queens (v. 11), who bore him several sons (v. 12). On one of these, Mummaḍi-Chōḍa,—whose name is given as Rājarāja in the Chellūr and Pithāpuram plates,—he conferred the governorship of Vēṇgī after the death of his own paternal uncle Vijayāditya (VII.) (vv. 13-16). One year later (v. 17) he bestowed the same appointment on Mummaḍi-Chōḍa's younger brother, Vira-Chōḍa (v. 18), who held it for six years (v. 19), when he was recalled (v. 20). Then the eldest son, Chōḍagāṇa, surnamed Rājarāja (vv. 21-28), ascended the throne of Vēṇgī (v. 33) in Śaka-Sañvat 1006 (in numerical words), on Thursday, the full-moon titthi of Jyaiśthha, in the nakṣatra Jyeṣṭha and in the lagna Sinha (v. 34). This date

1 The words in brackets are supplied on the strength of the Sanskrit portion of the Tirumalai inscription (A. above).
2 No. 122 on the Madras Survey Map of the Rāmachandrapuram tāluka of the Gōdāvari district.
3 South-Ind. Jaisr. Vol. I. No. 29, and above, Vol. V. No. 10, respectively.
4 According to v. 13 of the Chellūr plates and v. 12 of the Pithāpuram plates Kulöttunga I. had seven sons by Madhurantakī.
probably corresponds to the 22nd May A.D. 1084. At the end of the inscription (l. 108) another date is given, viz. the seventeenth year of the reign.

The above statements involve a few important changes in the pedigree and the chronology of the Eastern Chālukyas. As regards the former, the order of the sons of Kulōttunga I. in my Table of this dynasty has to be altered; for the Tēki plates inform us that the eldest son was not, as I thought, Vikrama-Chōda, Kulōttunga’s successor on the Chōda throne, but Chōdagaṅga. As the Chellūr and Pithāpuram plates (v. 19) state that Vira-Chōda had only two elder brothers, it is now clear that these were Chōdagaṅga and Mummadi-Chōda, and that Vikrama-Chōda was a younger brother of Vira-Chōda. Secondly, the dates at the end of the Chellūr and Pithāpuram plates, viz. the twenty-first and twenty-third years of the reign, respectively, cannot be referred, as was done hitherto, to the reign of Vira-Chōda. For, taking the date at the end of the Tēki plates in the same manner as the seventeenth year of Chōdagaṅga, it would correspond to A.D. 1084 + 16-17 = 1100-01, while the Chellūr plates would fall in A.D. 1078 + 20-21 = 1098-99, and Vira-Chōda would thus have issued an edict during the governorship of his brother Chōdagaṅga. The only way in which the dates of the three inscriptions can be reconciled is to refer them to the accession of Kulōttunga I. in A.D. 1070. They would then fall in A.D. 1088-89, 1090-91 and 1092-93. The two last dates would imply that Vira-Chōda administered the Vēngi province a second time in succession of Chōdagaṅga. That this was actually the case is explicitly stated in his Pithāpuram plates. We are there told that Vira-Chōda was recalled by Kulōttunga I. (v. 25), but sent to Vēngi again in the fifth year (v. 26). The occasion when he was recalled was evidently the appointment of Chōdagaṅga in A.D. 1084, and “the fifth year” must mean the fifth year after Vira-Chōda’s recall, i.e. A.D. 1088-89. This explanation is in perfect accordance with the fact that the Tēki plates are dated two years earlier, viz. in the seventeenth year of Kulōttunga I. = A.D. 1086-87. The fact that the Chellūr plates are silent regarding the intervening governorship of Chōdagaṅga, and that the Pithāpuram plates allude to it without mentioning his name, suggests that he had discredited himself with his father and had been on bad terms with his brother Vira-Chōda. The subjoined Table shows the relationship and the dates of the three successive governors of Vēngi.

| Kulōttunga-Chōda I; |
| married Madhurāntaki. |

<table>
<thead>
<tr>
<th>Rājarāja</th>
<th>Rājarāja</th>
<th>Vira-Chōda</th>
<th>Vikrama-Chōda</th>
</tr>
</thead>
<tbody>
<tr>
<td>alias</td>
<td>alias</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chōdagaṅga;</td>
<td>Mummadi-Chōda;</td>
<td>A.D. 1078 to 1084 and</td>
<td></td>
</tr>
<tr>
<td>A.D. 1084 to 1088-89.</td>
<td>1077 to 1078.</td>
<td>1088-89 to at least 1092-93.</td>
<td></td>
</tr>
</tbody>
</table>

Chōdagaṅgadēva (l. 80), surnamed Rājarāja (l. 78), bore the traditional titles Sarvalokākārana, Vishnuvardhana, etc. (l. 76-78), and (like his younger brother Vira-Chōda) resided at Janaśāhanagari (l. 81), which Mr. Krishna Sastrī proposes to identify with the modern Rājamahendrī. He addresses the edict contained in this inscription to the inhabitants of the country between the Mannēru (river) and the Mahēndra (mountain) (l. 83). These must have been the northern and southern boundaries of the Vēngi province. The Mahēndra mountain is in the Gaṇjam district near the Mandal Railway Station, and the Mannēru river passes Siṣagārāyanāḍa, now a Railway Station in the Kandukur taluka of the Nellore district. The king’s edict does not, as usual, refer to a grant of land; it confers certain honorary privileges on the


*Above, Vol. V. p. 71.*
descendants of the Teliki family (l. 92). These were subdivided into a thousand families, ten of which are mentioned by name (l. 90 f.), and were hereditary servants of the Eastern Chālukya family (v. 38 f.). They were believed to have immigrated with the mythical king Vijayāditya of Ayodhya (v. 40) and to have settled at Vijayavāja (v. 41), which seems to have been the former capital of the Eastern Chalukyas (v. 41).

The Bhāvanārāyaṇa temple at Bāpāṭa bears two inscriptions (Nos. 189 and 192 of 1897), dated in Śaka-Saṅvat 1078 and recording gifts by two merchants who were members of the Teliki thousand (Teliki-eṇavīru). The first of these merchants belonged to the subdivision (gōtra) of the Munmūṭu, and the second to that of the Velamuntū, who are perhaps identical with the Velumuntū of the Telki plates (l. 90). I subjoin the beginning of the second inscription; that of the first is identical with it. It will be seen from the following transcript that this caste claims to have ruled over the towns of Ayōdhya and Bejavāja, with both of which it is associated also in the Telki plates (v. 40 f.).


The composer and the writer of the Telki plates (l. 108 f.) were the same persons as in the case of the Chellūr plates (l. 114) and the Pithāpuram plates (l. 280) of Vira-Chōḍa.

TEXT.

First Plate.

1. Śrīma[n]ā[।] Aṇghavahāṃḍa Chāriāḍā[।] śṛṇu[।] viśirīcchya[j]avanāmbī-puṣṭa[।] tāmādūṣṇa[।] kṣa[।] maṣaṣṭrutathra-jīva- [।]

2. Bhāṣa[।] prurṣipēṣṭihā[।] māna-nā[।] [।] 1[।] tāmādūṣṇa[।] tathānāṃ[।] pā[।] bā[।] nā[।] [।] 2[।] tathā[।] maṣaṣṭrut[।] tathā[।] ṣa[।] mā[।] ṣa[।] 3[।] tathā[।] pā[।] bā[।] nā[।] [।] 4[।] tathā[।] maṣaṣṭrut[।] tathā[।] kā[।] mā[।] [।] 5[।] tathā[।] mā[।] ṣa[।] mā[।] [।] 6[।] tathā[।] pā[।] bā[।] nā[।] maṣaṣṭrut[।] tathā[।] maṣaṣṭrut[।] tathā[।] viśirīcchya[।] pā[।] bā[।] nā[।] [।] 7[।] tathā[।] pā[।] bā[।] nā[।] maṣaṣṭrut[।] tathā[।] viśirīcchya[।] pā[।] bā[।] nā[।]

2. In l. 93 the same town is mentioned as Vijayavāja.
3. From the original copper plates.
4. This word is preceded by a symbol, for which see the accompanying Plate; read Śrīmaṇa[।]ā[।].
5. śṛṇu. viśirīcchya[।].
6. In the letter śṛṇu the vowel-sign a is attached to either a.
7. The rules of sandhi are not always observed in the following prose passage up to tathādūṣṇa: (l. 7).
8. The two visarga before pāṣu [ṇa]; and pāṣu[।] have been entered subsequently.
9. Read ॐ[।] ṣa[।] mā[।]
TEKI PLATES OF RAJARAJA-CHODAGANGA.

7 तत: परिचित् ततो जनमेय: तत: चेषुक: ततो नरसाहनश्चत: सा तानीक: तम्मादुदयन्: [I*] तत: ग्रुष्वविलिङ्क्ष्मस्तःतास[II]-

8 विष्णुविभक्तास[II]सिः[III]शेषाविलिङ्क्ष्मस्तः गयेदु तद्यहि विजयादिवो नाम राजा विजयीवाया दर्शियावथे गता

9 चिश्वीचन्दचक्रवर्षिहियान् देवदुरीयाह्या लोकांतरसमत: [I*] तत्रान्

10 सारंमंतवंत्वयो तत: मद्दादेवी ¹मुद्रिचमिन्दः[IV]मार्गवाहसुपगम्य तदः[I]वत्वेयन्

11 विष्णुविलिङ्क्ष्मस्तः गयेदु तद्यहि विजयादिवो नाम राजा विजयीवाया दर्शियावथे गता

12 मित्रवर्षम्[II]ः च मात्रा विदितविनांती निरामङ्ग चकुलकामिरी नंडामवंत्वी

13 मनोभूतादिवं जमातरायणमातुः[II] च साबधिविनांती निरामङ्गानी नामाचाराचाया कुरुकणायवायमार्गः[II] सृष्टि

14 पार्वतिलिङ्क्ष्म: [III]तुम्मादुमायं दर्शियान्[II]वं पाल्यायास [II*] तत्रान्

15 म[III]देवदु नंडनः [II*] तस्य: पुष्करिप्लिङ्क्ष्म: [I*] तत्पुच्छ: कीर्तिलिङ्क्ष्मः [I*] च तस्य: समामचारायणमार्गान्तः

16 गोविन्दान् ¹ कोकिलविरासिद्धश्रावणामक्षेत्रमेवः [III] शः नाचविस्तारकत्वया चालुक्यान् ¹ कुलम:

17 (सम)कारिश्मान्तायवायविलिङ्क्ष्मः¹ भास्या कुशविलिङ्क्ष्मनाट्तादय वर्णिनि

18 विष्णुविलिङ्क्ष्मः [III] भवसात्त्वराजः दिनानि [I*] तस्य: श्वविश्वविस्थानसुराराजः प्रचारार्थिनः [I*]

Second Plate; First Side.

19 तत्पुच्छान् जयसिंहवियोगः [I*] तदवरङ: कीकिर्तिवाकासान् [I*] तस्य भास्या कुशविलिङ्क्ष्मनसमुचः[I] य राजः नंडांगायतः [I*] तत्पुच्छान्

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1 The four other published inscriptions which contain this passage read मुद्रिचमिन्.
2 Read मित्रवर्षम्.
3 Read विष्णुविलिङ्क्ष्ममस्तः.
4 Read विष्णुविलिङ्क्ष्ममस्तः.
5 Read विष्णुविलिङ्क्ष्ममस्तः.
6 Read विष्णुविलिङ्क्ष्ममस्तः.
7 Read विष्णुविलिङ्क्ष्ममस्तः.
8 Read विष्णुविलिङ्क्ष्ममस्तः.
9 Cancel the manoedra after शी.
10 The श at the end of this line and the श at the beginning of the next were added subsequently.
11 The manoedra of शी is repeated at the beginning of the next plate.
20 विज्ञाविद्योवैद्य [१] तत्तनयी 'विषय[व] गन्ध[य] टूंबिंगतम [१] 
तत्तमानी तत्स्रेण मानवाठ्यवाच्यवर्ण [२] [२] तत्तमुत्। कल्विप्रवृद्धिः।
21 खर्दवम् [१] तत्तमी गुणविज्ञाविद्यतुच्यलिपम् [३] तम् [१] तद्भवानु 
तुर्विक्षामदिलख सत्यंवादलाभःमार्मिकवर्ण [१] तत्तमुत्। कोः
22 ब[३] गणविज्ञाविद्यतुक्ष्यामान् [१] तत्तमी गणविद्यतुक्ष्यामान् [१] तत्तनय 
वालफस्यात् तादेऽपि भास्मेऽः [१] तु तिला विज्ञामदिलख [ए] कावम्
23 सावन् [१] तत्तस्ताद्यराजयुक्तो युट्यमस्यस [४] ततस्य[२] ख देशाद्य 
राजारण्यजोर ज्ञाभीमवी ब्रह्मदामसा 
24 भा[१] तत्तस्माविशेषत्वावर्णोऽन्त्येवदारोहया 
ब्रह्मसम्बन्धिणायाय[भ] तु [१] ततो "दानार्थवसुतमसायः"
25 बा[३] दूर्यो हादह || तत्तस्ताद्यराजस्वरान्यूत्तमातः: [१] विमलाने 
लिख्यमूलपल: पालवामास मेदवनी [२] [२] तत्तनयो ने 
26 यशोती जयलाभवाम राजरजनर्द्वलारिष्टमण्डःनरामें च पुनःप्रभो 
मयालयदिलखलः [४] धी। रूपेण मानोभाम्
27 ि विशद्या काल[२] निलाना[विक्ष] भोगेनापि पुर्दं विपुलाय 
लक्ष्मा च लक्ष्मीरं [१] भोम भोमपराकाम्भ विशेषनु 
28 भास्म का भास्मवाम[४] योमस्कृमकृमकृमवामस[४] धी। रिन्नाविनैयामणिः 
[४] राजास्ववस्तुतपूर्वपिविवजयाममानो
29 ि का भुवि प्रक्षतासुपपञ्चति ख मिदविधवावीं जगत्यावी [१] या 
वा चौविविध दी [१] गीवी हिमवती गोरीव लक्ष्मीरिव ची 
30 रीदाद्रिकावंशवस्तिकाक्रिकद्रेंद्रद्रूपद्रूपद्रूप [६] पुष्कर्नीसराधदरम [ग] व- 
शक्ति निश्चिपितारिनिवही मचनीयाकर्षिः [४] 
31 गम्यावर्तिसर्वविवर्णानि कार्किकेयो राजेण्य[डो] द द राजकुलग्राहप: 
[५] भारामुखविधेहु प्रधमव वेमोपकरतम-
32 ध्यास [१] यक्षेश्वर दितंगतानारकम सर्वभूमाच्यादमिव [५] 
उत्तस्यत्रग्रंथत्वदयनमुस्तारियेवियास सर्वभूमाच्यादमिव 
33 ि ि ि ि ि ि 

1 The ि of २ is expressed twice.
2 The ि is entered below the line.
3 Read भरतः। चालाः।
4 The syllables य and य are written on erasures.
5 Read प्रधमः।
6 Read दानार्थवसुतमसायः।
Teki plates of Rajaraja-Chodaganga; dated in the seventeenth year (of Kulottunga I.).
34 की[स्त्री]रत्ना धनायर्षिीतोऽधिभूति । [२८] भोगीश्वरभोगप्रतिमनिजसुब्ज़[१]–
भूषितालाल्य[वि]भवानामृतालोऽ–
35 कपासितविका[न]चर्चार्थमास [१०] वस्त्र संभास्न पराजी [स]–
दत्त तूः[कु]जि थ। कुलौऽसुमवेंद्र [१] देवनारायण–
36 वृङ्गे सुप्रतिमाहिना चोलराजीचिक्षिकः । [१०] प्र[ख्य]त्तमस्तुकुल–
जश्मामाजस्मदासुस्वर्गस्य: प्र[स]बा्: [१] त्–

Second Plate; Second Side.

37 खण्डवन् २पायिवपुरवयस्य देवज्ञाना नय इवातुरामः । [१९]
ध्यानातुसूरे[ः] त[१]व बलेहिस्वा[२] देवमति[स]–
38 कुमारिः ४ नर्मविनो नर्देवनवेंद्रन[३] इहलोककुमारिः । [१२]
चालोविजयस्य[४] सुतवर्मी तेषु
39 सेषव विष[व]युं [१०] कुमारश निवंजानी सुमारिवऽकः कुमारिविजयवदुः
॥१२॥ वसु वेंगीश्वरार्ज्ञस्या [दृ]–
40 विजयविष्णु [१०] सत्तपत्ते सुरा घरस्त्र विजयादिनभूमि [॥१४] सः स[५] पंचवेष्वस्य[६] नु पंचाननपराणः: [१०] मयें रचनः भ–
41 दीनायिः दिनं देवोपमर्म गतः [॥१५] इवुः सा सुर्द दत्तः
गुरुः चक्रवर्तिः [१०] अवस्तुतदिविग्नीपि विनयाधिति [ख]
42 सः । [१६] वीपादस्वासुलाली गुरुः अण्ड राज्य सुखमित्येवव[१०]
भर्तर वेंगीश्वरभिकाय भूष्माण्ड पिर्योगः
43 मचन्यौः [१०] तस्मिन्दिनः चीरौ वीरच्छुकुमारः: [१०] चारिहरि
गुरुः चाणू वेंगीश्वरसुपालामः । [१८] तेन भारावः पः
44 वेण्य चरणभोज्य[छ] भाषर्शिपा भक्तान्यनिपीतस्मांतमुग्नतुल्यावाह
तालिविनः [१०] गुरुः वार्षिकाधिपटिनं च गृहः
45 पादकुलभाविना तीर्थातात्त्विगच्छनर्मभयव[छ] वक्षेन [१०]
इवयु गुरुः वनमाप्यभिंक्तनर्मभयवः [ः] तनयः
46 बयः: [१०] निवर्तिनर्म निर्बलिनमाप्यमाय्यादवेदयु: ॥ [२०]
[१२] वाशांश्च यु[शी]द्वारं शास्त्रां गुरुः विदिः [१०] नयः

[१] The word देवी is entered below the line.
[२] Read पायिव.
[३] Read कुमारीः.
[४] Read बलेहिः.
[५] Read सः.
[६] Read पायिव.
[७] Read सः; the द of पंच is entered below the line.
[८] Read गुरुः.
[९] Read गुरुः.
[१०] The द is entered below the line.
[११] द is entered below the line.
[१२] Read चारिः.
[१३] The स्त्री is entered at the beginning of the next line.
[१४] The म्हारे is entered below the line.
47 विबन्धवादरादसादसादिसत्तिदित

48 वाचां वाचस्यति बल्ध्या विविभेक विविभेकम्

49 महावरं मोकानदितया चंद्रो लेजामा लिखिते लिखितया

50 भिष्म चारादं वियाल्व [२९] राजीक्वलोचनो राजसाधनं रा[णा]

51 तपासामात्तिर्मयः ष्ठिता ख्यातवदोक्तानि अत्यन्तिश्च विविभेकाक्षरसंग्रहस्तिदत्तेन ब्रह्मोऽवि

52 बारिच: जयमानिष्ठवलुकानां देशो चिन्ती बिशुत: तव महावरं च[ष्ठ] इव महावरं च[ष्ठ] अध:कुट्टोऽवित: मः

53 दशामुक्तावस्थमाणि महावरं: [३०]

54 चाची पादाधवीचाण्तां राजसाधनं कनाधि गातसमानो विविधमण्डलोकनात्योपिं नाखं [३०] तावलः

55 तनिवभूतमसात्त्वकवरीयाभावताध्यायात्माध्यायात्माध्यायमेव भूतविद्याय मातृशेषी प्रणयं [३०] देशिनिः निमिः

56 भिष्मावेशमस्त्रिपतिवर्गस्थिरलोकसंगतिः: [३२] ख्याता वैरविषाक्षामिः
59 திசை வேறு இவ்வண்டும்1 வைரியோகுப்பானாகவிப்பருப்பதன் சாலிக்கல்சாரகா:
[18] தாப- 
60 வாலிகுரியோ ரூபுவதுறையேல் குறைவைல்சிவனாகிருக்கியே 
61 திமரில் பொருளானமரியே 嗉[19] பொய்காது ரசநாரி என்றுருகி செடேச்
மக்கில் சிலோ பெரும் பூமி3 
62 இவை புருஷோருவர்ல் நாங்கள் சின்ன4 காற்று ஸ்மாரகாராராஜா 
63 பிரிக்கும் பாதமகு5 பொருளானமரியே 嗉[20] பொய்காது மத்திய்மி சிவனாகிருக்கியே
64 மூலவாயின் குருநானாபில்குசனா 
65 புருஷோருவர்ல் நாங்கள் குருநானாபில்குசனா 
66 லங்காவாராரன் சாலிக்கல்சாரகா 

Third Plate; Second Side.

67 பல்புப்ப்பி பாப்புகிலோ சுவர்நிதியின் நூன் ராசாரேயே பிரகாரிதப் புது ரசாரே 
68 சிவனாங்கர் முற்பாலையில்குமிதி10 சிவனாங்கர் லொடைத்தீர்க் புதுத்தீர்க் 
69 11 சாராய்ப்பாடு-
70 ருசிக்கை குண்டு சுவர்நிதியின் நூன் ராசாரே 
71 சுவர்நிதியின் நூன் ராசாரே 
72 சுவர்நிதியின் நூன் ராசாரே 

1 Read கூத்து. 5 Read புருஷோருவர்ல். 8 Read மாகாரே. 
2 Read நூன். 6 Read மாகாரே. 9 Read மாகாரே. 
3 Read மாகாரே. 10 The aksharas சின்ன் are written on an erasure. 
4 Read மாகாரே. 11 The round stroke of the இ of இமாகாரே is missing. 
12 A second இ is written above the இ at the beginning of the line.
13 The அ of அமாகாரே is corrected from அ. 
14 Read மாகாரே.
73 नस्लयो निकल(त)धनसंगीताध्यक्षरात् [1] निकासखलासखलाचार्यायो
दन्तज्ञकृमिशचारमिनः
74 न: [1] यथा वद्ध(त)सुतिरसखलासखलानामाद्विषोपोगोतीतादिकः सुतियिनो
75 यवसामधीश्चरात् [1] [1] च[1]सखलासखलात्मकः लो जगाद्भाषानविचविषोसविलोकनः
लादनीपिधी सखलासखलात्मकः [3] [4] अष्ठासान्
76 को गुप्तभेदायामिनः[1]नमोनियान्तीमिन्हिनः महानामेन नूनं वहमनयं ।
स सहिन्दोकायः
77 यशोविश्वामनस्चारात्[1]धिराणी राजपरमेश्वरः परसमहानेश्वरः परसभ्यता-
रकः परमव
78 खण्डः राजसार चक्रवर्तिपरान्याञ्जनिन्दितस्वम्रस्मिनिर्भूष्ठः मंडलेश्वरः
मौलिकविलियम्बरणः
79 राजनंद्रसुरसखलानस्तम्यायानविशदविशालिकायोरागिरिहिन्दीकः धरकाय
लवकर
80 सििजच्छामिनः[1] [3] स्वच्छमेंडगेयः सकलवधारातलसामावातलवायसखलासखलासख
सहिन्दात्मकः कृहराजः

Fourth Plate; First Side.

81 धायः [1] जननाद्वारनामहिमबुधमानाब्यलिङ्गातिरितिः निजयोगिरायिन्या
पंजनः
82 न: कृत्वायेविलिसिनसुरांमुर्ग[1]कुस[1] सौभाषाकान्नी सकलशारमते-
चक्रमुखः
83 न' धिरवारणातिरितिः समन[1]टिमसह्यमध्यवर्ती राजकुस्वातुः
[2] कुरित्विनस
84 वाँ न्माय अंगुलाय देवरीहितिसिनातिरितिवलिङ्गातिरितिः समवमिश्रयामाजः[1]
पयः
85 ति । यथा [1] मनः सर्वभुम्पालपादप्रोपः विनः [1] सूत्रः
86 परम भव्य गुप्तव च प्रभाय सदा [1] श्रीयादिशामालिनः चहननत्यः [1] [8] [9] [10] [11] [12] प्राणे-

1 Read "गरा".
2 Read "वना".
3 Read "वा"
4 Read "चापाया अम्माया".
5 The aksharas भरा are entered below the line.
6 Read "कालविधी दच्चः"
7 The aksharas भरा are written on an erasure.
8 Read "कुरित्विना".
9 The मृ is entered below the line.
10 Read "र्या".
Teki plates of Rajaraja-Chodaganga;
dated in the seventeenth year (of Kulottunga I.).
87 विंक्लायमुकुटिंकः[1]<br>[[२४*]] वता चालुक्याचिनीशाना प्रकाशावृत्तिपालिनः<br>[[१७*]] शायो[अ]श्रीकृष्णशेषा-<br>88 दी दत्ति माइराजीपिणा[1]<br>[[००*]] वै सहृद्व समायाता[१] विचाराबिक्रिये-<br>89 मुज[१]<br>[[४०*]] रा[ज]वेमाज्यात्माना[१] राजधान्या महोज्जुज[१]<br>[[१०*]] पुरो विजयावरेया3<br>90 विस्तारकुटुंबिनः<br>[[४१*]] वेच वेलमूणि<br>वत्तीपाल नात्रू-<br>बुधमुखोद्यम 4 कुमुढावल्ल म-<br>91 कुमुढावल्ल प्रोक्षुल्ल सावकुलु बाळकुलिंकुल प्रवीणगोंलवल्ल बाळपुञ्जुलब ब्यालिंक[०]*<br>92 [न]साहित्यप्रमिवः तेलिक[क]कुमलक्षणा[न:]*5 सधवंशीक्रियानिषिद्यतमम-<br>[म:ो]पाम-<br>93 मीयां विजयवादप्रसुतिनिखिलपुरनगरधामपरंपण-<br><br>Fourth Plate; Second Side.<br><br>94 तिथु स्तानिषु संवर्धु विवाहीक्षेतु प्रवंचामानिषु मिथुनस्यः वी[वी]षु पुरग-<br>95 रोख्वेन प्रयंतनमरः विवाहीवावास्नी राजस्थिपादमूलि महाभे-<br>96 रामेसुलु]+
नियाय प्रशासनमियान कनकपादेश तांबुर्वर्दाराँ च पु-<br>97 अन्तायाद[स]मणितमुणाः "परमभक्तिप्रतिबैतलीक[१]भिरान्तेदाकृं10<br>98 शाश्वतस्व रवित्तित भवितमस्व व: [[१०*] वच्यमयमवशाङ्गः पास-<br>99 िः प्रमबर पालनीयः [[१०*] भवाष्पापि खली खली: पालनीयी<br>100 मानिषिनां [[१०*] शांचुरे व ि श्राव[१०*] १२सांबंधाश्चुरं खश्चिंतुः<br>[[४२*]] धर्मात्तु पैजः-<br>101 वनो राज[१]<br>विशारय वाणूवृज तुवृ[१०*] [[१०*] वच्याभासीव गद्यः प्रतिप्रेस<br>रसायनः<br>[१] [[४२*]]<br>102 वः वर्षकृष्टी वर्ष वर्ष पाति खलं च[प:रे][१०*] तथ: 16 पालवित्ता चेष्ट ऴर्ति<br><br>1 Read ०शमुक्तिः<br>2 Read ०शममानः<br>3 Read ०नाला।<br>4 Read ०बाढानाः।<br>5 Read ०नालाः।<br>6 The कु is entered below the line.<br>7 The कु of कुल is entered below the line.<br>8 Read ०नालाः।<br>9 Read ०नालाः।<br>10 Read ०लिङ्गाः।<br>11 The आसुरेद्रा stands at the beginning of the next line.<br>12 Read ०लिङ्गाः।<br>13 Read ०लिङ्गाः।<br>14 The आसुरेद्रा is corrected from a सुराग्रा.<br>15 Read ०क्रमचा।<br>16 Read ०लिङ्गाः।
103 प्राज्ञप्राणीयिङि: || 84*||[घ]भ्राणविविरोह स्रावः र्ग्नातुः क्रिसिज्ञ । चर्मगः[तृः] नृः

Fifth Plate.

104 वन्दः [पिता] र्ग्नातुः देवता[:]: || 84*|| तमाहवः|| प्रवनेन । रचनिवेय म[हि]ः

105[िति] [1*] सजातीयकक्ताः वापि लोकविहितीप्रखिता || 84*|| चलो रक्षन परित्वा या यो

106 हरेत बस्मारः [1*] वष्टि वर्षसंसारि विदायां जायते क्रमः : || 84*|| वहुमिवः

107 सः[घः] इत्त वहुमिष्यात्नावितं [1*] तयः तयः तयः भूमिस्तम्य तथ हता दा फः

108 खः || 84*|| ग्रीविभजयः[स]वक्तर शः समस्यं दत्त्स्याः गामन[क्षः]1*||

109 विश्वकःभः लेखः[ः] पेन्चायः: || 8

TRANSLATION.

[As far as line 36 the text is identical with that of the Pithāpuram plates of Vīra-Chōḍa, ll. 1-43; above, Vol. V. pp. 74-77.]

(Verse 11.) There were to this chief of kings (viz. Kulōtuṅga I.) (many) virtuous queens, born in the families of renowned princes, always devoted to (him), full of love, (and) gracious,—as to the ocean (many) holy rivers, sprung from the ranges of lofty mountains, always running towards (it), full of water, (and) limpid.

(V. 12.) Rejoicing in the sons (kumāra) who were born (to him) in due course by these queens, who resembled him, (and) who were worthy to be worshipped by princes, this godlike (king) surely laughs at Iśa (Śiva) who has (only) a single Kumāra (Skanda).

(V. 13.) Appointing (his) sons in due order to different districts (vishaya), as the soul (directs) the senses to different objects (vishaya), he spake as follows to prince Mummaḍī-Chōḍa—

(V. 14.) 'Dear child! Being desirous of conquering the world, I formerly conferred the kingdom of the country of Vēṅgi on my paternal uncle, prince Vījāyāditya.'

(V. 15.) 'And, ruling the earth for only fifteen years, this godlike prince, who resembled the five-faced (Śiva) in power, has (now) gone to heaven.'

(V. 16.) Out of obedience he (Mummaḍī-Chōḍa) took up that burden (viz. the kingdom of Vēṅgi) which (his) father, the emperor, had given him with these words, though he could not bear the separation from him.

1 Read राजः.
2 Read तमाहवः.
3 Read चर्मगः.
4 Read पिता.
5 Here follow three symbols, for which see the accompanying Plate.
6 This verse is identical with v. 13 of the Pithāpuram plates, and nearly identical with v. 14 of the Chellūr plates of Vīra-Chōḍa.
7 This verse is nearly the same as v. 14 of the Pithāpuram plates and v. 15 of the Chellūr plates. After it v. 15 of the Pithāpuram plates is omitted, though required by the context; see above, Vol. V. p. 99, note 1.
8 Verses 16 and 17 bear the same numbers in the Pithāpuram and Chellūr plates.
(V. 17.) "The kingdom (is) no pleasure at all (compared) with the pleasure of worshipping the holy feet of the elders;" having considered thus, he returned to (his) parents after having ruled the country of Vēngi for one year.

(V. 18.) Then his younger brother, the brave prince Vira-Chōḍa, was ordered by (his) father to protect the country of Vēngi (and) proceeded (there).

(V. 19.) Desirous of prostrating himself at the lotus-feet of the elder one among (his) brothers, thirsting to embrace the younger one whose head was bent in devotion (to him), longing to do obeisance to (his) father and meditating on (his) lotus-feet, this poor boy spent six years in fear of transgressing the command of (his) father.

(V. 20.) The politic king of kings, who had subdued (all) rulers of the earth, recalled to himself that son whose wish was thus to be united with (his) father and brothers.

(V. 21-27.) Then the emperor, who knew (his) duty (and) who had conquered the circle of the earth by value, spake as follows to (his) first-born dear son Chōḍagāńa, having affectionately addressed (him) by the name Rājāraja (i.e. ‘king of kings’), which was full of meaning because (he thought that) this lotus-eyed one would become a king of kings, (and) having embraced (him) who had prostrated himself (and) had folded his hands:

(V. 28.) "There is a country famed by the name of Vēngi, (which is) the birth-place of the noble Chalukyas, as the ocean (is) of precious pearls.

(V. 29.) "Having reached high eminence there, the members of my family overcome even mighty kings, as the stars, having risen in the east, surmount even lofty mountains.

(V. 30.) "While thou, Rājāraja, art seated on the lion-throne in the Vēngi country in order to protect the whole earth unopposed, may the lustre of (thy) feet be enhanced by clusters of gems in the diadems of many kings, as the beauty of the lotus by swarms of bees!

(V. 31.) "As long as the king of serpents (Śēha), (who is) the only lord of the snake-tribe, as thou (art) the only lord of a troop of elephants, is ruling the lower world, and as long as the lord of heaven (Indra), being worshipped by hundreds of gods and demi-gods, (is ruling) heaven, so long protect thou the earth, purifying the horizon as the impurity in the shape of enemies is washed away by the water of the edge of the sharp, large sword in thy hand!"

(V. 32.) When the prince, having thus obtained the blessing of the king (and) afterwards the true blessings of (his) mother, (and) having bowed to both, was about to start for his country, the sound of the conches (announcing his) departure and of shrill auspicious bugles reached the ends of the quarters.

(V. 33.) When the glorious Rājāraja had ascended (the throne of) the Vēngi country, (as) the sun the eastern mountain, the night of enmity was dispelled; darkness in the disguise of foes was driven away; the stars in the semblance of necklaces disappeared from the firmament—the wives of the enemies; (and) fire in the shape of sorrow sprang up in the sun-crystals—the hearts of the wives of foes.

(V. 34.) In the Śāka year reckoned by the tastes (6), the sky (0), the atmosphere (0), and the moon (1),—(i.e. 1008)—in the month Jyaishṭha, in the bright fortnight, on the fullmoon tīthi, on a Thursday, when the moon had joined Jyēśṭha, in the excellent Īga Simha,—the sinless lord, the glorious Rājāraja, having been anointed to the kingdom of the whole earth, put on the tiara to the joy of the world.

1 The word agroja occurs in l. 46 and priyadāna in l. 50. I omit the intervening epithets of Chōḍagānca, from which we learn little more than that he was a worshipper of Siva and "an ornament of the Chalukya family" (v. 22).

2 The words tuṅgāṇaṇa mukhāntiḥ may also contain an allusion to the Rāshtrakūṭas, who had the surname Tuṅga; see above, Vol. IV. No. 40, verse 6, and Vol. V. No. 20, verse 6.

3 The word dākṣa has to be taken also in the sense of 'a stream.'
[V. 35 is identical with v. 23 of the Pithāpuram plates.]

(Vv.36.) This ocean plentifully supplies heaps of wonderful gems,—surely1 because it fears a repetition of its bridging, retreating, stirring, swallowing and overstepping2 from him (who is) a Rāma-tadra in archery, a Bhāgavat in splitting hosts of enemies, a Mandara mountain in firmness, a pitcher-born sage in (absorbing) the ocean of sciences, and a son of the wind in prowess.

[Ll. 67-76 illustrate by a series of vyatirikālasūkasas that the king as regent of the middle sphere was superior to the regents of the ten directions. The pun (dēsa) in the word daksahīdā (I. 70) is particularly amusing.]

(L. 76.) While this asylum of the whole world (Sarvalokārāya), the glorious Vishnu-vardhana-Mahārājādhirāja, the Rājaparamēśvara, the devout worshipper of Mahēśvara, the Paramabhaṭṭāraka, the very pious one, who delights all regions of the world by (his) second name Rājarāja, the dust of whose lotus-feet adorns the diadems of lords of provinces (maṇḍalēśvara), who purifies the whole horizon by the great mass of (his) pure fame that is being praised by the whole world, who is distinguished by the marks of an emperor, the glorious Chāṇḍaṅgaṅgadēva, was enjoying the pleasure of the sport of ruling the whole earth,—once, being attended on all sides by the retinue consisting of the troop of all vassals, etc., in the darbar hall of the palace, which had very lofty pinnacles, which possessed the splendour of the Kailāsa mountain, and which produced the impression of a lump of his fame that remained after the interior of the whole world had been filled (with it), at the capital of (his) family, the city (nāgari) named (after) Jananātha,—called together all the Rādhakāyas and other ryots living between the Manārū1 (river) and the Mahēndra (mountain) and ordered as follows in the presence of the councillors, the family priest, the commander of the army, the heir-apparent, the door-keepers and the ministers:—

(V. 37.) "There are (many) servants, dependent on the lotus-feet of the kings of my family, clever in service, (and) possessing courage and other virtues.

(Vv. 38-41.) "Among them (are those who have been) always intent on pleasing the minds of the kings of my family by great devotion, strength and intelligence; who have protected the Chāṇḍakya kings at the beginning with their riches, with their lives, (and) with their courage and other virtues; who have come already at the beginning with king Vijayaṅditya, the lord of Ayōdhya, who was desirous of conquering the southern region; the ryots dwelling in the town Vijayaṅvāta, the capital of the kings (who were) ornaments of the race of the Moon (Rājāvaṁśa): 4

(L. 90.) "And who are born in the Teliki family, whose minds are intent on the performance of their duties, and who are known to be divided into a thousand families such as Venuvīnaḷī, Pattīpāḷī, Nariyōḷī, Kumudāḷī, Maṟṟūḷī, Povāṇīḷī, Sravakāḷī, Uṇḍrūḷī, Anumagoḍāḷī and Aḍḍanāḷī.

(L. 92.) "Be it known to you that, being pleased by (their) great devotion, we have now granted to these people by an edict (āśāna), as long as the moon and the sun shall last, that when marriage festivals are celebrated at all places such as Vijayaṅvāta and all other towns, cities,

1 The particle śnānam, surely,' introduces the figure (alāṅkāra) of 'poetical fancy' (upāyaṅkāra), which in the present case pertains to a cause (ātiṣṭa), viz. the fear felt by the ocean, and is founded on a series of metaphors (rūpaka), viz. the identity of the king with Rāma, etc.

2 These humiliating experiences the ocean had undergone successively at the hands of Rāma, Parāṣurāma, the Mandara, Agastya and Hannmat.

3 Mandō is the Telugu genitive of Manāṣa.

4 Compare Rāya-kūla-pāḍi in verse 7 of this inscription, which seems to mean 'the light of the race of the Moon,' rather than 'the light of the warrior-caste,' as I had translated it in South-Ind. Ins. Vol. I. p. 59, verse 9.
villages and hamlets (?), the married couple may proceed on the roads on horse-back, and that afterwards when, at the end of the marriage festival, they place a pair of valuable cloths at the feet of the king and prostrate themselves, betel will be given (to them) in a golden vessel, (as) handed down by old custom.

(L. 98.) "This gift must be assiduously protected by the kings descended from our family."

[Vv. 42-48 contain the usual admonitions to future rulers.]

(L. 108.) The dīṇapati of this edict, which was given in the seventeenth year of the prosperous and victorious reign, (was) the commander of the camp; the composer Viddayabhāṭṭa; (and) the writer Pennāchārya.

POSTSCRIPT.

Professor Kielhorn kindly contributes the following remarks on the date of the accession of Rājarāja-Čhājaganga (above, p. 345, verse 34).

"The date is irregular for Śaka-Saṅvat 1006, both expired and current. In Śaka-Saṅvat 1006 expired the full-moon tīkhi of Jyāṣṭhā ended 15 h. 27 m. after mean sunset of Wednesday, the 22nd May A.D. 1084, when the nakṣatra was Jyāṣṭhā, by the equal space system for 19 h. 3 m., by the Brahma-Siddhānta for 1 h. 58 m., and according to Garga for 6 h. 34 m., after mean sunrise. Simha was lagna from 4 h. 32 m. to 6 h. 41 m. after true sunrise.

"In Śaka-Saṅvat 1006 current the same tīkhi ended 20 h. 36 m. after mean sunrise of Friday, the 2nd June A.D. 1083, when the nakṣatra by the equal space system only was Jyāṣṭhā, for 8 h. 32 m. after mean sunrise (while it was Māla by the Brahma-Siddhānta and according to Garga). Simha was lagna from 3 h. 51 m. to 6 h. 0 m. after true sunrise.

"The date would be irregular also for Śaka-Saṅvat 1005 current and 1007 expired."

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No. 36.—Ranastipundi Grant of Vimaladitya;
Dated in the Eighth Year.

By V. Venkatta, M.A.

The copper-plates on which the subjoined inscription is engraved were discovered about 70 years ago while quarrying earth for bricks in the fields of the ancestors of a ryot in the Amalāpuram taluka of the Gōdāvari district, and are now in the possession of Valavala Jagganna who lives at Amalāpuram. They were received from the Collector of Gōdāvari through the Government of Madras in 1899 and will have to be returned to the owner. Dr. Hultzsch has kindly permitted me to publish them.

The plates are five in number and were strung on a ring, which had not yet been cut when they were received. The ring measures about 6½" in diameter and about 3" in thickness. Its ends are secured in a four-petalled flower, which forms the base of a circular seal of about 3¼" diameter. The seal bears, in relief on a countersunk surface, the legend Śrī-Tribhuvamānākṣātra. Below the legend is an eight-petalled flower, and above it a running boar facing the proper left. In front of the boar is an elephant-goat; behind it the crescent of the moon; and above it the sun flanked by two khaṇḍas. The breadth of the plates is 10½", and their height 5½". Their edges are raised into rims for protecting the writing, with the exception of the first side of the first plate, which is blank, and of the second side of the fifth plate, which bears only two lines of writing. The writing is on the whole in a state of good preservation, but a number of places are damaged by verdigris.

1 With kṣaṭkṣāṭka compare kṣaṭkṣāṭkṣātra, etc.; above, Vol. IV. p. 308, note 1, and Vol. V. p. 131, last line.
The alphabet is ancient Telugu, while the language is mostly Sanskrit verse and prose. The description of the boundaries of the village granted (ll. 87-94) is in a mixture of Sanskrit and Telugu prose. I would draw attention to the following points in the alphabet of the inscription. The long ə after consonants is marked in different ways; compare itmap, əd, rə and əd in line 1 with the eməd of the first tamədə- in line 3, and with the eməd of the second tamədə- in the same line. The long ə added to conjunct consonants of which the rəpha is a member is generally omitted, except in ritəd of vaṃśa-karttā (l. 4) and rehə of varəḥāti (l. 29). The syllable jə occurs eight times in the inscription; but it is written correctly only once (in maharajādhirāja, l. 61), while in the remaining seven cases the long ə is not marked at all. Initial i occurs in ll. 53, 66 (twice), 70, 85, 87 and 97. In a large number of cases the rəpha is added to the i-symbol above consonants, the addition being denoted by a slight indenture at the base of the letter, e.g. in ritə (ll. 4, 16, 60) and rvei (ll. 19, 33, 34, 41). Initial t occurs in l. 91. The secondary form of the long t is rarely distinguished from that of the short i; but in sri (ll. 1, 2), si (l. 3) and chi (l. 5) an attempt is made to mark the length. Initial s occurs in l. 94. In combination with consonants this vowel is denoted in three different ways; compare ru (ll. 1, 2, 3, 4), ṣu (l. 2) and pu (l. 3) with ṣmu (l. 2) and tṣu (l. 3), and with yu (ll. 3, 4, 8). The secondary form of the long ū is also denoted in three different ways; compare bhū (l. 1) with su (ll. 2, 3) and chū (l. 2), and with tū (ll. 8, 30, 33), trū (l. 41) and ssū (l. 70). Initial e occurs in ll. 36, 75, 91. Combined with consonants, this vowel is denoted in two ways; compare tē (l. 3), mē (l. 4) and kē (l. 7) with jādē and ad (l. 2). Initial ai is found in l. 6, and initial ri in l. 7. Finish k occurs in l. 65; final m in ll. 3, 37, 41, 46; final n in ll. 31, 35, 36, 41 (twice), 53, 62; and final t in ll. 17, 20, 29, 38, 52, 64, 67. In the majority of cases no distinction is made between the dental ə and the lingual ə̄; compare chādpamā (l. 81) with ədara-ādē (l. 83) and maːdalaːbhī (l. 84); but in pratipātkā (l. 22), Kaḍaːkāra (l. 23), Kāramachāda (l. 84) and Peggada (l. 85) the loop of the ə is quite distinct. The aspirate chha occurs twice in the inscription (ll. 14, 59), and in both cases in conjunction with cha. In all other cases its place is taken by the unaspirated cha. Double shēla is written as if it consisted of cha and va; see ll. 32, 35 and 43. The upadānāya occurs in ll. 1, 4, 5 (twice), 11 (twice), 14, 15, 38, 46, 70, 73.

Of orthographical peculiarities the following deserve to be noted:— The syllable ri is used for the vowel ri in Bṛhuhka for Rhūhuka (twice in l. 7), kriṭa for krītē (l. 9), əkritāmata for əkritāmata (l. 21) and əkrita for əkrita (l. 86). The syllable yi is used for initial i in yi (l. 9) and yica (ll. 45, 47, 55, 56 (twice), 57, 65). G is doubled after an anusvāra in Gāmga-ā (l. 23) and əsahgatār (l. 81) and before r in əgrihīnas (l. 12), and t before r in Tirōlāchana (l. 17). After r consonants are generally doubled, except in Bhīm-Ārjuna (l. 12) and nirjītīya (l. 23). Sūhātra occurs for sūhārjā in l. 23.

The inscription opens with the Paurāṇik genealogy of the Eastern Chālukya kings (ll. 1-15) and with a legendary account of their ancestors (ll. 15-25). Ll. 25-42 furnish the historical genealogy of the donor Vimālāditya. The date of his coronation is given in verse 13. He is praised in general terms in vv. 14-20 and in the subsequent prose passage (ll. 54-61). Ll. 61 f. contains the king's titles Sarvalokāśraya, Vishnurudana, etc. Vv. 21-34 describe the donor and his ancestors. Then follows the grant itself, the description of the boundaries of the village granted, and of a field which belonged to it. The inscription closes with the date of the grant, and the names of the executor, the composer and the writer.

The Paurāṇik, legendary and historical portion of the genealogy agree almost literally with the corresponding passage of the Nandampuṇḍi grant of Rājarāja I. as far as the description of the reign of Vimālāditya's predecessor Śaktivarman (v. 11). The Korumelli plates of Rājarāja I., the Tēki plates of Chōḍa-gaṅga, the Chellār plates of Viru-Chōḍa, and the Pithāpuram plates

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1 Above, Vol. IV. No. 43.
3 No. 35 above.
of the same king also agree with the Rāpāstipūṇḍī grant to a great extent, while the Piśāparum pillar inscription of Mallapadeva furnishes substantially the same facts regarding the early Eastern Chālukyas and their ancestors. The historical portion commencing with the reign of Kubja-Vishnupadha is known from grants earlier than the time of Vimalāditya. But the Rāpāstipūṇḍī grant is the earliest inscription hitherto discovered, which contains the Paurāṇik and legendary portions (II. 1-25).

This is the first inscription which has been found of king Vimalāditya, the son of Dānasa or Dānārava by his wife Āryāmakhādi (v. 12) and younger brother of that king Saktivarman who ruled immediately after the interregnum in the Vēṅgī country. An important item of information furnished by our grant is the date of Vimalāditya’s accession, which until now had to be obtained by deducting the duration of his reign as given in the copper-plate grants from the date of the accession of his son and successor Rājarāja I., as found in the Korumelli plates and in the Nandamapūṇḍī grant. According to verse 13 of the subjoined inscription, Vimalāditya’s coronation took place in the Śrīnha lagana and the Pushya nakṣattra, on Thursday, the sixth tithi of the bright fortnight of the month Vṛṣabhaḥ in Śaka-Saṃvat 933. Professor Kielhorn kindly contributes the following remarks on this date:—"In line 43 read paśchamyād, ‘on the fifth tithi,’ instead of yashas=nakṣattra. With this alteration the date corresponds, for Śaka-Saṃvat 933 expired, to Thursday, the 10th May A.D. 1011. The fifth tithi of the bright half (of the lunar month Jayaśtha) in the solar month Vṛṣabha ended at 20 h. 44 m. after mean sunrise, and the nakṣattra was Pushya, by the equal space system and according to Garga, for 21 h. 40 m. after mean sunrise. For a place situated at 16° Northern Latitude, the Śrīnha lagana on that day lasted from 5 h. 14 m. to 7 h. 24 m. after true sunrise."

The above date removes a discrepancy in the duration of the interregnum between Dānārava and Śaktivarman. All the grants assign 27 years to this interregnum. The interval between the accession of Amma II. (Śaka-Saṃvat 867) and that of Rājarāja I. (Śaka-Saṃvat 944) is 77 years, while the total duration of the intervening reigns is only 25+3+12+7=47 years. It had therefore to be inferred that the interregnum lasted 77−47=30 years. This discrepancy has already been pointed out by Dr. Hultzsch. As we now know that Vimalāditya’s reign commenced in Śaka-Saṃvat 933, the interregnum is reduced to roughly 27 years, the period actually mentioned in the copper-plate inscriptions.

If we subtract from A.D. 1011 the period of the reign of Vimalāditya’s predecessor Śaktivarman (12 years), we get the approximate date of the accession of Śaktivarman himself, viz. A.D. 999. The interregnum which preceded Śaktivarman’s reign and which lasted 27 years has thus to be placed roughly between A.D. 973 and 999. Hitherto it has been supposed that the interregnum in the Vēṅgī country was caused by a Chōja invasion. The earliest Chōja king who claims to have conquered Vēṅgī is Rājarāja I., who ascended the throne in A.D. 985. The conquest of Vēṅgī is first mentioned in inscriptions dated in the 14th year of his reign, viz. A.D. 988-99. Consequently, the interregnum could not have been caused by the invasion of the Chōjas, but was probably put an end to by that event. If this conclusion is correct, the Chōja king Rājarāja I. must have restored order in Vēṅgī by placing Śaktivarman on the throne, and the interregnum must have been due to causes other than the Chōja invasion during the time of Rājarāja I. There is also reason to believe that no Chōja invasion could have taken place before the time of Rājarāja I.

1 Above, Vol. V. No. 10.
2 This queen is mentioned as Ā[y]yādēvi in the Piśāparum inscription of Mallapadeva; above, Vol. IV. No. 33, verse 12.
3 Above, Vol. IV. No. 33.
8 South-Ind. Inscri. Vol. III. p. 5.
The later Eastern Chālukya inscriptions, beginning with the Nandamapūṇḍi grant, report that Vimalaḍītya reigned 7 years, while the subjoined inscription is dated in his 8th year (l. 97). His accession took place in A.D. 1011, and that of his successor Rājarāja I. in A.D. 1022. Thus the duration of Vimalaḍītya’s reign was 11 years, i.e. 4 years in excess of the period assigned to him. The explanation of this difference has perhaps to be sought for in the following facts. Two inscriptions on the Mahēndragirī hill in the Gaṅjām district (Nos. 396 and 397 of 1896) record that (the Chōla king) Rājendra-Chōla defeated Vimalaḍītya and set up a pillar of victory on the hill. The date when this event took place is not known. But as this fact is not recorded in the usual historical introduction of Rājendra-Chōla’s Tamil inscriptions, it may be presumed that it happened during the early part of his military career, when his father Rājarāja I. was still living. Again, there is an inscription in the Paṅchanadēvara temple at Tiruvaiyāru near Tanjore (No. 215 of 1894), dated in the 29th year of the reign of the Chōla king Rājarāja I., which records certain gifts to the temple by Vishnuvardhana-Vimalaḍītya, who is no doubt identical with the Eastern Chālukya king of the same name. There is thus reason to believe that Vimalaḍītya was at or near Tanjore in A.D. 1013-14. This fact, coupled with the defeat recorded in the Mahēndragirī inscriptions, appears to show that Vimalaḍītya was taken prisoner to Tanjore by Rājendra-Chōla. While in the Chōla country, he must have married Kundavā, the daughter of the Chōla king Rājarāja I. and younger sister of Rājendra-Chōla I. After this marriage Vimalaḍītya may have been sent back to his dominions about A.D. 1015. Taking these inferences for granted, it may be assumed that, though the period counting from his accession in A.D. 1011 to the date of his death in A.D. 1022 is 11 years, the later Eastern Chālukya records recognise neither his original accession in A.D. 1011 nor the period of his stay in the Chōla country, but reckon his reign from the time when he began to rule after his return from the Chōla country, and thus give only 7 years as the duration of his reign.

The inscription attributes several surnames to Vimalaḍītya, viz. Birudānka-Bhima (l. 44 and 73 f.), Tribhuvanānkuṣa (l. 47), Mummaḍi-Bhima (l. 51) and Bhūpa-Mahēndra (l. 74). Birudānka-Bhima occurs also in the Nandamapūṇḍi grant (l. 52). The surname Mummaḍi-Bhima means ‘the third Bhima’ and is appropriate for Vimalaḍītya, as there were only two among his ancestors who bore the name Bhima. Before introducing the surname Mummaḍi-Bhima (v. 19), the composer of the subjoined inscription refers to certain predecessors of the king who were looked upon as founders of the family, and states that Mummaḍi-Bhima was also one of those founders. Again, in two different places the king is spoken of as ‘the resver of (his) family’ (l. 57 f.) and as ‘the only resver of (his) family’ (l. 75). If any significance is to be attached to these statements, they must imply that Vimalaḍītya took proper care to ensure the succession in his family and to strengthen its position. It is not impossible that there is a remote reference in these passages to Vimalaḍītya’s alliance with the powerful Chōlas by his marriage with the Chōla princess Kundavā, and perhaps also to the actual birth of an heir to the throne, viz. Rājarāja I. The disastrous effects of the anarchy which prevailed in Vēṅgī immediately before the accession of Vimalaḍītya’s predecessor could not have been altogether forgotten at the time when the subjoined grant was issued, and the king’s attempts to render the position of his family firm and stable were apparently appreciated by the composer, if not by all the people in Vēṅgī.

The donee was a minister of the king, called Vajra (v. 24, 26, 28, 30) or, in Telugu, Vajjya-Poggada (l. 85). He belonged to the Kauḍīmaya gotra (v. 22), was a resident of the village of Kāramachēdu (l. 84), and bore the surnames Budhavajraprakāra (v. 31 and l. 85), Amātyasikhamanī and Saujana aratnākara (v. 33 and l. 85). The composer was Bhima-bhaṭṭa, son of Rāchiya-Peddērī. This person must have been the father of the composer of

1 South-Ind. Insr. Vol. III. p. 128.
the Koramelli plates, Chetanabhaṭṭa, who calls himself the son of Rāchiya-Poddārī-Bhima. The writer of the subjoined grant was Jōntāchārya, who may have belonged to the same family as his namesake, the writer of a grant of Amna II.1

Rānapstipūḍi, the village granted, belonged to the Guddavādi-vishaya2 (I. 62). I am unable to identify either Rānapstipūḍi or the other villages which are mentioned in the description of its boundaries. As regards Kāravaihēdu, where the donor is stated to have come from, it may be mentioned that there is a village named Kāravaihēdu, 9 miles west of Bāpatla in the Kistna district.3

**TEXT.**

First Plate.

1 * चीराट्ष्ठेषुपुष्योत्तमसः सहस्री तारायणश्च प्रभोरवभीषणेषुकः च भायूष्ट्रम् जगत्संवटः स्थानभूः

2 न: [I*] अभ्रे सामस्कुत्त्वमन्त्रिति यद्यक्षापुन्तरोपिनिष्ठाश्च विशेषकः [क] सुन्दांशस्त्रांभिस्थितः [॥*] चक्रशहस्राष्ट्राः [१*]

3 तत्ततः [धर*] सृष्टिकृती दु[ध] ह्वात्मकः [I*] ज[I*]ः पुष्यवाच नाम चक्रविशेषाशः [२*] गदाः तत्ततः सृष्टिकृती

4 युः युः सुहुः नवयात्वायचरवानस्य भरस्तर ततः पुष्यवाचि चक्रविशेषाशः ततो जनमुक्तिस्मातः

5 च च [I*] । ततः प्राचीनः प्राचीनः चारावस्त्रवाः चारावस्त्रवाः प्राचीनां च वास्त्राङ्गमभिस्मायाः

6 साध्यान्तः ज्ञानसाध्यासाहित्यः सम्बोधनेयायामः ऐश्वर्याकर्तिकानणः नीक्षेत्राका निराशायः

7 देववेश्यासुः देववेश्यासुः कः [कः] च वास्त्रवायचरवायाः [कः] च चारावस्त्रवाः प्राचीनां च वास्त्राङ्गमभिस्मायाः

8 याः साध्यान्तः नीक्षेत्रायान्तः [सः] [सः] । प्राचीनः [I*] । गंगातः युः सुष्ठ नस्तः वास्त्राङ्गमभिस्मायाः [१*]

9 प[I*]ः ज्ञानभवः [I*] ज्ञानभवः [२*] च कविता । ततः भरावकामन्यमभिस्मायाः चारावस्त्रवाः

10 चारावस्त्रवाः [नी] [विभा] । विभा वास्त्राङ्गमभिस्मायाः प्राचीनां च वास्त्राङ्गमभिस्मायाः

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3 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 83.
4 From the original copper-plates.
5 Read प्रयस्ना.
6 Read चारावस्त्रवाः.
8 Read कविता.
9 Read चारावस्त्रवाः.
10 Read चारावस्त्रवाः.
11 Read नीक्षेत्रायान्तः.
12 Read चारावस्त्रवाः.
13 Read चारावस्त्रवाः.
14 Read चारावस्त्रवाः.
11. न्यायिक  
12. श्री[18] । पुत्रास्मात्  च  यथौ जमीनें मूलनकुलसहायता:  [18]  प्रवेदनिविवर्त का परिवर्तन किष्णदास जांचन । [18]  कुँ । विषयः । वाणा-  

Second Plate: First Side.

13. दानी विजय:  काशी-वर्धमाणी [ग] ग्रंथी । विषय: युवी  पालकपत्तासव-  
14. युवी यक्षलक्ष्मीवासिनी  कैलवासलक्ष्मी  देवास्थानिनाथ: [18]  सनमध्यरूपम् । जै-  
15. भीम: समेतजगश्रीमुखः:  वेशयाकारवार:  नरवनः [ग] तातीकः:  शताव-  
16. निदर्शितविचारस्थानिनाथ:  शापकामनामतिकुठियमविषय-  
17. या दृष्टिष्ठायं  गला  लक्ष्मीलक्ष्मीमधिविविषय:  देवदुरोधया  लोकाचारम-  
18. पुरोपकृत साहित्यमध्येहि  तत्त्व  महादेवी:  सुनिश्चितः [स]  नामधार्यासुपस्रुप  
19. सौभाग्यानीता  दुष्टविनिविषयमभिन्निता:  स[ती] [19]  विषयः  वनमसत्त: [18]  
20. नवसंगीतपङ्क्तिप्रकाशकारुणिकारमो [व] ताती कर्मः [19]  विषयारोपित  
21. चा  विदितनित्यानंतरलिखेल्लक्षानी  च [च]  लक्षारी:  न्याय:  समवेती:  मो[री]समार-  
22. तत्वाचारेकालिकाश्चर्पाकारिकोपतिकावराय[कांप्वर:  पिंडः [कंपसि] 'साक्ष-  

1 Read "बाणान्ति".  
1 Read "धार्मिक".  
1 Read "साहित्यमध्येहि".  
1 Read "कुँ".

* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".

* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".  
* Read "साहित्यमध्येहि".

10 After महादेवी the original has some letter which seems to have been erased by the engraver.  
11 Read "विदितनित्यानंतरलिखेल्लक्षानी".  
12 Read "नवसंगीतपङ्क्तिप्रकाशकारुणिकारमो".  
13 Read "विदितनित्यानंतरलिखेल्लक्षानी".
Gōvinda III. is mentioned, in all the eight records, only as Jagattūṅga and Jagattūṅgadēva, without any allusion to his proper name or to any of his other birudas.

Amoghavarsha I. is mentioned in the Naṅsāri grants as Śrivallabha, who then became Viranārāyaṇa. The Sāṅgli, Kardā, Bhāḍāna, and Kharēpāṭaṇ grants mention him as Amoghavarsha,— the Bhāḍāna record putting forward also a very questionable new biruda for him, in the form of Durlabha. The Dēōlī and Kharād grants use only his biruda Nṛipatūṅgadēva.

And Krishṇa II. is mentioned by his proper name only, as Krishṇarāja, in the Naṅsāri, Dēōlī, Kharād, and Bhāḍāna grants, and by only his biruda of Akālavarsha in the Sāṅgli and Kharēpāṭaṇ grants; while the Kardā grant presents both his proper name and the same biruda, mentioning him first as Akālavarsha, and then supplying his proper name as Krishṇarāja, "king Krishṇa."

It is rather curious that Gōvinda III. was thus remembered only as Jagattūṅga; for, as we shall see further on, this biruda was certainly not the appellation by which he was best known in his own time. It appears first in the Tōrkhēḍī grant of A.D. 513, issued in his time. And all that we know as to the origin of it, is the assertion in the Gīrgand inscription of A.D. 866, of the next reign, that he, Prabhūtavāraka-Gōvindarāja, conquered the whole world and so became known as Jagattūṅga. It evidently became his leading biruda, supplanting the biruda that was at first his distinctive appellation; because it was used, most exceptionally, in violation of the custom of using the biruda ending in varha, to denote him in the Kānheri inscription of A.D. 551, in the formal passage which mentions him, as Jagattūṅgadēva, as the predecessor of the then reigning king Amoghavarsha I.1 His assumption of the biruda, and the fact that it eventually became his most well known appellation, are evidently to be attributed to something or other that occurred when his reign was well advanced, and after A.D. 807 because there is no allusion of any kind to the biruda in the Waṣī and Rādhāṇpur grants of that year.

...  

The use of the biruda Śrivallabha in the Rāṣṭrakūṭa records.

We have now to consider who is most likely to be intended by the biruda Śrivallabha as used to denote the reigning king,— without any other appellation, or any other hint,— in a Rāṣṭrakūṭa record which, like the Lakhamāshwar inscription, C. above, is not dated but is referable to the last quarter of the eighth century A.D.

We have first to note that from Śrivallabha, "favourite of Śrī or Fortune," we have the derivative śrivallabhatā, "the condition of being a Śrivallabha." In the Rāṣṭrakūṭa records, this word śrivallabhatā is met with as the equivalent of rājāhirājaparamēśvaratā, "the condition of being an over-king of kings and a supreme lord." And these two words were used in the general sense, according to free translation, of "supreme sovereignty;" for instance, a verse in the Sāmāṅgaṇa grant of A.D. 754 describes Dantidurga as acquiring the rājāhirājaparamēśvaratā by conquering Vallabha,2— which appellation denotes there, and in the passage quoted below, the Western Chalukya king Kṛṣṇarāman II.,—while another verse in the inscription at the Daśāvatāra cave at Ellōrā says that, by defeating the army of Vallabha and subjugating certain other kings, he acquired the śrivallabhatā.3 And, in view of this, the biruda Śrivallabha might, without any objection, be applied to any paramount king without exception.

1 As already said, we may expect to find it used, in the same way, in the formal preambles of the prose passages of copper-plate records of Amoghavarsha I., if we ever obtain any such records.


3 Archæol. Surv. West. Ind. Vol. V. p. 88, text lines 10, 11,
But we do not find it used in that general manner, at any rate in the Rāṣṭrakūṭa records. In those records, as far as they have been considered at present, we perhaps find the biruda Śrivallabha suggested in the case of Kṛśṇa I.; but, if so, it is put forward for him in verse, in a very unusual and inconclusive fashion, and not in a record of his own time. We have it first apparently established in the case of Gōvinda III., by the formal prose passages of his own records; and it is certainly used to denote him in a verse in the Baroda grant of his time. We next find it put forward, in verse, for his son Amoghavarsa I.; but this is done in a late record of A.D. 915, and under circumstances which suggest that it was used simply as a convenient metrical substitute for his formal biruda Lakṣmiṇivallabha, which, though synonymous in meaning, is not the same appellation in form. We meet with it next in the case of Indra III., in the formal prose passage of one of the records of his time. We find it last used to denote Kṛśṇa III., in a verse which stands in his records of A.D. 940 and 959. And we thus have it established as a distinctive official appellation,—by formal prose passages, which, as has already been said, are far more decisive in any points of this kind than the verses are,—only in the cases of Gōvinda III. (apparently) and Indra III.

From this, we might conclude that, in a Rāṣṭrakūṭa record referable to about the last quarter of the eighth century A.D., the biruda Śrivallabha must denote Gōvinda III., for whom we have the date of A.D. 794 from his Paithan grant. And, if we accept the indication that is given in the formal prose passage in the Rādhanpur grant of A.D. 807, it certainly was a well established biruda of him, and an important and distinctive one because there, and in the corresponding passage in the Paithan grant of A.D. 794, it takes the place that is occupied by his proper name in the Wānpī grant of A.D. 807.

Nevertheless, Śrivallabha was not the principal and most distinctive appellation of Gōvinda III. As we have already seen, in later times he was remembered only as Jāgattūgā. A verse in the Nausāri grant of A.D. 817 seems clearly to single out Prithivivalabha as his special vallabha-appellation. But even that was not his most distinctive appellation. His most distinctive biruda during the earlier part of his reign was, evidently, Prabhūtavāraśa. Even the Nilgund inscription of A.D. 866 of his successor’s reign,—written at a time when there was, plainly, a preference for speaking of him as Jāgattūgā, tells us that he was Prabhūtavāraśa, who became Jāgattūgā; and the only other of his birudas that it mentions, is Kṛṣṇāryaṇa. In the records of his own time, the biruda Prabhūtavāraśa occupies a prominent position in the Paithan, Wānpī, and Rādhanpur grants, and also in even the Tārkāḍē grant; standing, in all of them, before either his proper name or the biruda Śrivallabha, and, in the Tārkāḍē grant, also before the introduction of the biruda Jāgattūgā. In the grant of A.D. 804 from the Kanarese country, the biruda Prabhūtavāraśa is used, and no other, with his proper name. The same is the case in an undated inscription in the Shimoga district, Mysore, which refers itself to the reign of a Prabhūtavāraśa-Gōvindarasa, and is, no doubt, to be referred to his time. And an inscription at Shisavinhāḷ in the Bancāpur tāluka, Dharwār district, which can only be referred to his time, mentions him, as the reigning king, as “the favourite of Fortune and the Earth, the Mahārājāḥāṭīraṇa, the Paramāśrava, the Bhātāra, Prabhūtavāraśa,” without presenting any other biruda, and without even finding it necessary to give his proper name.

And there are records in Mysore, which show unmistakably that Dhriva was distinctively known by the biruda of Śrivallabha, at least as well as was his son Gōvinda III. One of them is an inscription at Matakeri in the Heggaṇḍeṇāvānkote tāluka, Mysore.

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1 See page 129 above, and note 2.
3 Not published; I quote from an ink-impression. The record is so much damaged that it can hardly be edited; but the first two lines are fortunately quite legible.
district, which refers itself to the time when Dhāravārsha-Srivallabha was reigning over the earth, and Kambharasa was governing the (Gaṅgavādi) ninety-six-thousand province; here, the immediate collocation of the two biruda admits of no interpretation except that they belonged to one and the same person, and that he was both Dhāravārsha and Srivallabha; and Dhāravārsha, as we have already seen, was Dhuva. And another is an inscription at Śravana-Belgoḷa, which, mentioning the Kambharasa of the preceding record as Raṭavālōka-Kambhaya and describing him as reigning over the earth, speaks of him as the son of the Paramēśvara and Mahārāja Ṣrivallabha. For these two records we are indebted to Mr. Rice. In connection with the second of them, we take another record, also brought to notice by him; namely, a copper-plate grant from Māṇe, which purports to have been issued in A.D. 802. It expressly mentions Raṭavālōka-Kambhadeva as the elder brother of Pṛthuvārṣikā-subhūvaṇa-Govindaśraya, who, it says, mediated on the feet (i.e. was the successor) of the Paramabhaṭṭavraka, Mahārāja-dutyā, and Paramēśvara Dhravaraśraya. The Govindaśraya of this passage is shewn, by the verses in the genealogical introduction of the record, to be Govinda III., son of Nirupama-Kalivallabha-Dhōra, i.e. Dhuva. His elder brother Raṇavālōka-Kambhadeva was, therefore, also a son of Dhuva. Accordingly, in the Śravana-Belgoḷa inscription, again, the biruda Ṣrivallabha denotes Dhuva. And thus we have the biruda Ṣrivallabha thoroughly well established as a leading and distinctive appellation of Dhuva also; and so pointedly that it is most probably he who is intended by that biruda in the Lakṣmēśvar inscription, C. above.

* * * * *

The date of Dhuva.

The importance of the point that Śrivallabha was a leading and distinctive biruda of Dhuva lies in the fact that we are thereby enabled to fix an actual date for him.

That date is supplied by a passage in the Jain Harivamsa of Jinaśeṇa, which tells us that that work was finished in Śaka-Saṁvata 705 (expired), = A.D. 783-84, when there were reigning,—in various directions determined with reference to a town named Vardhamānapura, which is to be identified with the modern Varanavā in the Jhālāvād division of Kāthiāwār,—in the north, Indrāyudha; in the south, Śrivallabha; in the east, Vatsarāja, king of Avanti.

1 Ep. Cara, Vol. IV., Hg. 59. In answer to a reference, Mr. Rice has been kind enough to assure me that the Śrīvallabha[n] follows Dhāravārsha without any interval; that line 1 contains less matter than the other lines because the letters are larger; and that there is no doubt whatever about the word Kambharasa. There can, of course, be no question about the correctness of supplying kha as the akṣara which is more or less damaged and illegible after āṭa-Dhāravārsha-Śrīvallabha. And the damaged and illegible akṣara after the kha must be a final a or r.

2 Inscri. at Śrav.-Bel. No. 24. I have to make the following remarks on this record, from an ink-impression. Line 2 ends with Śrīdallabha. At the beginning of line 3, five akṣaras are (judging by the impression) hopelessly damaged and illegible. Then we have, distinctly, ṛddhi. And then, after a space representing three full-size squares akṣaras such as ja, Ṛa, ma, etc., apparently equally damaged and illegible,—we have Ṛ[ṭ]vrr[a-m]ahṛ[k] jārd magandī Raṇavālōka-Śrī-Kambhaya. The lacuna may be appropriately and exactly filled in by reading Śrīdallabha-[Dhrava-m]ahṛ[k] jārd [ṛṣa-pa[m]a[ṛ]c] śr[ṛ][ṭv]a-m[ṛ][k] jārd; to which the only objection is the use of both titles, mahṛ[k]jārd[ṛ] and mahārāja; and I do not see any other way in which they can be appropriately and exactly filled in, unless we should read Śrīdallabha-[Dhrāva-m]ahṛ[k] jārd[ṛ][ṛṣa-pa[m]a[ṛ]c] śr[ṛ][ṭv]a-m[ṛ][k] jārd, which is open to a similar objection and, further, does not adapt itself to such marks as are discernible. But, of course, it is by pure conjecture that the actual name Dhrava is supplied here; except that there is a mark, in exactly the proper place, which does look like an r attached to an akṣara consisting of a consonant with its vowel.—On the subject of this record, see also Dyn. Kan. Dict. p. 507, note 1; the view suggested there is, of course, now withdrawn.

3 See Ep. Cara, Vol. IV. Intro. p. 5. I have photographs of this record, for which I am indebted to the kindness of Mr. Rice.


(Ujjain); and, in the west, Varāha or Jayavarāha,¹ in the territory of the Sauryas. It is to be remarked that, of the two kings Indrāyudha and Śrīvallabha, one or the other is specified in the passage as the son of a king Krishṇa. But we determine the application of the passage without taking that point into account either way.

When this passage was first brought to notice, the translation that was put forward was—" when Indrāyudha was ruling over the North;—when Śrīvallabha, the son of king Krishṇa, was governing the South," "etc.² And I suggested that Śrīvallabha was perhaps the Rādhraṅkūṭa king Gōvinda II., the son of Krishṇa I.³

Subsequently, however, it became plain, in the first place, that the biruda Śrīvallabha is not identical with the appellation Vallabha, which is the only name of that kind that we have for Gōvinda II., and in the second place, that Gōvinda II. did not actually reign.⁴ And then, as the word meaning "son of king Krishṇa" may be construed at least as well with the word that gives us the name of Indrāyudha as it may with the word that gives us the name of Śrīvallabha,⁵ I abandoned that view and transferred the words "son of king Krishṇa" to Indrāyudha, and took the passage as referring to Gōvinda III., son of Dhuva, and as establishing the date of A.D. 783-84 for him.⁶

There is nothing inherently impossible, in the way of allotting the date of A.D. 783-84 to Gōvinda III.; except that it would perhaps give him too long a reign,—at least thirty years,—

¹ The original passage has jaya-gānta vīnā Varākha; and Dr. Peterson considered (Fourth Report on Sanskrit MSS., Index of Authors, p. 48, and note), that the meaning is, not "the victorious and brave Varākh," but "the brave Jayavaraha,"—just as the name of Vatavrajaka is expressed in the preceding line by Vatavraja-rajā. It is not possible to settle that point off-hand, either way. But, in support of Dr. Peterson's view, we may quote two other names in which vardha is found as the termination. One is Advarāha, a name of Bhūjedāva of Kanauj, which occurs in verse 22 of the Gwatoria inscription of A.D. 875 or 876 (Ep. Ind. Vol. II. pp. 155, 156). The other is Dhanaṅgvarāha, which we meet with most notably in the case of a Chāpa prince, with the date of A.D. 914, whose residence was Varadhamāna, and who was ruling the territory round Hadalā, on the south-east of the abovementioned Waṭhāvāna in the Jhālāvād division of Kātiāwār (Ind. Ant. Vol. XII. pp. 194, 195); and it is certain that, in this prince, we have a descendant of the Varāha or Jayavarāha of A.D. 783-84, though his pedigree is not carried back beyond a certain Vikramārka who would have to be placed, roughly, about A.D. 825.—It may be noted here that the name Dhanaṅgvarāha seems to have been rather a favourite one. We meet with it again in the case of a prince referable roughly to about A.D. 925, in the Bulandshahar plate of A.D. 1176 or 1177 (see Prof. Kielhorn's List of the Inscriptions of Northern India, above, Vol. V. Appendix, p. 25, No. 170), and again in the case of a prince contemporary with a Rādhraṅkūṭa prince or prince named Dhuva, who held the country round Hatōgā in Māhrātra just before A.D. 997 (see ibid. p. 9, No. 53). We perhaps have the same name Dhanaṅgvarāha in the case of a king or prince, of uncertain date but apparently referable to a "period not long anterior to the Muhammadan invasion," who ruled more to the east, in the Jumur district, North-West Provinces (Jour. B. A. Soc. Vol. VII. pp. 635, 636); but, here dharaṇi may be a mistake or misreading for dharaṇa as the accusative with santāsaya-unisa-ya-ganair, and in that case the name is simply Varāha. We certainly, however, have Dhanaṅgvarāha as a birada of some princes, of the sixteenth century A.D., who claim descent from the Eastern Chauluka king Kulottunga I. (Report of the Government Epigraphist for 1890-1900, p. 10). And apparently we have it again as a birada of one or other of the kings of Vijayanagara in a record of A.D. 1529 (Ep. Carn. Vol. III, Sr. 2).


³ Loc. cit. note 3.

⁴ And, on this point, see now, more fully, page 170 ff. above.

⁵ The text runs—attaraṁ poda Indrāyudha-nāmi Krishṇa-nripa-jī Śrīvallabhād ākṣhāṇam. We know that Dhuva was a son of Krishṇa I. And, now that we know what we did not know until recently,—namely, that Śrīvallabha was one of his leading biradas,—it is easy enough to say that the words "son of king Krishṇa" were meant to qualify the Śrīvallabha of the passage, and not the other person. But it is impossible to say, simply from the text itself, whether Krishṇa-nripa-jī was intended to be in apposition with the locative which immediately precedes it, or with the locative which immediately follows it; and it is fairly arguable that, Śrīvallabha being a complete appellation in itself, whereas Indrāyudha-nāman is an adjective rather than a noun, the latter wants something, namely, the next following word, to complete its meaning.

before so very long a reign as that of his son Amôghavāraha I., who was on the throne for not less than sixty-two years. But we can now recognise a distinct reason for which that date should not be allotted to Gōvinda III. We know, from the Waṇi and Râdhānapur grants of A.D. 807, that the first important event after the death of Dhruva was the formation of a confederacy against Gōvinda III. by twelve kings and princes, whom he had to overthrow before his succession to the throne was made secure.1 We may note that we learn from the Naśāri grant of A.D. 817 that the confederacy was headed by a certain Stambha,2 in respect of whom Mr. Rice has made the suggestion,3 quite soundly, that he is to be identified with the Râkâvalôka-Kambayya, Kambahara, or Kambhadëvā of the Mysore records, son of Śrîvallabha-Dhruva and elder brother of Gōvinda III. And we trace the motive for it to the fact, stated in the Paithânap grant of A.D. 794, that Gōvinda III. had been selected for the succession from among several sons,—to the exclusion, therefore, of at least Stambha-Kambayya,—because he surpassed his brothers in merit.4 But, what we have to note in particular, is, that this confederacy was the first important event after the death of Dhruva and the accession of Gōvinda III., and that there is no allusion of any kind to it in the Paithânap grant of A.D. 794. We must understand, then, that that record gives a very early date in the reign of Gōvinda III., before the occurrence of the events connected with the confederacy, and that it is, therefore, not permissible to carry him back ten years earlier, to A.D. 783-84.

The only other Śrîvallabha of that period, distinctively known by that appellation, was Dhruva. And, irrespective of the question whether the Śrîvallabha of the passage quoted above is described in that passage as "the son of Krîsha," or whether he is not so described,5 we need not hesitate, now, about deciding that it is to Dhruva that the passage refers by the biruda Śrîvallabha, and that it is for him that it establishes the date of A.D. 783-84.6

As regards another of the kings who are mentioned in that passage, it may be noted that Vatsarāja of Ujjain is mentioned again in connection with Dhruva in the Waṇi and Râdhānapur grants of A.D. 807, in a verse which tells us that Vatsarāja, who had easily seized the kingdom of Gânda (in Bengal), was driven away by Dhruva (from his possessions in Mâlwa, round Ujjain) into the path of misfortune in (the deserts of) Maru (Mârwâr).7 Varâha or Jayavarâha, who was ruling the territory of the Sauryas,—which apparently means Sauradhrâta or Kâthiâwâr,—remains to be exactly identified, but may, as has been suggested above,8 very possibly have been a Châpa king. Indrâju'dha, the king of the north, may be safely referred to the family to which belonged Chakrâyudha, to whom Dharmapâla, after defeating Indrâraja

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4 Above, Vol. III. p. 107, text line 37 f.
5 See page 196 above, note 5.
6 In following my original proposal as to the application of the passage, and in accepting it as meaning Vallabha-Gōvinda II., Dr. Bhadarkar (Early History of the Deccan, in the Gazetteer of the Bombay Presidency, Vol. II. Part I. p. 197) has overlooked the point that the appellation is not Vallabha, but Śrîvallabha, which is quite a different thing; and, when he wrote, he was of course not aware that Śrîvallabha was a biruda of Dhruva. As regards the hysterical outburst, in connection with this matter, to which Mr. K. B. Pathak has given vent on page 5 f. of the Introduction to his edition of the Kâvîrajamârga (see also Jour. Br. Br. R. As. Soc. Vol. XX. p. 26), it is sufficient to remark that, in his second-hand and crude dissertation on Dandijura, Krîsha I., Gōvinda II., and Dhruva, he has put forward nothing new of any historical value, and, in re-asserting the date of A.D. 783-84 for Gōvinda II. according to my original proposal, he has, from shear ignorance of the subject and incapability of dealing with it, simply reiterated a mistake and missed the very point on which there was an useful correction to be made. His paroxysmal note 3 on page 5 of the Introduction (see also Jour. Br. Br. R. As. Soc. Vol. XX. p. 25, note 18) is, except in the first line of it as far as the words "A.D. 750," nothing but an attribution to me of statements that I have not made and views that I have not formed.
8 Page 196 above, note 1.
and other unnamed enemies, gave back the sovereignty of Mahódaya (Kanaunj); but we have still to determine what may have been the relations between his family and the family of Mahárájas in which we have Prabhása-Bhéja I., Bháka-Maháchopála, and Harsha-Vináyaka-pála, who issued charters from Mahódaya (Kanaunj) in A.D. 706, 761, and 794.  

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No. 17.—TWO BHUVANESVAR INSCRIPTIONS.

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

The two inscriptions1 of which I give an account here from excellent impressions, prepared for Dr. Hultzsch by Mr. Krishna Sastri, are on two slabs of dark stone which are now in the western wall of the court-yard of the temple of Ananta-Vásudéva2 at Bhuvanésvar in the Puri district of Orissa. The stones were taken away from Bhuvanésvar and presented to the Asiatic Society of Bengal by General Stewart about 1810, but to please the people, they were returned to their original place in 1837.3 In the latter year, the inscriptions were both edited, with specimen facsimiles of the characters by Mr. Prinsep, in the Jour. Beng. As. Soc. Vol. VI. p. 89 ff., and p. 250 ff., the one here marked A., with a translation by the Rev. Wm. Yates, and the other, marked B., with a translation by Captain G. T. Marshall, Examiner in the College of Fort William; and the inscription A. has been edited again, ibid. Vol. LXVI. Part I. p. 11 ff., by Mr. Nagendra Natha Vasu, who was not aware of its having been published sixty years before. A. records the foundation of a temple of (Śiva) Mégheśvara by Svapnésvara, a connection and general of the (Eastern) Gaṅga king Aniyánkabhimá (Anagábhimá I.) of Trikalinga; and B. gives a eulogistic account of a scholar named Bhaṭṭa-Bhavádeva Bálaválabhíbhujaṅga, of whom some literary works are still extant.

A.—INSCRIPTION OF SVAPNÉŚVARA, OF THE TIME OF ANIYÁNKABHÍMA.

This inscription contains 26 lines of writing which cover a space of 3' 6" broad by 1' 6½" high. The writing is well done and carefully engraved, and with the exception of a few letters, in an excellent state of preservation. The size of the letters is about ½". Many of the characters are the same as those of the ordinary Nágári alphabet used in Northern India during about the 12th and 13th centuries A.D.; but there are some by which this inscription would be undoubtedly referred to the eastern parts of Northern India. To shew this, I would draw the reader’s attention, e.g., to the initial ̀ in ̀ū, l. 1; the initial ī in īkṣu, l. 1; the ṛ in īkṣu, l. 1, and kharavikarottī, l. 2; the ṛ in rātvākṣa, l. 10, piṅgala, l. 1, and vaśa, l. 6; the ́ in Śīlaś-cha, l. 21, and váschhitā, l. 13; the ṛ in jātaśvā, l. 1, pātu, l. 1, and -deś, l. 15; the ṛ in pāṭā, l. 26 (twice); the ṛ in rāṣa, l. 9, etc. One point in which the alphabet differs from that of other eastern inscriptions is, that, while in the latter special signs (without the superscript ṛ) are generally used7 to denote the three conjuncts rgy, rya and rth, the present inscription has such a sign only for rth, and employs the superscript ṛ in the two other conjuncts. See e.g. the rth of ārthmat, ārthbhīh and ārthing in line 10, as compared with the th of prithivatā in line 8; on the

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1 I am indebted to Prof. Kielhorn for this point. For the necessary references, see his List of the Inscriptions of Northern India, above, Vol. V. Appendix, p. 86, No. 638; and see also Ind. Ant. Vol. XX. p. 157, and Ep. Ind. Vol. IV. p. 244.
6 The form of the initial ̀ here used is identical with one of the two forms of ̀, used in the Kamaní plates of Vaidyavēṣa, No. 644 of my List of North. Inscr.
7 See above, Vol. V. p. 182.
other hand, see the ργ in duryāsāyā māryagā, l. 22, and the ρα of śekabrāna, l. 8, and compare with the latter the ρα1 of kehurwma, l. 8. For the rest, it may suffice to state that annavāra is often denoted by a circle with the sign of virāma below it, placed after the akṣara to which it belongs, as in nirebhārām, l. 6, and pahabhajām, l. 7; and that the sign of avagraha is employed no less than 13 times, as in bhujā śōna, l. 9, and trīddhā śuunām and rājīye śbhābhikāma, l. 11, etc.—The language of the inscription is Sanskrit, and with the exception of the introductory Ōṁ ōṁ namah Śivaṁ, the text is in verse. The orthography calls for few remarks. The sign for v denotes both v and b; the dental sibilant is used for the palatal in ravi- and eva- (for evai-), l. 3, hāsā, l. 8, ṣasā, l. 12, ṣāvata-, l. 13, ṣācana, l. 22, and ṣāvada-, l. 24, and the palatal for the dental in kṛtā, l. 1, and svaśart-, l. 21; and instead of annavāra the guttural nasal has been employed in naṇā, l. 6, and -udhānā, l. 25, and the dental nasal in vana-ottama, l. 3. Besides, the rules of saṁdhi have now and then been neglected. The language is not always grammatically correct. The ablative cases in construction with adjectives in the positive (instead of the comparative) degree in verse 28 might of course be justified by analogous constructions in the epics; for the wrong position of the word mallī in the compound mallīkirttiavalī (for kirttiimalivalī) at the end of line 3 the Prakrit of the author might possibly be held responsible; and to account for the employment of the Present participle hastrī (instead of hastrī) in the compound at the end of verse 22 one or two similar instances may be quoted from Jaina poetry; but śrī-Svapnēsvarā-nāma (for -nāma) in line 5 is an offensive blunder that should not have been committed even chhandō-bhaṅga-bhayaś. The poetry of our author strikes me as being poor. His poetical conceptions as a rule are of the tritest, and more attention has been apparently paid by him to the sound of the words than to their exact meanings or effective employment. As a translation would be as tiresome to write as it might be tedious to read, I content myself with giving a short abstract of the contents.

After the words 'Ōṁ ōṁ! Adoration to Śiva!', verse 1 invokes the protection of the moon which is on Śiva's head, and v. 2 glorifies the sage Gautama (Akṣapāda). In that sage's family (gētra) was born the king's son (rāja-patra) Dvārakēva (v. 3). From him Mūlādevā was born (v. 4), and from him, Ahirma (v. 5) who, besides other children, had a son named Svapneśvara, and a daughter named Suramādevī (v. 6). Verses 7-9 then eulogize a king of the lunar race, named Chōdāganga. When he was dead, his son king Rājāraja victoriously ruled the earth (vv. 10-12). He married Suramādevī, the lady already mentioned (v. 13), and in his old age installed in the government his younger brother Anyānakābhima, 'a moon of a Gaṅga prince', 'a lord of Trikalanga' (vv. 14-17).—Verses 18-21 then praise (lājāraja's brother-in-law) Svapnēsvarādeva, in war 'a divine weapon of the kings of the Gaṅga lineage', a man 'more powerful than a complete army' (and apparently therefore a general of the Gaṅga kings); and verses 22-23 record the acts of pietie performed by him which occasioned this prāṣasti. He founded a magnificent temple of the god (Śiva) Mēghēśvara, 'the lord of the clouds' (vv. 22-24), gave a number of female attendants to the god (v. 25), laid out a garden near the temple (vv. 26 and 27), built a tank near it (v. 28), and in connection with the tank erected a maṇḍapa or open hall (v. 29). He also provided wells and tanks on roads and in towns, lights in temples, cloisters for the study of the Vēdas, etc. (v. 30); and to the pious Brāhmaṇa he gave a brahmānaya which was superintended by the Śaiva teacher Vighuṇ (v. 31), who also consecrated the Mēghēśvara temple (v. 32).—By Vighuṇ's order this prāṣasti was composed by the poet Udayana (v. 33); it was written on the stone at the Mēghēśvara temple by Chandraśudāra, the son of Dīṣṭihavala (v. 35), and engraved by the sūtraśuddha Śivavāra (v. 36).

1 A comparison of the signs for ṣ in and ra will show that in the latter the supercript r is really superfluous. Even without it, the sign used by the writer would have to be read as ṣa, and is actually employed in other inscriptions to denote that conjunct.

2 As pratiṣṭhātita is occasionally used for pratiṣṭhādpita, so would take pratiṣṭhāḥṣat in verse 22 to have been employed in the sense of the causal pratiṣṭhāḥśipat.
Though the inscription is not dated, the connection of Svapnēśvāra with the (Eastern) Gaṅga kings Rājarāja and Aniyānkaḥbhaṁa permits us to fix its age with confidence. From No. 367 of my *List of North. Insr.* we know that the great king Chōḍagāṇa was succeeded by his son Kāmārṇava, who was anointed king in Śaka-Saṅvat 1064 = A.D. 1142-43 and reigned for 10 years; that Kāmārṇava again was succeeded by another son of Chōḍagāṇa, named Rāghav, who reigned for 15 years; he again by Chōḍagāṇa’s son Rājarāja [I.I], who reigned for 25 years; and he by his younger brother Aniyānkaḥbhaṁa (or Anaṅgabhaṁa 1.), who reigned for 10 years. Taking these figures to be approximately correct, it follows that Aniyānkaḥbhaṁa, the last king mentioned in the present inscription, ascended the throne about A.D. 1192, and that this inscription therefore must have been composed about the end of the 12th century A.D.

**TEXT.**

1 Ōṁaṁ ōṁ namah Śivāya || ³Vidyutipūrgala-bhūlaśeṣama-sīkhi-jvalā-galat⁴ svāṁ śrīvatsa-
śrī(śrī)taḥ-sparśaṁ-jīvitaḥ śavaśrayaḥ-srīṁḥ Śivē nyātāya ||(*) ekā Rāhura-
anēkātān-gata iti trākṣād-iva prēkṣhyā tās-Chandraḥ sāṃśa-jātāvita-surasarid-
durg-gāṛitaḥ pātu vaḥ || [1^]

2 Kō-yāṁ lla-lalla(la)ṣṭataḥ-netrapusya garvaṁ kharvīkārīti jagad-ity-abhīdāya
Śambhau || yaḥ sābhōṣāyaṃ sakaroḥ-chachā(ṛa)kā-ha-lal-la(la)kṣmēḥ jīyāt-śa
jagag-maḍanāṁ paḍābānāṁ mānyaḥ puṣy-akādeśaḥ pratvāva(ba)la-jaladhi-

3 kaḥoḥha-mantantheṣa-śrīḥ || śrīṃ-matā-kṛitivāllī-valayita-vasudēmaṃ-
dalāś-chapajā-
rasmi(śmi)-spuruṣṭaj-tējāḥhir-ugra-śūpāta-ripyaṇaḥ-kairavō
Drvārdevaḥ || [3^] Samajani
nīja-vans-ottama-lakṣaṁ-śīlakṣramaṇa-kīkha-vīṛdhi-
spuruṣaj-ambbō-
dhīrasamāt || dālita-lalita-mallikīrti.

4 līl-vitāṇa-saṁśātaḥ-hasta-chandruḥ Mūladevaḥ kriṭ-ṭhṛ-dracḥ || [4^] Ṛmān-puṣya-
akaṅkāśēbhavāv-adhirō-Ghirāmov nāma dhāma stutānām-āraṁ śaṁ-
sūntēr-aparimita-
yabahāprachandṛ-ōdayādṛśī || yasya-ōḍy-ad-śānanāṃm-ōtsana-jaṅita-mahōtāha-kālē
tīlōka-prāśād-āgrē spuruṣantī spuruṣā-s-

5 malaya-vaijayantyōjayaṁtyāḥ || [5^] Ṛmān-naiṇa-sūtād-va(ba)bhūvastura-sapā-
nāthād-iv-ṇaṁ-Śriyaṇa śri-Svapnēśvarṇa-nāmaḥ nāma Suramādevi cha sārth-
āvayaḥ || ekā kāṁśata-maṇḍaṇāya sakal-ākharas-tathāṅyā jagad-dāridra-

6 ti-ratna-dyutī-paṁ[+]-śīlha-śayālu-pādpatdamā || ajani Rajaṅi-ṇa-vaṇā-13 chūḍāmaṇī-
aṇiś-ādī-grupēna Chōḍagāṇaḥ || [7^] Yātrā-vājī-khura-panhāra-visarad-dūhī-
samudrē spuruṣṭējō-bhāṣkaraṁṇe kṣitikātvam-astaṅgātē nirvēha(rbbha)ram ||

7 ā-sakhī-ṛindair-bhīṁa-gajendrā-mautikavatī bhuṣyō-bhīṣartum-gataḥ || [8^] Rē
vā(ba)lāḥ kula-vrīddha kin-nu bhavatān-durbhikham-śrayasīyati śpītā
kīm sa tu sa[t^]tra-daḥ palabbhajām svarggāya sammahyatē || yasye-ēti

---

1 From impressions prepared by Mr. Krishna Sastri.
2 Expressed by a symbol.
3 Read -gal-sedgaṁtha-
4 Read -gal-karṣaṁtha-
5 Metre: Sṛgāhārā.
6 For the sake of the metre mālkīrti has been put for kṣrtīmālī.
7 The aṁśaka was originally omitted and is engraved above the line.
8 Metre: Sṛgāhārā.
9 For the sake of the metre put for -ṣend.
10 Metre: Sṛgāhārā.
11 Metre: Sṛgdāhikārī.
12 Metre: Pushpītāgrā.
13 This word (which has been misread as pada and pada) is quite clear in the impressions; it is used in the sense of phala.
14 Read -va śēva-.
śrutim-ākalayya samarē nirvāhi(rbbhi)nma-vira-divahām-śallurāhi paripārayanti pariṁ prātēh ku- 8.

9 sandhākara || [9*] Tasmin8 Purandara-purlī-tilakāyamānē dāne samunnata-matis- tanyasa-taadīya | sāmārya-bhāra-va-han-ākadhurpa-vā(ḥ)huḥ śrī-Bajjarāja- nripatiḥ prihihītha śaśā(sā)sa || [10*]


dvanigala-vairi-mārākā bhūtamārākā | sasya-sampati-sambhāraś-ōdha-hināśhavan-maḥl


1 Read -deviḥa. 8 Metro : Vasanatātilakā. 5 Metro : Śrāhāvikaśīkṣitā.
8 Metro : Śnaḍhāvī. 9 Metro : Vasanatātilakā. 6 Metro : Śrāhāvikaśīkṣitā.
10 Read ydo-. 3 This sign of visarga was originally omitted. 7 Metro : Śnaḍhāvī.
11 Read gano-. 8 Metro : Vasanatātilakā. 12 Metro : Śrāhāvikaśīkṣitā.
12 Read -deviḥa. 13 Metro : Śnaḍhāvī. 14 Read kāpādaddāṭaḥ ; the sign of visarga in this word seems to have been struck out already in the original.
15 Read -deviḥa. 16 Metro : Śnaḍhāvī.
16 Metro : Śnaḍhāvī.
17 इच्छितिकायांकांसऽऽरधाम्निधिसऽऽपयसवादान्-लसान्-मेघेदावरर्-अनुपायः | उमनत्या स्पर्श-पार्वत्या वा (भ) उत्तराद्रव्याय्यानि कुर्वत्या प्रासदों रचिताः सुधा-चौधायव- 
हास्त-कृष्णसारिलेस्याः || [23*] | श्रवणुद्रिः सारं अर्ययाय हरिक्षुरा-कारापासं सЧ श्रवणुद्रिः || [24*] | पुरुषव-वर्तमानवात्सरं || सुधाय थोरामायनि च || [25*] | पुष्पवस्त्रस्य स्वाहान विनायकम् च || [26*] | यांवरि-मुक्तेश् || दारा-दलितेश्वर-पुष्प-कोभर-मिलात-परगार-भीम-अलि कली-सितीमा यात्रा जापिने || [27*] | अयस्याने-निर्माणम् यथा च रुद्रसायनस्य च मुनेहें पुष्पवस्त्रस्य स्वाहान विनायकम् च || [28*] | अनुवाद-साक्षीकता || नयनयोगा साहा (स) एतर्ना-भान्निरवा-योजन- 
अृष्टस्वामि-निपुज्ज्य-परदाग्ध्य-भुहि || ग्राम्यशा-ग्राम्य-भाय- 
आतिवितरि-जनात-शांत्रि-दुर्ग्यायते सर्वादशुद्धि-सामर्थिते || [29*] | अपावः || ताल-चौद्रिः परस्पर-शाब्दिक रसायन || [30*] | आऽरा-व्रा(त्रा) मुरारिजे व्री(त्री) हस्पाति-पुरा-स्वर्गी च || [31*] | तानं प्रसादानि श्रवणस्य स्वादर्शिति-हरिक्रियेत् साहा (स) च || [32*] | उदयावातिशय-अद्यत्त-प्राण-विलापं सलिलायु पदानुजालिः साहा (स) तथादेव || [33*] | तानं प्रसादानि श्रवणस्य स्वादर्शिति-हरिक्रियेत् साहा (स) च || [34*] | श्री दीलिवाला-धिर-तानयाह सा चंद्रधावला-प्राससिन-िहा पात्ते || शराकार- 
हास्त-कृष्णसारिलेस्याः || [35*] | सुखालवाह || [36*] | स्वकारसाः

1 This compound (formed with kasa instead of kasa) is incorrect; compare -kasa-chandra, l. 3.
2 सेतु: Harjik.
3 सेतु: मंडाक्कांक.’
4 सेतु: मण्डित.
5 सेतु: सिरह.
6 यह शब्द अनलोग (And has been) निर्धारित है।
7 मेट्रेट से-वर्तमान-साधु. यादि अनुपालन | सुधाय थोरामायनि च || [24*] | पुरुषव-वर्तमानवात्सरं || सुधाय थोरामायनि च || [25*] | पुष्पवस्त्रस्य स्वाहान विनायकम् च || [26*] | यांवरि-मुक्तेश् || दारा-दलितेश्वर-पुष्प-कोभर-मिलात-परगार-भीम-अलि कली-सितीमा यात्रा जापिने || [27*] | अयस्याने-निर्माणम् यथा च रुद्रसायनस्य च मुनेहें पुष्पवस्त्रस्य स्वाहान विनायकम् च || [28*] | अनुवाद-साक्षीकता || नयनयोगा साहा (स) एतर्ना-भान्निरवा-योजन- 
अृष्टस्वामि-निपुज्ज्य-परदाग्ध्य-भुहि || ग्राम्यशा-ग्राम्य-भाय- 
आतिवितरि-जनात-शांत्रि-दुर्ग्यायते सर्वादशुद्धि-सामर्थिते || [29*] | अपावः || ताल-चौद्रिः परस्पर-शाब्दिक रसायन || [30*] | आऽरा-व्रा(त्रा) मुरारिजे व्री(त्री) हस्पाति-पुरा-स्वर्गी च || [31*] | तानं प्रसादानि श्रवणस्य स्वादर्शिति-हरिक्रियेत् साहा (स) च || [32*] | उदयावातिशय-अद्यत्त-प्राण-विलापं सलिलायु पदानुजालिः साहा (स) तथादेव || [33*] | तानं प्रसादानि श्रवणस्य स्वादर्शिति-हरिक्रियेत् साहा (स) च || [34*] | श्री दीलिवाला-धिर-तानयाह सा चंद्रधावला-प्राससिन-िहा पात्ते || शराकार- 
हास्त-कृष्णसारिलेस्याः || [35*] | सुखालवाह || [36*] | स्वकारसाः
B.—EULOGY OF BHAṬṬA-BHAVADĒVA BĀLAVALABHĪHUAŅGA.

This inscription contains 25 lines of writing which cover a space of about 3' broad by 1' 4½" high. The writing, here too, is carefully executed and, with the exception of about a dozen effaced aksharas at the end of line 24, well preserved. The size of the letters is about ½". The characters are similar to those of the inscription A. Contrary to what is the case in that inscription, ṛṣa as well as ṛṇ—ṛgḥ happens not to occur—are here denoted by signs without the superscript ṛ (except perhaps in samartham, l. 7). Moreover, anuvāda is written only by the superscript circle, and the sign of avagraha is nowhere employed. The language is Sanskrit and, with the exception of the introductory Ōṁ ōṁ namō bhagavatē vandeyya, the effaced passage at the end of line 24, and the short line 25, the text is in verse. As regards orthography, the sign for v denotes both v and b; the dental nasal is employed instead of anuvāda in the word mûndad, ll. 16 and 17, and in tamānei, l. 16, and iñcavatnei, l. 19; and the word śrīvata is written śrīvechāhka, l. 20. In a few places the rules of samśāri have been neglected by the writer; and in line 6 the author himself has written śrī-Advīdēva instead of śrī-Advādēva, which would not have fitted into the verse. Otherwise the text is correct; and, for a praśasti, the style generally is simple and unpretending.

The poem in line 25 is described as a eulogy of the Bhaṭṭa, the illustrious Bhavādeva, surnamed Bālavallabhaṇga. It was composed by his friend, the Brāhmaṇ Vāchaspati (v. 33). After the words ‘Ōṁ, ōṁ! Adoration to the holy Vāṇdeva!’, the author in verse 1 invokes the blessing of the god Hari (Vishnu), and in verse 2 appeals to the goddess of speech to favour his task of proclaiming the praises of Bhaṭṭa-Bhavādeva's family. Verses 3-14 give a sketch of Bhavādeva's descent; vv. 15-26 eulogize him, chiefly for his scholarly achievements; and vv. 27-32 record the pious works which furnished the occasion for writing this praśasti. The details are as follows:

Of the villages granted to, and the homes of, Brāhmaṇs learned in the Vedas who are born in the family of the sage Sāvarna, a hundred may adorn the lands of Āravarta; but foremost among all is Siddhāla, which is the ornament of the country of Rādhā (v. 3). At that village prospered a family to which belonged a certain Bhavādeva (v. 5), whose elder and younger brothers were Mahādeva and Aṭṭahāsa (v. 6). He, to whom the king of Gauda granted (the village of) Hastinibhiṣṭa, had eight sons, the chief (or eldest) of whom was Rathāṅga (v. 7). From Rathāṅga spring Atraṇga; and his son was Budha, surnamed Spurita (v. 8). From him Advādēva was born (v. 9), who became minister of peace and war (saṁdhicigrāhia) of the king of Vaṅga (v. 10). His son was Gōvardhana (v. 11), distinguished as a warrior and a scholar (v. 12). He married Sāṅgokā, the daughter of a Vandyagātiya Brāhmaṇ (v. 13), and begat on her the person in whose honour this praśasti was composed, Bhavādeva (v. 14), whom the poet glorifies as a divine being, while he indicates his worldly position by telling us that, aided by his counsel, the king Harivarmadēva long exercised the government, and that his policy rendered prosperous the reign of that king’s son also (v. 15). More interesting is the

1 Generally speaking, that part of Bengal which is west of the Hāgil and south of the Ganges. Like Vaṅga, it belonged to the Gauḍa country. In a Khajurāhō inscription it is stated that the wives of the kings of Rādhā, Andhra, Rādhā and Aṅga were imprisoned by the Chandella Dhanagāda; see Ep. Ind. Vol. I. p. 138.

2 From verse 11 it appears that Gōvardhana's mother was Dēvaki, and that he himself had another wife named Sarasvati.

3 A member of that high family or class of Rādhāya Brāhmaṇs which Colebrooke (Misc. Essays, Vol. II. p. 180, note) calls 'Bandyagati, vulgarly Banuji.' Vandyagātiya occurs as the surname of Sarvānanda, the author of a commentary on the Amaraśīva; see Prof. Aufrecht's Cat. Cat. Vol. I. p. 703, and Dr. Burnell's Tanjore Cat. p. 46.
account of Bhavadeva's attainments as a scholar (vv. 20-25), which as far as possible may be given in the author's own words:

(V. 20.) A pattern of those who know the Brahma's non-duality, a creator of wonder to those (even) who are learned themselves, a sage who comprehends the deep meaning of Bhaṭṭa's1 lays, a very Agastya to the Baṃḍha sea, clever in refuting the devices of cavilling heretics, he playfully acts the part of the Omniscient on earth.

(V. 21.) Seeing across the ocean of the Saṃhīṭās, Tantras2 and computation, causing wonder to all by his knowledge of astrology,3 himself the author and promulgator of a new work on horoscopy (hordā-śāstra), he clearly has proved another Varūha.4

(V. 22.) In the several branches of law he has eclipsed the old expositions by composing suitable treatises of his own; by a good comment elucidating the verses on law of the sages, he has swept away all doubt regarding the rites taught by the Smṛītas.

(V. 23.) In the Mīṃdāśā, by following the lead of Bhaṭṭa, he has composed that well-known guide whose thousand maxims, like the rays of the sun, do not endure darkness. What need is there to say more? Proficient in the whole range of sacred hymns, in all the arts of the poets, in every traditional lore, in the works on worldly affairs, in the sciences of medicine and of arms, etc., he indeed is without a second.

(V. 24.) By whom, indeed, is his (other) name Bālavalabhiḥbhujaṅga not honoured—a name, heard and celebrated and chanted with rapture even by the Mīṃdāśā?

(V. 25.) Restoring to life all the world by his magical spells which are like the morning tunes of music to the night of stupefaction caused by the bites of fanged furious serpents, he, a new vanquisher of death, in sporting with poisons has proved (a very) Nilakaṭṭha.5

Thus Bhavadeva, then, had a reservoir of water constructed in the country of Bāḍhā (v. 26). Moreover, at the place where the inscription is, he set up a stone image of the god Nārāyana (Vaiṣṇu) (v. 27), and founded a temple of the god (v. 28), in which he placed images of his in the forms of Nārāyana, Aṁanta and Nṛsiṁha (v. 29). He also gave to Harimādhas (Vaiṣṇu) a number of female attendants (v. 30), and had a tank dug in front of his temple (v. 31), and a garden laid out in its neighbourhood (v. 32).

The interest of this inscription lies in the fact that it treats, not of kings and princes, but of a scholar of whom, so far as we know, at least two literary works are still extant. From the more definite statements in the verses which have been translated above, it appears that, in astronomy and astrology, Bhaṭṭa Bhavadeva was the author of a Hordā-śāstra; that he wrote one or more treatises and a commentary relating to law or to religious rites; and that, as a student of the Mīṃdāśā philosophy, he composed a work connected with the writings of Bhaṭṭa Kumārika. His Hordā-śāstra has not been traced yet in the published catalogues. But as regards his other works, Prof. Eggeling in his Catalogue of the Sanskrit Manuscripts in the Library of the India Office under No. 1725 describes a Ms. of the 'Pradakshita-nirūpaṇa6 (or prakaraṇa),' a treatise on expiatory rites, 'composed by Bhaṭṭa Bhavadeva, surnamed Bālavalabhiḥbhujaṅga'; and under

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1 Lā. Kumārika, the author of the Mīṃdāśā-tantra-sūtrāni, etc.
2 Saṃhīṭā in its wider sense denotes a complete course of the jyotihśāstra, of which tantra is the special branch treating of the motions of the heavenly bodies; in a narrower sense the word denotes that branch of astrology which is also called śādhā. See Dr. Thibaut's Astronomie, p. 64.
3 Phala-saṃhīṭā apparently is equivalent to phala-granthā, 'a work describing the effects (of celestial phenomena on the destinies of men).'
4 Lā. the well-known writer on astronomy, etc., Varūhadīra.
5 Lā. the god Śiva, on whom the poison which he swallowed at the churning of the ocean, beyond leaving a blue mark on his throat, had no effect whatever.
6 The second of the introductory verses of this work is: Mau-dāvi-sūtrim-dhāraya su-viśekhya yathā kramaṃ | kriyāt Bhavadeva pradakshita-nirūpaṇam |
TWO BHUVANESVAR INSCRIPTIONS.

No. 2166 a Ms. of the 'Tautakamatilaka, a gloss on Kumārila's Taṇṭravārttika,' by the same author.—What is the exact meaning of the surname Bālavabhūnujaṅga, and why Bhavadēva was so called, is not apparent.

Our inscription is not dated. It has indeed been stated 1 that line 24, part of which is effaced, ends with samac 33; but this by itself would be of no value, and besides it seems more probable to me that the line really ended with saṅkhya 33, a statement which I should take to refer to the number of verses of this prakāśi. On palaeographical grounds I do not hesitate to assign this record, like the preceding one, to about A.D. 1200.

The villages Siddhala and Hastinibhiṣṭa which are mentioned in the inscription, the king or chief Harivarmadēva, who was a contemporary of Bhāṭṭa Bhavadēva, I am unable to identify.

TEXT. 2

1 Ōmō 2 om namō bhagavatē Vāsudēva[ā]ya 4 || Gādhopagādha-Kamalā-kuchā
kumbha-pattra-mudrā-śākātēna 4 vapuṣa pariprasamā[ṇa]ḥ 1 mā luptatām-abhināvā
vanamālīk-ēti Vāgdevatā-pāpasita-stu Hariḥ āryē vaḥ || [1*] Vā(bhā)jyātā-
prabhṛtya saḥḥishrya[ṃ]ya[ṃ]ya upaśita-āśi Vāgde-

2 vātē tad-adhunā phalatū prakṣā 1 vaktāmi Bhaṭṭa-Bhavadeva-kula-prakāśi-
sāktākṣaraṇā rasan-āgram-adhīrāyēthāḥ || [2*] Sāvanīvasya 7 munēr-
mmahyāsi kulē yē jājūrē sōtrīyī-tēśhān śāsana-bhūmayō janigriha-grāmābhi-
śatam suṇa tō || Āryaṁavartta-bhuvaṁ-vi. 9

3 bhūṣaṇam-iha khyātās tu sarvā-āgrimō grāmāḥ Siddhala ḍva kēvalam-alakārō-
sti Rādhā-śrīyāḥ || [3*] 10 Sat-pallavaḥ sthitimayō driṣṭhava[ṃ]dha(m) dha-mālaḥ
śākhegra-laghu-mukhā-vīja-dūlita-śrīḥ 1 na granthilā na kuṭilā saralāh
suparvā sarvā-ōmaṇaḥ sakhām-iha prassāra varṇāḥ || [4*]

4 11 Taṇḍavaṅ-ōttamana-maṇḍēḥ kalāṣadāt-āpi 12 tāpana-pratimaḥ Bhava iva vidyā-
tattvāt-prabhavaḥ prava[ḥ]bhūva Bhavadevaḥ || [5*] 13 Agraṭ-ānuyātār-
mmadhyē Mahādev-Āṭṭhānayōḥ sa jājō Yajnapuruṣō Virūchi-Harayō-
iva || [6*] Sa 15 śasanām Gauḍaṇa-mripād-avā-

5 pa ēṛt-Hastinibhiṣṭam-abhēnta-bhūmi 16 || saḥ ṣaḥṣag ashtamahē-mātṛti-
prakhyān vijājā-sa Rathaṅgā-mukhyān || [7*] 17 Rathaṅgād-Ayacagā
samajani janānanda-jananaḥ śaś-iva khalrodād-avikala-kalā-kēla-nilayaḥ || spurnat-
prajājyotīḥ Spurīta itī nāma di-

6 śi diśi prakāśa-hūt-samnyasa-graha iva Vu(bu)jihna-naśaya tanayaḥ || [8*]
18 Tasmanā-abhījan-āhyudayāalakavijam-sāvyāja-pauruṣa-mahātarāmūlakandaḥ ||

1 See Jour. Beng. As. Soc. Vol. VI. p. 93, note, where Mr. Prinsep says: "the missing sentence consists of nothing more than the month (illlegible) and the year "Samac 33" distinctly visible."

2 From impressions prepared by Mr. Krishna Sastri.

3 Expressed by a symbol.

4 Originally 'dēnaya was engraved.

5 The versed in 1 and 2: Vasantaśāla.

6 Originally-dhāti and in the place of sa copūsat something else (nava-sadhān?) seems to have been engraved.

7 Metre: Śūlāvīkṛtājīta.

8 Originally 'jasīwyāha was engraved, but the sign of awardēva has been apparently struck out.

9 Read 'bhūdē mā-

10 Metre: Āryā.

11 The akharas dādiśi are quite clear in the impressions; the three preceding akharas, in which some

correction has been made, look like kalāka or kēlāka. I can only suggest the reading kal-avaddādi-pi.

12 The edīto prinsep reads here ēṛt-Hastiniḥbhiṣṭam-āṭṭhānayāṁ, but the reading given by me is perfectly

clear in the impressions. With the ending hīṭa of the name Hastinibhiṣṭa I would compare hīṭa in

the name Chaṃḍāhīṭ, which occurs in line 44 of the Manaballā plate of the Pāla Madanapāla, Jour. Beng. As. Soc.


14 Metre: Sākaṭa (Anuṣṭhāb).

15 Metre: Sāla.

16 Metre: Vasantaśāla.
śrī-Ādīdeva
dīva
iv-Ādimūrtīr
mma
vyāhāna

7 rājyaśīrṣ-vījñāna-sachīvaḥ
dhīyaḥ
mahāmānti
bhuvanam
ṣandhi-
vīgraḥ

10 Śvēvak-gārvabha
bhuvanam
ṣandhi-
va

11 Śvēvak-gārvabha
bhuvanam
ṣandhi-
va

8 devā
bhuvanam
ṣandhi-
va

12 vṛdayān

9 nā-bhūta

10 mbhāra

11 Harīvarma

12 daṇḍīga

13 tāṣā

14 Yād-vrā
tāṣā

15 dvaita

16 tāmpār

16 yan-

1 For the sake of the metre put for śrī-Ādīdeva.
2 Metre : Śāktā (Anushtubh).
3 Metre : Vasantatilakā.
4 This word is quite clear in the impressions.
5 Metre of verses 14 and 15 : Śārdūlāvikṛtiā.
6 Read adām.
7 Metre : Śūkriṇ.
8 Metre : Vasantatilakā.
9 Metre : Śārdūlāvikṛtiā.
10 Metre : Vasantatilakā.
11 Metre : Śārdūlāvikṛtiā.
12 Metre : Vasantatilakā.
TWO BHUVANESVAR INSCRIPTIONS. 207


18. dair-iva mantravarṇṇaḥ || yō jīvayat4 jagad-ādēṣham-abhūd-apārvvma-mrtyunyajayo garala-kēliu Nīlakaṇṭhaḥ || [25*] Rādhāyam-anjalau jāgagapatha-grāmāpaṇtha-sthall-sniṣāsva śramamagna-pañtha-parishat-prāpasya-prpicanaḥ || yēn-ākāri jalāśayaḥ pā-

19. risara-śāt-ābhijātāṅgāna-vakrāvya(bj)a-pratīvi(bi)ma(mba)-muqīla-m a d h u p l-sūn y-yāvij(bji)nikānanāḥ || [26*] Tēn-ayān bhagavān bhavāpṛava-samūtraśāya. Nārāyaṇaḥ sālaḥ sētur-īva prasāhita-dharāpīṭhaḥ prasīhṭhāpitaḥ || yaḥ prēchār-vadanendu-nilāṭilakō līlavatans-ōtpalaṃ bhū-

20. mērēbhūtala-parijātvita pānaṃkalpasiddhi-pradaḥ || [27*] Tēnā prāsāda ēśa Tripurahara-girī-sparddhayā vardhitā-śrīḥ śrīmān śrīvachchha(tsa)-lakṣmā Harīr-iva vihitō viṣṇurāch-chakrācchihā || jītvā yō Vaijayaṃtaṃ viyati vitanute vaijayantī-viśāsūn Kālāśe


22. n-dādhaṭh śatam sa hī dadu śārāṅgaśāvī-ḍrisaḥ || dagdhasya-Ogrādṛiśā driśa-aiva dīṣṭāḥ Kāmasya saṃjaṇanaṃ kārāḥ kāmī-janasya saṅgama-grhakā saṅgita-kēli-śriyāṃ || [30*] Prāṣād-āgrē sa khalu jagataḥ putṣaṃśa-ākāvithīm chakrē vāpīn marakastamaṇi-aṃva-

23. chōcha-suchchhāya-tōyaṇi || madhyā-vāri prati-kṛiti-mishāda-bandayant-īva tādṛg-Vīṣṇū-ādham-ādhūtama-aḥi-kulasya-adhikānāḥ yā chakasti || [31*] Vyādhiha13 vivu(bh)tha-dhāmaḥ śrīnāṃ saṁsāra-sāraṇā sa khalu nikihā-nētr-ananda-nisyaṃ-pātānu | tribhuvanaṇa-yānīm-Anānag-śivār-


25. Prāṣātir-īyaṃ Vā(bā)lavālabhbbhunāg-āparanāmnāṃ Bhāṭṭa-śrī-Śivadēvasya ||

---

1 Read āmāyāni.
2 Metre: āryā
3 Read māṇāsya-.
4 Metre: ārāyā
5 Read māṇāsya-.
6 Metre: Vaśantālakā.
7 Metre: ārāyā
8 Metre: Vaśantālakā.
9 Metre: ārāyā
10 Metre: Vaśantālakā.
11 Metre: Vaśantālakā.
12 Metre: Vaśantālakā.
13 Metre: Vaśantālakā.
14 Metre: Vaśantālakā.
15 Metre: Vaśantālakā.
16 Metre: Vaśantālakā.
17 Metre: Vaśantālakā.
18 Metre: Vaśantālakā.
19 Metre: Vaśantālakā.
20 Metre: Vaśantālakā.
21 Metre: Vaśantālakā.
22 Metre: Vaśantālakā.
23 Metre: Vaśantālakā.
24 Metre: Vaśantālakā.
25 Metre: Vaśantālakā.

8 Of the word transcribed by [sa]ūkāyaj d the signs of anusvāra and ād seem to me quite clear in the impressions, and the word is not uṣārata. The figures (if they are such) at the end of the line seem to me 33 rather than 32.
No. 18.—ALAS PLATES OF THE YUVARAJA GOVINDA II.;
SACA-SAMVAT 692.

BY DEVADATTI RAMAKISHNA BHANDARKAR, M.A.

The copper-plates which bear the subjoined grant were found in the village of Alas in the Kurnudwadi State, Bombay Presidency, while an old earth-buttress was being excavated. The Senior Chief of Kurnudwadi, to whom the village belongs, sent the plates to my father, Dr. R. G. Bhandarkar, who made them over to me for publication.

The plates are three in number, each measuring about 9 3/4" long by 5 1/4" broad at the ends and somewhat less in the middle. The edges are fashioned slightly thicker so as to serve as rims for the protection of the inscription. The grant is engraved on the inner sides of the first and third plates and on both sides of the second plate. They are strung together by a circular ring of about 3 1/2" in diameter and of about 1/2" in thickness, passing through holes on the left sides of the plates. The ends of the ring are joined together by means of a large knob bearing a round seal, which measures 1 1/2" in diameter and has, in relief on a countersunk surface, an image of Garuda above a floral device, seated with the palms of his hands joined close to his breast and with his wings raised.—The engraving is fairly deep, but not well executed. The letters ka and sa have been most indifferently incised. A few other letters, again, have unusual shapes and consequently are scarcely legible.—The characters are of the southern type which came into vogue at the time of the later Chalukyas of Badami. For kha two forms are used, one in line 2 and the other in II. 7 and 44. The letter la has been written in three different ways, in II. 1, 9 and 32. The sign denoting the medial ri is invariably reversed in the case of kri. And lastly, the side-stroke towards the left end to signify t is very often attached to the bottom, and not to the top, of the letter, e.g. in II. 11 and 24.—The language is Sanskrit throughout. The grant commences with the usual word svastite. Then follows the curt line sa se-vyadhic-Mahavishnubh, and not the verse sa se-vyadha-Vidhisad dharma, etc., which we find at the beginning of almost all the Rashttrakuta grants. Then nearly 20 lines are in verse, and the rest is in prose, excluding the benedictory and imprecatory verses at the end. Most of the verses are found in the Sambandha plates and in the Gujарат Rashttrakuta grants, but all of them occur only in the Paithan charter of Govinda III.—As regards orthography, it is worthy of note (1) that the rules of sahada are not unfrequently disregarded; (2) that there is an indifference about the doubling of consonants in conjunction with a preceding r. Thus the consonant is doubled in sarvarishu (I. 2), sarva-drtti-nimrodhama (I. 20), etc., but not in gdravamsir-bahkasa (I. 5 f.) etc.; (3) that there is a tendency to the substitution of la for la, e.g. in sakaja (I. 22) and Madoghada (I. 27); (4) that the final s of a word has been twice changed to s before cha of the following word, in II. 16 and 38; and (5) that the visarga followed by sa, sha or sa is almost invariably changed to that letter, e.g. in bhupat-sahasaka (I. 2), vash-shati (I. 29), and vas-sahas (I. 12).

This grant was made by Govindaraja (II.), the son of Krishnaraja (I.) (vv. 7, 8) of the Rashtarakuta family (v. 3), surmounted Subhatunga (v. 9), Akalavarga (v. 10) and Sriprithivisvarabhya (I. 20 f.). Govindaraja was Yuvaraja or crown-prince at the time (I. 24). He had the special birudas of Prabhutavarsha and Vikramavalka (I. 23 f.). Of the time of Krishna I. we have no record, and this is the first hitherto discovered that refers itself to his reign. The charter was issued by Govindaraja from his camp located near the confines of the Krishnavarsha and the Musi (I. 26), after he had humbled the lord of Vengi. It is dated, in words, in the six-hundred-and-ninety-second year of the Saka era, on the seventh tihti of the bright half of Ashadha, Saumya being the Jovian year (II. 29-31), i.e. in A.D. 799. The grant was made, we are told, at the request of one Vijayaditya, also styled Mavagaloka Ratnavarsha, son of Dantivarman and grandson of Dhrusvaraja (II. 26-28). The grantee was a Brahmana of the name of Jaggu, son of Sridhara and grandson of Kesa, of the Bhradvaaja gotra (I. 31 f.).
Wars frequently took place between the Rāṣṭrakūṭas and the Eastern Chalukyas who were the kings of Vēṅga. The Rādhāpur plates of Gōvinda III. inform us that, in obedience to his message, the lord of Vēṅga attended upon him as a servant. The Srirū inscription states that worship was done to Amōghavarsa I. by the ruler of Vēṅga. Again, Kṛṣṇa II. is represented to have overrun the territory of the king of Vēṅga. One record also mentions that Gōvinda IV. waged war with the lord of Vēṅga. But from these plates it appears that hostilities had sprung up between the two rival dynasties long before the time of Gōvinda III. For, Gōvinda-rāja, son of Kṛṣṇa I., is herein represented, while he was prince royal, to have reduced the king of Vēṅga; and this event came off as early as the Śaka year 692 which is the date of our grant.

The verses descriptive of the genealogy teach us nothing new. It, however, deserves to be noticed that our grant mentions Dantivarman as the name of the predecessor of Kṛṣṇa I., instead of Dantidurga as we find in all the Rāṣṭrakūta records except the Śamāngūḍī plates of this king, where both the names occur. Again, the early date of our grant settles a point regarding which there is a little divergence of opinion. A copper-plate charter from Karā dated A.D. 572 states that Dantidurga, having left no issue, was succeeded by his paternal uncle Kṛṣṇa I. The Bagmarū grant of A.D. 867 simply says that, after the death of Dantidurga, Kṛṣṇa I. came to the throne. But the Baroda charter of A.D. 812 omits the name of Dantidurga and asserts that Kṛṣṇa I. ascended the throne by ousting a relative of his who had taken to vicious courses. Since this last charter is a much earlier record and passes over Dantidurga, it has led some to suppose that Dantidurga was the relative whom Kṛṣṇa I. ousted, and that the statements of the remaining two grants mentioned above must be discredited on the ground that they bear a later date. But against this it may be urged that the verse in the Bagmarū plates which says that, after Dantidurga had gone to heaven, Kṛṣṇa I. became king, is also found in the Paithuṣa grant of Gōvinda III. dated in A.D. 794. This surely is an earlier record than the Baroda charter of A.D. 812 just referred to. Nay further, the same verse also occurs in our grant, which was issued in the reign of Kṛṣṇa I. himself. The assertion, therefore, that Dantidurga was the relative whose throne Kṛṣṇa I. usurped, has no grounds to stand upon, and the omission of the name of Dantidurga in the Baroda charter may be explained away on the ground that the object of the writer was only to trace the genealogy of the reigning prince, with reference to whom Dantidurga was but a collateral.

As regards the rivers mentioned in the inscription, the Kṛṣṇavrūṇa, it need scarcely be said, is the river Kṛṣṇa. The Musti has preserved its name unaltered to the present day; it is the last important feeder of the Kṛṣṇa and joins it on the confines of the modern Kistna district of the Madras Presidency. Alaktaka, the name of the province (vīṣhaya, l. 32), a village of which was granted, corresponds to the present Ajjata, the name of a division in the Kōḷhāpur State. Arusiavāḍa (l. 34), the first part of which can be recognised in Alas, the place where the plates were found, is perhaps now represented by that village.

**TEXT.**

**First Plate.**

1 [क्रिः] स वैभक्रजावहिः[क्ष]रासीविनिधिनिभुवतमसंजयोः](11)
2 [वस्त्रविनिधिन्विथुव रसायनरीषु [व]] भृगशांकवद्वास. (13)

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1 [Ind. Ant. Vol. VI. p. 71.]
2 [Ind. Ant. Vol. XII. p. 219.]
3 [Ind. Ant. Vol. XII. p. 297.]
4 [Ind. Ant. Vol. XX. p. 103.]
5 [Ind. Ant. Vol. XX. p. 297.]
6 [Ind. Ant. Vol. XX. p. 187.]
7 [See Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 391.]
8 [From the original plates.]
9 [Read अर्तवं जयों.]
10 [Read अज्जता जयों.]
11 [In other Rāṣṭrakūta grants the reading is भृ̃गु शांकवद्वास.]

2 x
3 दिगम्बरकृतः। गौतिकराज श्रनि राजसू राजसू श्रनि: [॥ १०] तस्यामः
4 [लो] जगति विन्दुराचारीकृतः। भारतीशिवलासिनिकथामथामथारति [॥ १०]
5 मुख्यविश्वपञ्चातुपुरुषः जातः। शीतकराज श्रमि गोपालः
6 निविन्धपूरा। [॥ २०] तथा प्रमितिवाचिरादानस्रोतः नदिनिंदतमः।
7 रक्षा चिरोदिनिकानिः। खापः चित्ति चित्ति श्रसमि
8 लुक्का। स्वयं अष्टकमकानका। द्विविश्वराजः [॥ ३०] तथ्योपाल्यसिद्धमः।
9 मृत्युधराध्यायमालिन्यः। [॥ २०] भोजः शुभस्वत्त्रधराध्यायमः।
10 'दत्रिकराजः। [॥ ४०] कार्तिकः वनस्वरत्नरासिनिकरात्मकाहर्ष्यायतः[विः]
11 रूद्विवधा। नदे संस्कृतः। कर्तरकः सवन्द्रनस्तम्प्लेजः[सः]।
12 वि[हि]रयि यस्वेष्व[सा] रजीस्य। [॥ ६०] श्वर्गमनस्मयसिद्धिमात्साहसोः

SECOND PLATE : FIRST SIDE.

13 प्रत्यायः। मस्यमित्रसम्मितिः। प्रेतयः। [॥ २०] ध्यनः शष्यति दशः।
14 राजारुपसवं। स्वयं अष्टकमकानका। द्विविश्वराजः [॥ ५०] तात्त्वमिति श्रमि। प्रवीणे
15 तीर्थाराजः। [॥ १०] शीतकराजः। जस्वेष्वस्मि। छ्रस्ताराजः। [॥ ३०] यस्य।
16 प्रत्यायः। मस्यमित्रसम्मितिः। प्रेतयः। [॥ २०] ध्यनः शष्यति दशः।
17 मर्यादायतनेऽशस्त्रहः। अश्चर्यवियक्तिः। स्वयं अष्टकमकानका। [॥ ५०] वर्षेष्वस्मि।
18 ज्ञानसम्मितिज्ञानसम्मितिः। वर्षेष्वस्मि। [॥ २०] ध्यनः।
19 रूद्विवधा। नदे सवन्द्रनस्तम्प्लेजः। [॥ १०] तस्याकालः।
20 वि[हि]रयि यस्वेष्व[सा] रजीस्य। [॥ ६०] श्वर्गमनस्मयसिद्धिमात्साहसोः
21 वर्षेष्वस्मि। [॥ १०] ध्यनः।
22 ज्ञानसम्मितिज्ञानसम्मितिः। वर्षेष्वस्मि। [॥ २०] ध्यनः।
23 वर्षेष्वस्मि। [॥ १०] ध्यनः।
24 वर्षेष्वस्मि। [॥ २०] ध्यनः।

1 Read "कृतिकराजः।"
2 The letter श्र is very badly engraved.
3 Read "कृतिरचितः।"
4 Read "ध्यनः।"
5 Read "भारतीशिवलासिनिकथामथामथारति।"
6 Read "कालः।"
7 Read "नमः।"
8 Read "सम्मितिः।"
9 Read "सम्मितिः।"
10 Read "विश्वमः।"
11 Read "चित्रितः।"
12 Read "के के चिरितः।"
13 Read "विश्वमः।"
14 Read "विश्वमः।"
15 Read "विश्वमः।"
16 Read "विश्वमः।"
17 The letter म in श्रमः is unfinished and stands at an unusual distance from the other component of the group.
18 Read "श्रमः।"
19 Read "कृतिरचितः।"
20 Read "ध्यनः।"
Second Plate; Second Side.

25 यात्रिकमाथारे कीमदशामूषिमिस्मार्यं
26 माराते वेंगीश्वरणासुम[री]कंगमे धुरानज़
27 पौरे दम्ना[व]में धुरचे मारातविकूषक्कर्षविवज
28 वा वाचनायणिती 'विश्रुभावककान्यानन्तम
29 क्षयवि चैं [१०७] विदित[म]मु १२वपुर के दिनवधिके जग
30 वर्ष श्रीमंसव[व]मे धारतवुकपे सम
31 म्हा भार्याचनिशाय वैश्वर्यपाद्य वीरभुजाय
32 जानमाधे राधा राघवण वल्लकात्वियं छरिय
33 निर्हरे चिण्यादिभायु ग्रहादनीते ६उत्तरे०

Third Plate.

34 माता छर् विश्वादायम[वाण]न सह सभोगी दति: [१०७]
35 [पुरुषा]मा दिविः 'पर्वर्गाननः वाम: दरवाचा भीमोवा
36 [द्वा]श्रेष्ठम: पवितमस्यां महाकाम्याम: उत्तरां प
37 जोत एव [१०७] ब्रज चतुरावात्रेग: [१०७] एवं विदिवाठिन्द्रे
38 मेवथ्य ितिनितििियं परिपालनीय: [१०७] वर्ष
39 [म]ग्वता ब्रजवासिन (वेद) यासिन् १ बहु[म]वृिुिा
40 दत्ता (१) राजभिमगरान्दिमि: [१०७] वथ वथ यदा भूमिः
41 तथ तथ तथ तथ पलि० । [१२९] परिं वर्षवस्तिश्चाँ िया भीमति
42 सूंध: १० [१०७] नाचनेया चानमनना च (१) ताम्रवर िर[व]
43 विस्मातिविन्त्यायां श्रवकोटबासिन्: [१०७] [कणा]च[चौ] ि
44 जानके २०४ ब्रजदेयादप्राकारका: [२१४] वीसिनेन निविदििहियं िविनििहति

1 This epithet is repeated unnecessarily, as we have already had it in l. 23-24.
2 The letters िरे चैं are omitted in the text, but supplied at the foot of the plate; this omission has been indicated by a cross after य.
3 First नी was engraved, and then it was corrected into िी by erasure.
4 Here and in the following the rules of नसिति have not been observed.
5 I am not certain of the reading of the text from जवार to िी in the next line.
6 After नी two letters had originally been engraved, but were afterwards erased. For these the three letters चरि are to be substituted as is indicated by the cross.
7 पर्वर्गवि is also possible.
8 Read मूसिसमा.
9 Read पान.
10 Read बुँषिर.
11 Read नववि.
12 Read ब्रजः.
13 The letter before िी looks like न, which perhaps is a mistake for ऊ. 

2 x 2
TRANSLATION.

(Line 1.) Hail! May the great Vishnu protect you!

(Verse 1.) There was a king named Gövindaraja (I.), a royal lion among kings, whose fame reached the ends of the quarters, (and) who, raising his scimitar (and) facing (them), destroyed his enemies in battles, just as the moon, whose lustre spreads to the ends of the quarters, raising the tip of her disc (above the horizon), (and transmitting her rays) straight forward, dispels darkness at night.

(V. 2.) His son, known as the glorious Kākakrāja (I.), a king whose brilliant fame was heard of throughout the world, who relieved the sufferings of the distressed, who possessed the spirit and valour of Hari,1 who rivalled (Indra) the king of heaven, (and) who was grateful (for services rendered), became a jewel of (his) race.

(V. 3.) His son, king Indrarāja (II.), whose expansive shoulders were full of graceful scratches consequent upon the strokes of the tusks of (hostile) elephants from whose cleft temples ichor trickled down,2 (and) who destroyed (all his) enemies on earth, became, as it were, the golden mountain (Mera) of the excellent Rāṣṭrakūṭas.

(V. 4.) The son of him who had acquired fame, the glorious Dantivarman (II.), who resembled Indra, enjoyed the earth whose garland is the circle of the four oceans.

(V. 5.) With a handful of followers he suddenly vanquished the countless forces of Karpāṭaka, which were invincible to others, (and) which had proved their efficacy by inflicting crushing defeats on the lord of Kāśchi, the king of Kēra, the Chōla, the Pāṇḍya, Śriharsha and Vajraṭa.

(V. 6.) Without knitting his brow, without using any sharp weapon, without (anybody’s) knowledge, without giving orders, without effort, he suddenly conquered Vallabha by the (mere) force of (his) royal sceptre (i.e. majesty) and attained to the state of ‘king of kings’ and ‘supreme lord.’3

(V. 7.) When that Vallabharāja had gone to heaven, king Krishnarāja (I.), the son of the glorious Kākakrāja (I.), became the protector of (his) subjects on earth.

(V. 8.) The career of that glorious Krishnarāja (I.), during which the multitude of enemies in (all) directions was completely driven away by the prowess of his arms, was spotless like that of Kṛishṇa.

(V. 9.) The whole sky, wherein the rays of the sun above were obstructed by the dust raised by the lofty steeds of Subhatsūrtiga (Krishnarāja I.), looked clearly like (the sky in) the rainy season, though it was summer.

(V. 10.) Akalavarta (i.e. ‘the untimely rainer,’ viz. Krishnarāja I.) instantly rains (i.e. fulfills) unceasingly the desired objects of the miserable and the helpless, and of (his) favourites, in any way he likes, so as to remove all (their) distress.

1 The second line of this verse is one long compound which we should split up, as Dr. Bühler has done, into two parts, either of which should be taken as an attribute of Kākakrāja. But Dr. Bühler’s rendering of the second part of the line is based on the etymological sense of the words vikrama and dhatman, and is therefore not likely to be the correct one.

2 Both Dr. Bühler and Dr. Fleet connect prabhāsana-karaṇa-chyuta-ddasa with ruchira, and danti-danta-prahāre with alabhita; but this course is objectionable because the word dantis occurring after ddasa shows the preceding expression to be a Būhārthi compound and an attribute of dantis.

3 Dr. Bühler and Dr. Fleet adopt sabādvidhāgama for their Kavi and Śāṃkara inscriptions respectively. Further, those plates read daṇḍalakāma instead of daṇḍalakāma, the reading of our grant, which is identical with that of the Paṭṭāpa plates. This is a very knotty verse. First, it is very difficult to determine whether sabādvidhāgama etc. are to be taken as adjectives or adverbs. Dr. Bühler supposes all of them to be adjectives except sabādvidhāgama. Dr. Fleet takes them all to be adverbs. This mode of interpretation is, I think, the correct one. Secondly, the meaning of daṇḍalakāma is not clear.
(L. 20.) Of this Akālavarga, the favourite of Fortune and of the Earth, the Mahārāja-
dhīrāja Paramēvara Bhattāraka,—the favourite son, Prabhūtavarga Vikramāvalōka,
the glorious Govindarāja (II.), the heir-apparent, whose head was sanctified at (his)
ointment as heir-apparent, which was hailed with delight by the whole world, (and) who had
acquired the five great sounds,—from (the camp of) the victorious army that invaded the
Veṅgi-maṇḍala, when the lord of Veṅgi was humbled by the cession of (his) treasury,
(his) forces, and his own country, at the confluence of the Krishnaverṇa and the Musi,—
being requested by Maṇiṣavargā Ratnavarga, the glorious Vijayarāja, son of Dantivarman
(and) grandson of Dhruvāraja,—(this) Vikramāvalōka notifies to all:—

(L. 29.) "Be it known to you (that), in the Śaka year six-hundred increased by ninety-
two, in the (cyclic) year Saumya, in the bright half of Āśādha, on the seventh sīthi, (I) have
granted, with (all) enjoyment (bhōga), (the village) named Uttarai,—(situated) on the bank of the
Prasādini (river), on the southern side of the Hariyagiri (hill), in the Alaktā-viṣṇaya,
together with the groves of trees (? viśāna) of the village of Arasiyavāḍa,—to a Brāhmaṇa of
the name of Jaggu, of the Bhāradvāja gōtra, son of Śrīdhara (and) grandson of Kēśava.

(L. 35.) "(The village is) thus defined by the four boundaries:—To the east (is) the village
named Paṇachurage; to the south the Brāhmaṇa village of Nivivāḍa; to the west the village
of Majhima; to the north the mountain only.

(L. 37.) "Knowing this, (the village) should be preserved by our descendants and others
just as they would their own grants.

(L. 38.) "And it has been said by the holy Vyūsa, the compiler of the Vēdas:—

[Here follow three of the customary verses.]

(L. 44.) "This has been written by Śrīśeṇa."

No. 19.—BELATURU INSCRIPTION OF THE TIME OF RAJENDRADEVA;

SAKA-SAMVAT 979.

By REV. F. KITTEL, PH.D.; TÜBINGEN.

This inscription is engraved on a stone lying in the field called Addakāṣṭe-hola on the eastern
side of the village of Belatūrū in the Heggadādevankōte tāluka of the Mysore district. It has
been published before by Mr. Rice in his Epigraphia Carnatica, Vol. IV., Hg. 18. I re-edit it
from inked stampages prepared by Mr. H. Krishna Sastrī and transmitted to me by
Dr. Hultzsch.

The alphabet and language of the inscription are Kannada. There are 23 verses in various
metres, and short passages of prose in lines 33 f. and 36. Mr. Krishna Sastrī contributes the
following note. "Of the many metres used in the inscription two are particularly interesting,
viz. Akkaraṇī and Lalitāvrittānī. On examination, these two are found to correspond to the
Piriyakkara and Lalitapada which are described, respectively, in verses 302 and 233 of
Nāgarvārma's Canarese Prosody. Of the first it may be remarked that either the description
given in the Prosody is transgressed in the inscription, or else the verse describing it has been
misinterpreted; for while, according to Dr. Kittel's translation, verse 302 says that in Piriyakkara
there ought to be, in the first line, one aja, five viṣṇus and one rudra; in the second line, one
aja, four viṣṇus, one aja (again) in the sixth place, and then a rudra; and that in the third and
fourth lines the same should be repeated as in lines 1 and 2,—the Akkara of the inscription has
one aja, five viṣṇus and one rudra throughout (i.e. in all the four feet). It is difficult to

* Or correct gṛdmaprakāśa and compare above, Vol. V. p. 29, note 2.—E. H.]
understand how Malla, who calls himself "the friend of eminent poets," could deviate from the rule laid down by Nāgavarma. Accordingly verse 302 of the Prosody will have to be interpreted differently. I would translate it thus: "Ajagana comes in the beginning without fail; then (come) two āgana which are viśās; in the place called the end (i.e. at the end), the rudragana will remain permanently everywhere (i.e. in all the feet); in the foot counted the second,—if in the sixth (place) the ajagana occurs in intimate connection, at the choice of the author,—we then have the wonderful (i.e. rarely used metre) Piriyakkarā, O moon-faced one!" Thus we see that, the occurrence of the ajagana in the sixth place being left to the option of the author, Malla adopted the viśāgana throughout. As regards Lalitavṛtta, it may be noticed that the name given to it by Dr. Kittel's manuscript, e.g. Lalitapada, over verse 233 of the Prosody, is rather misleading. The name occurs as Lalitavṛtta in the very verse which describes it, as well as in the subjoined inscription. If this name is not given to the metre, it is likely to be confused with other Sanskrit metres of the same name. It may be noted also that, according to a few manuscripts, Nāgavarma claims to have been the inventor of these two metres; see Dr. Kittel's Introduction to Nāgavarma's Canarese Prosody, p. xix. To this I would add that there is one verse in the Piriyakkarā metre in Argalādeva's Chandrasphākaprada (1189 A.D.), śvāsā, iv. v. 18. Other Piriyakkarā verses occur in the Pambaṭhāraṇa edited by Mr. Rice, pp. 112, 116, 153, 343, and Aikkaran on pp. 331, 343.

Verse I of the inscription contains the date,—a specified week-day and tithi in the Śaka year 973 (in words), the cyclic year Hēmalabīn, and the sixth year of the reign of the Chōla king Rājēndradēva. Professor Kielhorn has calculated the details of the date and found that it corresponds to Monday, the 27th October A.D. 1057. A reference to Rājēndradēva's predecessor Rājadhīrāja is found in Jayavangōda-Chōla-Permādī-Gāvunda, a surname of Ravigā of Nungnādu (v. 7), which is derived from Jayavangōda-Chōla, one of the names of Rājadhīrāja. The same verse of the inscription mentions, among other kings, Siḷāmēgha who seems to be identical with one of the two Ceylon kings named Viṇā-Śalāmēgha. The first of them was killed by Rājadhīrāja, and the second by Rājēndradēva.

Two families of Kujīyas (Śūdras) (vv. 6, 8, 9 and 22) are named in the inscription, viz. the Avacha family of Nungnādu (vv. 2, 6, 17, 19 and 22) and the Kuruvanda family of Parvayal in Navaleṇādu (vv. 13 and 17). To the first one belonged Raviga (v. 4), who was raised by the Chōla king to the rank of superintendent of a province (v. 8). Raviga's principal seat became Bejaṭūru (v. 11), and he married Ponnakka, the daughter of the headman of Nālgoḍu in Edenādu (v. 10), whose name is not mentioned. Raviga's daughter Dēkhabbe was given in marriage to Ėcha of the Kuruvanda family (v. 13). When the king killed Ėcha at Talekādu (v. 14), his widow committed herself to the flames (vv. 15 to 20). Before her end she granted to Śīva a garden for a perpetual lamp, and a paddy-field for oblations (v. 18 f. and l. 33 f.). Dēkhabbe's father, Raviga, set up the stone which bears the inscription, as a memorial of his daughter (v. 22).

Of the localities mentioned in this inscription, Bejaṭūru (v. 11) is identical with the village where the inscription exists. Talekādu (v. 14) is the old capital of the Western Gaṅgas, at which the Chōla king seems to have been staying at the time of the inscription. Nungnādu is, perhaps, named after the river Nugu (also called Bhrīng), a tributary of the

1 In my manuscript the verse reads thus:—

Topyaśandaśīrī dāyaman entreśandreś marayaśandaśīrīśa bandha-samadhamaś
marayaśandaśīrīśa sat-tavō-rājītīyaśa marayaśandaśīrīśa viśasāyandihindih

topyaśanda marayaśandaśīrīśa triśīrīśa pari paśūsūgha bechebeche

2 Abou, p. 23, No. 96.
3 Ibid., pp. 53 and 56.
5 Ibid., pp. 59 and 63.
Kabbani, in the Nañjangūḍ tālnūka of the Mysore district. Both Nugunāḍu and Navaḷenāḍu are mentioned in a Western Ganga record.1

This is perhaps the first inscription that has been discovered, concerning the self-immolation of a Śūdra’s wife after her husband’s death. This self-immolation is not identical with the so-called suttee (sati) of Brāhmaṇical usage, according to which a wife, on being widowed, burned herself with the corpse of her deceased husband upon the funeral pile. In this instance there is no pyre (chītā, cītā, cītyā, the tadbhava-form of which is sidāge in Kannadā), but a kōṇḍa (tadbhava of the Sanskrit kōṇḍa), a hole in the ground for any fire, especially one for the fire of a burnt oblation.

The Śūdras at the time of the present inscription, worshippers of Śiva, probably in most instances disposed of their dead by cremation (instead of which the Līngavantas introduced burying), and thus the body of Ėcha may have been burned at Talekāḍu. That sahagamana was customary among Śūdras, does not follow from the inscription; the contrary seems to be proved, as the parents and relations of Dēkabbe strongly oppose her burning herself; she herself however (who may have been influenced at the time somehow by Brāhmaṇical notions), seeks to justify her act by pointing out the dishonour that would be brought upon the families by her surviving as a widow.

The kōṇḍa into which Dēkabbe threw herself was obviously neither at Talekāḍu nor at Pervayal, but at her native place Belatāru (where she had gone in the absence of her husband and heard the report of his death), near the house of her own people, and had been filled with kindled charcoal, etc., for presenting funeral oblations.

Malla, the poet who composed the inscription, uses two epithets of a peculiar kind regarding Raviṅga, the father of Dēkabbe, who had the monument erected, viz., “a lion to the angry” and “powerful over the envious” (v. 22); and at the end (l. 36) the engraver quotes the very same two epithets. Malla also calls himself “a discus to those among Brāhmaṇas who fret” (v. 23). It is highly probable that these epithets are directed against Brāhmaṇas who might find fault with the erection of a monument that praised a Śūdra widow as, so to say, a suttee.

TEXT.3

1 [Om]3 [Hœ]4 Svasti śrī-Čhōḷa-rājaṁ sakala-vasudheyam kōṇḍa Hājendradeva[m] 2[ād[r]ist-ārī-vṛtta-ghātanā negale barisam-ārāge mattam Sak-abdam viṣṭā]-
3 ra[m]2 tumbhāt-ēl-ombhatum-ene barsaṁ Hēmālambī prasiddham svasamān māsaṁ gaḍaṁ KAR[œ]5 ttikam-asis[t]-dinam dvādasī Sōmavāram1 [1*] Kandām | Svasti śrīṁa-
4 tu sakala-jaga-[stu]2 sar-Āvach-āagranyar-āurjita-pupyan4 vistāra-chāru-vira-rasa-
6 nannupaman-Ērṣyāṁgan-avana nija-sutan-Ēčaṁ Manu-nibhan-avāinge puṭṭiṁ tanūbhavaṁ Javani[ya][r]2 umman-āriving-ārmmaṁ | [3*] Ant-ā Javanayāṁgan

1 See page 60 above. 3 From inked cestampes supplied by Dr. Hultsch.
4 Expressed by a symbol. 5 Metre: Saragdhaṁ. 6 Read ṭrīgam.-
7 The r of -puuyar is written above the line. 8 Metre: Champakamāle.
7 diyar-âbharanâh Nughunâda Râman-îndâhâh Kiâlîkâla-Karçnana vinêdada châgâda bâd-îrâppan-i gädîna nîrkiştâa-nîrgûna-nîrkiştâ-nîrîchêhâ-[no]tavîrâsâhî kadû-
8 jâdên-i pûlîparo danhânân-înipp-û Avâch-ärugnîyâna3 | 6* Akkarâm | Chôja Pailava Pûcîya Sîlîf[i]mîgêhi Kêrêla Sûrâyê-Gûsâ3 Bhûja Lâla Gajapati Hayapati
9 Narapati-sînîpa multpîlar-sîtînâm1 kîla tannane nata-vandî-mîgêłhar3 kîki-
kop[ I] pogsânke nêgâle bellâmê mâla-mîpîkav-e-
10 nîpa Jayâmgon-da Chôja-Permmâdi-Gûvûndâm takkarâm | 7* Kandâm | Pailava-sattîgê saîkâmî jhallâm jayâmangala[sw] Chôja-mîhîvallbâhân-îttâdâ-
11 kûdîyarna vallbâhun-îre mandalîka-padâmâm pâdêdam | 8* Kàdâla kar-çê-va-ram= Aji-kûdîyarna kûdî-varam= àsâ-gaçênd-rând-antu varâm tajl-ê-
12 dànêç[ I] dane parry[i] baleđudu kûdîyarna vallbâhun kî[r][I]tî-late kómâladihî | 9* Mann-nîbhan= Edêndern= adhpapâ vineyâ-nîdhdî[ I] sa-
13 tya-vâkka Nîlgôdînâa mukhyana kula-vadhu Ñûbâtîbge janiyîsâ 6 Kiâlâkâla-Sîte-
vesâram pâdêdam | 10* Vanîta-rânâm Ponnakkâna-
14 n-sâkîyê maduvê-gûnû Bejâtûr-adhipâm Mann-nîbhan=ene negal=[I] tanâa vânitêge bhû-vanitêy-olage per[r]=gey=olâre | 11* Vri-
15 tta[sw] | 'Nirupama-sîlîdâmî8 gunadîn=uttamâ-dânâmî=âmâ-bhakkîyîm Gî[rîsute]
Râtîbe Minkî9 Saravatî Rûgmini Satyabhâmeyol dore-
16 y=ênal-âllad-i gûdîna dushê-kâmîshâ-duâslî-dûrgûg-gûdhâreyvan=entu pûlîparo nûmmâla-chîttadà Ponnakbeyàyân | 12* Akkarâm | Châr[u]-
17 chârîtê naya-vinay-âkara götâ-pavîre 10[ I] uslîyukte nàrijana-rânâm-sînîpa Ponnakbeyaya mûbî Bejâtûrû[ I]
18 [vi]rîn Navalâm-îdhipâm Kûrvunda-gûlâda Puvrayal-Îtan=ëcham=yeye
vârîj-ânâmê 11vinîyâa-chîntâmâmê patî-hîtêy=olâ-gû-
19 di sakhîdin=ildu | 13* Kandâm | Jetîgân-ene negal=âhîla-gharatam sukhâm-
ildu tanâa dîyârârâm=alt-çitdîlyîn=êrîdâd=avânâm notê-
20 ne Tîlêkçêdal=nyû konnaîn nâmâm | 14* Kalîkâla-Vêlän=enîsîda kalli-
châgîyan=îrdû kondar=embûndû mâtâm latît-êngî kôn[ I]dê Ravi-
21 gana kula-dîpåki sâyl-eardu kondakê nêzadê | 15* Tandeyum-abbeyum=
oçaneyî bandugalûnum bandu mângâ sûyadê mâp-ênîm=
22 (nej)nd=ellânâ kûl-êvidîd=anîndite Dëkâbîe munûdu bîggasî nûjidên | 16* Ponnûgûd-îdhipâm Ruvigana magnî=çiçîyûm=ante Navale-
23 nàd=îdhipapîr-âm negalê satiy-sagî bûl[ I]dû bûgadêppenê koçta kopdê mane yasam-
alîyî | 17* Endû parîchêchêdîi nayadînâm dévarge
24 têxhî-nâmâda manunam nandâ-divîgê=tît-arâvînd-ânâmê sale nîvêyak-end=anu-
nyâyêdûn | 18* Madîlâ sale göî-gaçê[ I]jya padûvuna kàdêyêa-
dîçhî13 mottâm maçâmâ | 19* Vîttam | Nered=ellâmî14 beçà mâp-ên-
26 dê nuçiyadîrinî pòçî-âm mâçen=êm=âtardînân bhûmi porç-puçtage pasu dhanamât dûnâm mâçûtâm dévàrâ dévârg-âlî-
27 yîn kay-mugûd=ûrv-ûriyàâm pokku Dëkâbîe tannâm dhaçey=sellâm meçchî
BELATURU INSCRIPTION OF RAJENDRADEVA.

28 Šri-ramañi Gauri Sachi Dhāripiya putri Rati Bhū-ramañi-andada sarūpav-āgīv-olp-andāre-jaya-dhāre jasa-dhāre naya-dhāre

29 r[e] bhaya-dhāre pati-bhakte dhṛita-sākṣey-ene samnd[=][1] vira-nidhiyaṁ chałada vāri-nidhiyaṁ guṇaṁ chār̥-nidihiyaṁ n[e]ga[d]a Dékaleya-

30 n-intei nārījana-ranna-maṁ-had-añ̥o mḁev[a] rākal[a]-dhāripiyoñ]nta vara-kante-

do-rey-av[=]a[=]a[=] [21] Akkara[m]n] | Paṇḍit-āśrayan Nugi[=]n]-a


33 Šri Déka[b]be Mahādieva[r[e]g[=]ge biṭa pūn-bolam tōnta-kaṇḍa[m]u[n]aṁ

Nīrmāna[m]aṁti-ke[=]rey[i]a [en]ka[n]a ka[=]de[y]al a[=]dyu[k]o[=]la[=]ga[=]m galdeyu-


Kanda[n] | Maṇpara cha[k]rra[n] dīv[=]a[n]o kare-m[a]g[e]y[=]i-

35 ll[e]n[a]-piṇi kuṛipi[=]nadiyaṁ sand-a[=]rākeyavagāḥ6 Mallaṁ jar[r]u[n]a[k]a kavirāja-

bhandivan b品格[=][4]d[=]a[n]o[=][23] [3]

36 Kaṇḍarśi[=][i]d[n]a[m] munich[n]a-sing-āchāriyaṁ ma[c]hi[ar]iva[n]aṁ ga[p]-āchāry[=]ya[=]n[=] [m] 1[a]*

TRANSLATION.

Óm. (Verse 1.) Hail! When the glorious Chōla king had taken possession of the whole earth,— (he) Rājendra Deva, the slayer of crowds of proud enemies,— (and) was renowned, when six years (of his reign) had passed, and when one said: “the Śāka year in (its) extent (is) ninety-seven and nine,” (and when) the (cyclic) year (was) the well-known Hēmājambi, the auspicious month indeed Kārttika, (and) the day of the dark (half) the twelfth (tiḥi), a Monday.—

(V. 2.) Hail! Glorious, praised by the whole world, the best of the Avachas, rich in virtue, firm in extensive and beautiful heroism, piercing (enemies), giving (alms), (and) protecting (the subjects)— (such were) the chiefs of Nūganaḍu.

(V. 3.) In the said family the matchless Eṛyaṅga was born; his own son (was) Ēcha, resembling Manu; the son born to him (was) Jávaniyarna,16 excelling in knowledge.

(V. 4.) Now to that Jávanya and to Jákabbe who was called an ornament of women, so that they obtained (great) good (by his birth), was born Rapeva,11 (who resembled) a thunderbolt of destruction to the great mountains—hostile races.

(V. 5.) When Rapeva was born, knowledge was produced along (with him); along with knowledge (proper) income (or revenue) was born; along with proper income liberty was generated; does so much exist among other people?

1 Read -ariv-. 2 Read -sandai-. 3 Read -sandal-. 4 Read -sakolar-. 5 Kād做出 is kāda and aṣiune, this aṣiune being in meaning equal to aṣenadiune; see aṣaṇadiune under aṣa, 2, in my Dictionary.

6 Read -ņikeya-sandda-. 7 Regarding the verb kāndariyu (which appears also as kāndarirī), ‘to engrave,’ it may be remarked that it is a ādāha-form of khauṇi, ‘to cut,’ from the Sanskrit khauṇa, ‘cutting,’ which now appears also in the ādāha-form of khaṇḍera, ‘engraving,’ as Dr. Hultsch informs me. Compare the corresponding formation of chāṭariyu and chāṭaraṇa from chāṭara (see my Dictionary). For the use of kāndariyu, with the aspirated ḥ, see above, Vol. V. p. 214, p. 231, notes 2 and 13; and for khaṇḍeraṇa see p. 234, note 7.

8 Read -maṇivar-. 9 Or Jávanya, v. 4. Jávaniyarna stands for Jávanyaṃya, “the able or strong Jávaniyarna” (= Jávaniyarna). In aśiune-rāmaḥ the rāpha represents an r (i.e. rāmmam), as it does also in dṛppa (i.e. dṛppna) in v. 6.

10 He was surnamed “the Hēma (or Rāghava) of Nūganaḍu;” vv. 6 and 22.
(V. 6.) When one says: "the Râma of Nugunadu, the chief of Kudiyas (Śudras), (and) the ornament of Kudiyas," (it refers to) one who in (this) age of sin is fully equal in happiness, liberality (and) heroism to Karna: how can foolish people compare the base, the bad, the dishonest, the lawless, the men of a mere appearance of greatness at the present period, with the best one of the Avaras, who is called a blessed man?

(V. 7.) So that the kings who were called Chôja, Pâlava, Pândya, Siâmêgha, Kera, Sôra, Gôva, Bhôja, Lâla, Gajapati, Hâyapati, Narapati, heard (of it) in (their) courts, (and) so that actors, bards (and) minstrels fixed their thoughts on him and were zealously active to praise (him), — (so) great was Jayanânga-Chôja-Permâqui-Gâvunda,² who was a ruby of assemblies, (he) the very worthy man.

(V. 8.) When the Chôja king² presented (him) with a pearl umbrella, a couch, cymbals (and) a royal elephant, (he) the chief of Kudiyas (Śudras) got indeed the rank of a Mañjalika (i.e. of a superintendent of a province.)

(V. 9.) To the further shore of the sea, to the end of the world, (and) also to the great elephants of the points of the compass, they approached quickly and spread and nicely grew the creeper of the fame of the chief of Kudiyas (Śudras).

(V. 10.) To Bûttabbe, the virtuous wife of the headman (of the village) of Nàlgodû, who resembled Manu, (and who was) the chief of (the district of) Edenâdu, a mine of refinement. (and) a venomous man, was born one who got the name of "the Sitâ of the age of sin."³

(V. 11.) (Hor), Ponnakka,⁴ a pearl of women, the chief of Bejatu, from love, took in marriage,— he who was so renowned that he was called an equal of Manu: are others of the wives on earth equal to his wife?

(V. 12.) How could one compare Ponnakkabbe of pure mind with the vicious, worthless, repugnant, ill-natured, low women of the present day, who are unfit to be called equal to Parvati, Rambhâ, Mênasâ, Sarvasvâ, Rakmi (and) Sâyabhâmâ in matchless character, virtue, excellent liberality (and) innate devotion?

(V. 13.) When (they) gave Dékabbe,— who was born to Ponnabbe that was of pleasing conduct and decorous behaviour, a purifier of (her) family, of an amiable disposition, (and) a pearl of women, and to Raviga,— (in marriage) to the brave Écha, (the headman) of Pervayal, the chief of Navalanadu, (and) of the Kuruvanda family, he lived happily with the lotus-eyed one, the gem of good conduct, who was devoted to (her) husband.

(V. 14.) When (he) the grinding-stone of (his) enemies, who was renowned as a wrestler, (thus) lived happily, (but in course of time) grappled with his kinsmen⁵ and by (his) superiority pierced (and killed them), the king took him off straight to Taleka and killed (him).

(V. 15.) When the beautiful woman, the light of the family of Raviga, heard the report that they had pierced and killed the strong hero who was called "the Vela (Skanda) in the age of sin," she walked to the (fire-)pit in order to die.

(V. 16.) When (her) father, mother and near relatives came, said: "Daughter, do not die!; desist!" and all embraced (her) feet, the blameless Dékabbe became angry and loudly spoke:

(V. 17.) "As I am known as the daughter of Raviga, the chief of Nugunadu, and as the wife of the chief of Navalanadu, can I wish to live while the house which gave (me and that) which took (me) loses (its) good name?"
(V. 18 f.) Thus the lotus-faced one spake, made a final decision, presented with propriety the soil of a garden-plot to the god for a perpetual lamp, and gave, with reverential deportment (and) with great desire, for oblations regularly repeated, after (she) would have died, the GōlpADDpaddy-field on the south-western side (which requires) five kolas (i.e. kolāgas) of seed; and (she) the noble daughter of the lord of Nugunādu ordered (thus) again and again.

(V. 20.) Then all united said: "Do not (die) ! ; desist !;" (but) Dēkabbe said: "Speak not, but go! I will not desist;" and respectfully giving land, gold(-embroidered) clothes, cows and money as a present, she piously put the palms of (her) hands together (in obeisance) to the god of gods, entered the blazing flames, and went with glory to the world of gods, so that the whole earth will be pleased (with her) and continually praise her.

(V. 21.) She who is known as possessing the beauty, knowledge, liberty and victory of the goddess Śrī, Gaurī, Śačī, the daughter of the earth (Śītā), Rati, (and) the goddess of the earth, (and) as being rich in renown, intelligent, dispelling fear, devoted to (her) husband, (and) firm in strength,—this mine of heroism, (this) ocean of resoluteness, (this) beautiful mine of good qualities, (viz.) the renowned Dēkale, this pearl of women,—who can forget her? what woman on the whole earth (is) therefore equal to (this) excellent woman?

(V. 22.) The Rāghava (Rāma) of Nugunādu, the refuge of the learned, a lion to the angry, a chastiser of knaves, ardent in prowess, the chief of Kuḍiyas (Śūdās), a Karna in the age of sin, powerful over the envious, a wishing-stone to the bards, (and carrying) Śiva's feet on (his) head, erected for his daughter from affection (this) stone-monument for the whole province, as a document (and) as a representation (of what his daughter had done).

(Line 33.) Hail! May those who are born in this family, protect and keep up the garden-plot (that is) a flower-field, and on the southern side of the Nirmalasamśa-tank the paddy-field (requiring) five kolagas (of seed), which Dēkabbe left to Mahādeva! Those who do not falter (this), will become victors to hell.

(V. 23.) A discus to those among Brāhmaṇas who fret, a sun the (distinguishing) mark of which is that it has neither spot nor veiling, Malla, who has recognised knowledge, who is never (excessively) verbose, and who is a friend of eminent poets, wrote this.

(L. 36.) The Āchāri of "the lion to the angry," the Āchāri of "him who is powerful over the envious,"* engraved (this).

No. 20.—BHIMAVARAM INSCRIPTION OF KULOTTUNGA I.;
SAKA-SAMVAT 1037.

By E. Hultzsch, Ph.D.

This inscription (No. 473 of 1893) is engraved on a pillar in the maṇḍapa in front of the Nārāyanasvāmin temple at Bhimavaram in the Coconada division of the Gōdvārī district. It consists of two Sanskrit verses and a passage in Telugu prose.

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1 This is a translation of the compound madhakadēvaśaṁ. Madhaka stands for madakā and īdēvaśaṁ is a tadbhava of tāpaśa, u having taken the place of p (compare kavada for kapaśa, kavile for kapiśe, etc.) and 1 that of n (compare chandaśa for chandaśa, lamboja for lamloja).
2 I.e. 'a worshipper of Siva'; see South-Ind. Jour. Vol. II. p. 388. note 7.
3 Āchāri may be translated 'artistes'.
4 According to verse 22, "a lion to the angry" and "powerful over the envious" were surnames of Rāvaṇa.
The date is Śaka-Saṃvat 1037 (l. 14 f.) and the 45th year of the reign (l. 13 f.) of a Chālukya king who bore the surnames Parāntaka (l. 1), Sarvalokākṣraya and Vishnuvardhana-mahārájā (l. 11 f.). If the regnal year is deducted from the Śaka year, the result is Śaka-Saṃvat 992 = A.D. 1070 as the date of the king’s accession to the throne. Consequently he must be identical with the Chālukya-Čhōja king Rājendra-Čhōja II, alias Kulottunga-Čhōja I, whose reign is known to have commenced in A.D. 1070.

The purpose of the inscription is to record the gift of a lamp to Nārāyaṇa (l. 18), the deity of the temple in which it is still found, and which is stated to have been built by a Vaisya named Maṇḍaya (l. 7 and 18). Bhimavaram bore the name of Chālukyabhīmāpura or Āvura (ll. 6 f. and 17) and belonged to the district of Sakatamantani-nāḍu (l. 16 f.). The date of the grant was the vernal equinox (l. 15 f.). The donor of the lamp was a minister of the king, named Mādhava (l. 3) and surnamed Rājavallabha (l. 2). He was a native of the Čhōja country (l. 19), and his full Tamil name was Vēḷam Mādhavaṇ, alias Rājavallabha-Pallavaraṇya (l. 21 f.). The small Leyden grant (ll. 11 f. and 49), which was issued in the 20th year of the reign of Kulottunga I, contains the name of a minister (saṃghātaksāhīn) Rājavallabha-Pallavaraṇya, who is perhaps identical with the donor of the subjoined inscription.

The following is a list of other inscriptions of Kulottunga I, which contain both a Śaka date and a regnal year. All are in the Bhimēvara temple at Drākshārama, with the exception of No. 1 which is near the Nāgēsvara temple at Čhebrōlu.

A.—Inscriptions in which the king is designated only by his titles Sarvalokākṣraya-śri-Vishnuvardhana-mahārájā.

1.—No. 151 of 1897.

1. Svasti "Śaka-varaṁ hubh 998 n-emiti Nala-śaṁvata."  
2. ra śrahi svasti Sarvalokākṣraya-śri- 
3. Vishnuvardhana-mahārājula pravardhamā- 
4. na-vijaya-rājya-śaṁvata~a[rhubl]  
5. 7 n-emiti ... 
6. ... Maṇḍha-śaṁvata~a 
7. punnamaya 10 Sukravāranaṁ sōma-grahaṇa- 
8. nimitamunā ... 

2.—No. 190 of 1898.

1. "Śaka-vara[m] hubhulu 1006 svasti [Sarvalokākṣraya-śri-Vishnuvardhana-mahārājula 
pravardh[hubl]u]m- 
2. na-vijaya-rājya-śaṁvata~arama 15 gu [śraḥ] diina 307 pddāu ... 

3.—No. 374 of 1893.

1. [Sva]sti Śaka-va[r] [a]hambulu 1056 svasti Sarvalokākṣraya-śri-Vishnuvardhana- 
mahārājula

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1 This had been the name of two Čhōja kings; see South-Ind. Jour. Vol. I. p. 112.  
2 See above, Vol. IV. p. 266.  
3 According to other inscriptions the name of the temple was Rājanārāyana-Vinnagara; see above, Vol. IV. p. 230 and note 3.  
4 In the Deneppuṇḍu grant the temple is referred to as Maṇḍe-Nārāyaṇa; above, Vol. IV. p. 358.  
5 This name is derived from that of Chālukya-Bilma; see above, Vol. IV. p. 227.  
8 Prof. Rielhorn’s calculations of the dates 1 and 3 will be published shortly.  
9 Read Śaka-.  
10 Read -saṁvata-.  
11 Read Āvura-.  
12 The syllable te is engraved below the line; read -saṁvata-.  
13 Read Śaka-.  
14 Read Śaka-.  
15 Read -maḥdrājula.
2 [pra]vārdhāmāna-vijaya-rāja-divya-saṁvatsa 45 Dhanu-māsamuna śukla-  

3 [ā]yā Budhavāra-maṇḍu Uttarāyaṇa-vṛtiyipāta-1nimittamuna . . . .

B.—Inscriptions in which the full titles and names of the king are given as follows:—
Samastadbhūvanāśraya Śrīpritheravallakā mahārājādhirāja rājaparamākāra paramabhadra [d*]a-
ruka Raviśvetalaka Chōdabhalakāравa Pāṇḍyakulāṁkata Samastadbhūvanāśraya Rājārājēndra  
Vīramaḥēndra Vīrayābhara Rājakāyivarmanā-paramanandaśabahu2 Gaṅgāda-  
Kuśert-paryānta-dhāritripati2 saptamā Vīpīvārdhāhanul-aśa3 tribhuvanachakravartti3  
sri-Kulottamgga-Chōḍadēva.

4.—No. 365 of 1893.

7 . . . . . . Śāk-ābdē mayan-ākāhi-kuiku-du-gaipitē5 . . . .
12 va[sa]7 31 pda uś[ā]hi dina 300 pda . . . .

5.—No. 368 of 1893.

3 . . . . . . Śāk-ābdē [mām pra]-
4  māpe nidhi-mayana-vijayach-chaṁdra-gaśa . . . . [sa] nh[kj]aṁtyāṁ Vaishn-  
vatyāṁ . . .
11 . . . . . . rājya-saṁva[sarambula [3]7 dina 289 pda Viśhu-saṁkr[ā]n-  
12 ti-[ni]nimittamuna . . . .

6.—No. 386 of 1893.

4 . . . . . . Śāk-ābdē nidhi-nā[tra]-kuiku-du- [gaṇ][i]hā . . . .
nimittamuna . . . .

7.—No. 402 of 1893.

4 . . . . . . Śaka-va[rusha]nubula 1034 . . . .
8 . . . . . . rā-
munam . . .

8.—No. 415 of 1893.

4 . . . . . . rājya-divya-saṁvats-  
5 tsa 45 śr[a]hi . . . .

9.—No. 194 of 1893.

3 . . . . . . Śā[k]-ābdē vyoma-vṛt-āhata[ra-māli]-ga[n][i]ṭé10 . . . .
4 . . . . . . Śaka-va[r]shammbula 104[0] pda . . . .
7 dīva-divya-saṁvatsa 49 yagu śr[ā]hi dinamulu 250 =Uttarāyaṇa-  
saṁkr[ā]nti-[ni]-  
8 nimittamuna12 . . . .

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1 Read "vyoma-vṛtāhata".
2 No. 366 of 1893 omits this compound and inserts "niṣa-bhūj-opacīja-4tā before Gaṅgāda-.
3 No. 365 of 1893 reads "saṁvatsara (singular instead of plural).
4 No. 365 of 1893 reads "saṁvatsara (singular instead of plural).
5 Read "aṇāyāśṭya-saṁvatsara- . .
6 Read "śaṁvatsara- .
7 Read "śaṁvatsara- .
8 śaṁvatsara- . .
9 śaṁvatsara- .
10 śaṁvatsara- .
11 śaṁvatsara- .
12 śaṁvatsara- .
TEXT.

A.—West Face.

1 खसि [श्री]गमसे परातकसूदे चालुक्यराजः
2 नियम प्रायसं रचनि राजसम्र चलि [ख्य्या]-
3 त खसी माधव: [ङ] तमामिन्दरः[ङ] सववस-
4 दू[श्री] झीकस लो[व]र[शीकु]सिः[ङ] निर्गृहैक-
5 काँपुणी लख्नीपतिप्रीतिमान [ङ] श्रीचा-
6 लुक्यराजरधारिवाणसे चालुक्यभो-
7 माधवे श्रीमण्डलवैश्वयवधरः
8 चिते लख्नीपतिप्रीतिमन् [ङ] द्वारामधे-
9 विषयमुः विभिन्तितात्राध्या वशुधी-
10 शेलोनाचंत्रनमानवर सिन्यर्गाणा
11 दौंप प्रदीपी भुव: [ङ] खसि सर्वको-
12 कालयंवितपूववह हमदातारञ्जु-
13 ल भवहमानिविजयराजसंस-
14 वकश्रुत्व अव शाखि सकः-4

B.—South Face.

15 वकश्रुतः १०३७ गुणिका श्री-
16 धत्त्वशुलक्ष्मीसित्रिन क्षितसुन सकः-
17 तमामिनासिद चालुक्यभोसमुरसुन नारायणकुप
18 गुणिका नारायणदवरकुं
19 श्री]हमक्षकनुस वियदराजभमः
20 कालवलासिद मद्विनासिद कन्दवगुड़ी-
21 [श्री] वेलाकु माधुवलीन राजवसमप-
22 सवर्यश्री भार्यवर्षसून कुनाथणि-
23 दौंप वैश्व सूप[शी]ङ[क] गुणिका-
24 [श्री]युज्य कोंकु पापन श्री]युज्य गो-
25 वल्लियुज्य कोंकु गु[क] यवोयुज्य-
26 [सु] वससून वैश्न [न] उचसुल २० [ङ] जोगी-

1 From an inked estampage prepared by Mr. H. Krishna Sastri, B.A.
2 Read "सरोहला".
3 Read वर.
4 Read श्रीचा.
5 Read "वर्यासून".
6 Read नाम.
7 The नामेर्द्रा stands at the beginning of the next line.
TRANSLATION.

A.—Sanskrit portion.

Hail! While king Parántaka, who resembled (Vishnú) the lord of Śrí, was protecting the fortune, acquired (by him), of the Chálukya kingdom,—the best of his ministers, the pious Mādhava, who was renowned by the name of Rājavallabha, who seemed to be a near relative of (all) men, whose prosperity and fame were extraordinary, who was excessively skilled in protecting refugees, who was devoted to (Vishnú) the lord of Lakṣhmí, whose fame was constant, (and who was) the light of the earth,—having given a lamp, which was not to cease (burning) as long as the moon and the sun shall exist, to the temple of the lord of Lakṣhmí, which had been built by the illustrious Maṇḍaya, the best of Vaiśyas, in Chálukyabhimápurá, which resembles a lotus in the tank (that is) the prosperous Chálukya country,—gave twenty most excellent buffalo-cows which supplied much milk.

B.—Telugu portion.

Hail! In the 45th year of the increasing and victorious reign of the asylum of the whole world (Satralókáraṇa), the glorious Vishnúvardhana-mahárāja, (and) in the Śaka year 1037, on the occasion of the Vishnuva-sahkránti in Chaitra,—Vélaṇű Mādhavánuṇḍu, alias Rājavallabha-Pallavaranyandu,1 the lord of Kaḍámbaruṇḍi in Maniri-náṇḍu,2 (a subdivision) of Birudarjābhāyamkara-valanáṇḍu,3 (a district) of Chóda-máṇḍalas, gave a lamp, whose wick must not cease (burning) as long as the moon and the sun shall exist, to Nárāyaṇadéva, (the god) of the Maṇḍaya temple at Chálukyabhimávura in Sakaṭamantani-náṇḍu. For (this lamp he) gave 20 buffalo-cows into the possession of Pāpana-Bōya, the son of Guṇḍiya-Bōya, and of Guṇḍiya-Bōya, the son of Gvasana-Bōya. From these (buffalo-cows) one Rājarája-measure4 of ghee has to be supplied daily (for feeding the lamp).

No. 21.—TWO INSCRIPTIONS OF VIKRAMA-CHOLA.

By E. Hultzsch, Ph.D.

A.—Chébrólu Inscription of Śaka-Saṁvat 1049.

This inscription (No. 153 of 1897) is engraved on a slab in the Kaṭavāsvāmin temple at Chébrólu in the Bapatla tāluka of the Kistna district. The alphabet is Telugu, and the language is likewise Telugu, with the exception of one corrupt Sanskrit śloka at the end of the inscription.

1 The Telugu nominatives Vélaṇṇu and Pallavaranyandu represent the Tamil Vēḷaṇṇu and Pallavaraiyandu. Mādhavánuṇḍu is the Telugu nominative of Mādhava.
2 Kaḍámbaruṇḍi corresponds to the Tamil Kaḍambuṇḍi, an abbreviated form of Kaḍambuṇḍi-uṇḍi, an.
4 This territorial designation is derived from a surname of Kalluṭuṅga-Chóda I which occurs in the Kalluṭuṅga-Paruṇu; South-Ind. Inscr. Vol. III, p. 152.
5 This measure may have been named after the Eastern Chálukya king Rājarája I.
The date is the day of a lunar eclipse in the month of Jyaśītha in the cyclic year Plava, which corresponded to the Śaka year 1049 and to the 9th year of the reign of Vikrama-Cholādeva (I. 11 ff.).Śaka-Saṅkha 1049 (expired) corresponds to the cyclic year Plavanāga (not to Plava as the inscription has it) and to A.D. 1127-28. As this was the 9th year of the king's reign, he must have ascended the throne about A.D. 1119. This result is in accordance with the fact that his father Kulottūrā-Chola I. ascended the throne in A.D. 1070 and reigned for 49 or 50 years to about A.D. 1119. According to Professor Kielhorn's calculations, the inscriptions of Vikrama-Chola in the Tamil country seem to show that his reign began on the 18th July A.D. 1108. This discrepancy may be explained by assuming that 1108 was the year in which he was appointed yuvārāja, while his actual accession to the throne took place after his father's death in A.D. 1119.

The name of the king is preceded by a list of his birudas. These are identical with the surnames borne by his father Kulottūrā-Chola I. Among them we find Vikrama-Chola (I. 7 f.), which was one of the birudas of his father, but is rather out of place here because it is identical with the name of the king himself, and Rājakēśarivarman (I. 8 f.), which is known to have been a surname of the former, while Vikrama-Chola in his Tamil inscriptions bears the title Parakēśarivarman.

The inscription records the grant of a lamp to the temple of Kumārasvāmin (I. 18 f.) or Maṭhasēna (I. 33) at Chembrolū (I. 18), the modern Chēbrola. Hence it appears that the slab containing the inscription, which is now in the Kēsavāsvāmin temple, was originally set up in the temple of Kumārasvāmin, which is now called Nāgēsvāra.

The donor was a feudatory of Vikrama-Chola,—the mahāmanḍalēvarā Nambaya (I. 30 f.) of the Durjaya family (I. 23 f.). Among his surnames are 'the lord of the city of Kollipākā' (I. 22 f.), 'the lord of the country of six-thousand (villages) on the southern bank of the Kṛishnapoṇṇa river' (I. 25-27), and 'the scent-elephant of Malla' (I. 22). Kollipaka is mentioned as Kollipāke in an inscription of the Western Chālukya king Jayasimha II. and as Kollipakkā in the inscriptions of Rājadvara-Chola I. and of Rājadhirāja. The second surname of Nambaya was borne later on by the chief of Amarāvatī.


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1 Prof. Kielhorn's calculation of this date will be published shortly.
2 See above, p. 230, note 2.
5 See page 221 above. The only biruda which was not taken over by Vikrama-Chola, is saptamū Viṣṇu-
cardhamah.
12 This inscription is noticed by Dr. Fleet from Sir Walter Elliot's transcript; Dyn. Kau. Distr. p. 437 f., note 6.
13 Read -dakṣīṇattra-.
14 Read durśeripu'.
occassion of Vyatipata on Monday, the full-moon tithi of Vaisakha in the Saka year 1052," etc.

The same slab bears an inscription of Trailokyamalla, the son of Namghiraja (No. 267 of 1893):—

Svasti samadhi gata-pachchamahasha(asa)bda-mahamanjelavara Kollipakam
puravardhivara Durjayasakula-kumud[a]-chaundra ripugaja-mri(miri)gandha mal[i]i
Kr[i](kri)ahangavamisadhiradakshipha-sahadarsvarah vishaya-dhivara vira-Maheshvara kr[rti]-
sudha(duh)kara guparatna-ratnakara V[i]dh[gi]-Chalukya-[r[a]

[ri]pu[da]litaku[m]bhikumbara Ja[y][a][m]gagan-gr[i](gr[hi])ha-tara[a] [sat]ya-Hari[ch]andha
dinamadha(tha) jana-saya-pramaghavara Nambbha-rumda(dha)vra[a] namb-an-

It will be noticed that in this inscription Trailokymalla is called ‘the scent-elephant of Nambha,’ i.e. of his father Namghiraja or Namghiraja. Consequently it may be assumed that the latter, who bore the surname ‘the scent-elephant of Malla,’ was the son of Malla. In this way we obtain three generations of the chiefs of Onigurumarga:—Malla; his son

Professor Kisbhum kindly contributes the following remarks. “The date of No. 266 of 1893 would correspond, for Saka-Saivat 1052 current, to Sunday, 5th May A.D. 1129, and for Saka-Saivat 1052 expired, to Friday, 22nd April A.D. 1130. In Saka-Saivat 1053 expired, the full-moon tithi of Vaisakha commenced 7 h. 5 m. after mean sunrise of Monday, the 13th April A.D. 1131, when the yoga was Vyatsipata for about the last quarter of the day. I believe this to be the day intended, but can give no reason why the writer should not have quoted Tuesday (the 14th April) on which the full-moon tithi ended. The date of No. 267 of 1893 would correspond, for Saka-Saivat 1081 current, to Wednesday, 23rd April A.D. 1158; for Saka-Saivat 1081 expired, to Tuesday, 12th May A.D. 1159; and for Saka-Saivat 1082 expired, to Saturday, the 30th April A.D. 1160, when the 6th tithi of the dark half ended 18 hours after mean sunrise. In both dates the given Saka year is short by 1 year of our Tables. This is not uncommon in dates from the eastern part of Eastern India.""

TEXT.

A.—Front of Slab.

1 affis samasthavaram
2 ’narihara bhavam mah[1]*ratha-
3 virogh raupayamshar y-
4 rama[r][1]*rakshurasatthisika chh-
5 cakranish kar*prashakalo-
6 taka samasthavaram vishwara-
7 jata bhiramshat vikramachori-

1 Read -vallabha.
2 Read *yupi.
3 Read *grih.
4 Read *man.
5 The samadh stands at the beginning of the next line.
8 विजय[भ]रन श्रीराजके-
9 सतिवभारेश्वरसेवाहु गंगा-
10 कावेरीप्रथान(क) वीम[ज़ू] चन[सु]-
11 वनचालसंत विजयमो-.
12 शौर्यवर्धनमानवि-
13 श्रीराजसंभारसु-
14 तु 8 चन्द्रप[न] खाक[ म]-
15 शर्मुला 1048 ध.
16 गु 'पुर्वशास्त्र कंठ' 7.
17 सार चोमसहननिनिद्रा-8.
18 शुन चंद्रोली कोकुमा-
19 [क्ष              ] चंद्रशंकुकुष-
20 [चढ]तिरिक्ष्यक संकीत
21 सुभिगातपरिवर्ध[ 1]म-
22 व्यमालयकाले ओकपा-
23 काण्यरणेकर दुरं[ 8] ज-.
24 कुलकुलाँचलमंगळर ग-.
25 वल्लरिंगू 'विशेषवदन-
26 'दोषिनीतिरोवस्थापन-12.
27 श्रीवालभ मंक्रिका-

B.—Back of Slab.

26 वाजभ मञ्जनगच्छार-
29 नामास्तमक्षप्रसंसतसंग-14.
30 तं 'दोषिनुमड़[ 1] मंक्रिका-
31 र नंय विचन गोदियोक्त
32 ६० [ 1] वीम चंद्रोली संचानकर-
33 भुंज गाँव मड़[ 1] सदन-

1 Read 'वाज'.
2 Read 'दोषिनुमड़'.
3 Read 'क्ष'.
4 Read 'सतिवभारेश्वरसेवाहु' and 'दरिंचीपिति' in accordance with some inscriptions of Kulṭūnagha-Cholā l.; see above, p. 281.
5 Read 'वाजभ'.
6 Read 'सतिवभारेश्वरसेवाहु'.
7 Read शुन or, more correctly, जर्द.
8 Read 'सतिवभारेश्वरसेवाहु'.
9 Read 'श्रीराजके'.
10 Read 'वाजभ'.
11 Read 'दोषिनुमड़'.
12 Read 'क्ष'.
13 Read 'क्ष'.
14 Read 'क्ष'.
15 Read 'क्ष'.
16 Read 'क्ष'.
17 Read 'क्ष'.
18 Read 'क्ष'.
19 Read 'क्ष'.
20 Read 'क्ष'.
21 Read 'क्ष'.
22 Read 'क्ष'.
23 Read 'क्ष'.
24 Read 'क्ष'.
25 Read 'क्ष'.
26 Read 'क्ष'.
27 Read 'क्ष'.
28 Read 'क्ष'.
29 Read 'क्ष'.
30 Read 'क्ष'.
31 Read 'क्ष'.
32 Read 'क्ष'.
33 Read 'क्ष'.
TRANSLATION.

(Line 1.) Hail! In the 9th year of the increasing and victorious reign of the asylum of the whole world, the favourite of Fortune and of the Earth, Mahārājādhirāja, Rājaparamēśvara, Paramabhaṭṭāraka, the front-ornament of the race of the Sun, the crest-jewel of the Chōla family, the destroyer of the Pāṇḍya family, the asylum of all kings, Rājarājendrā, Viru-Mahāendra, Vikrama-Chōla, he whose ornament is victory, the glorious Rājākēśaricarman-Permanaṭi, [the lord of the earth] as far as the Gaṅga and the Kāverī, the glorious emperor of the three worlds, Vikrama-Chōjadēva,—

(L. 14.) On the occasion of an eclipse of the moon in the month of Jyeṣṭha in the Plava-saṅvatsara which was the Śaka year 1049,—

(L. 20.) Hail! the glorious Mahāmaṇḍalēśvara Nambaya, who was possessed of all the glory of such names as the Mahāmaṇḍalēśvara who has obtained the five great sounds; the lord of Kollipākā, the best of cities; the lion of the principal mountain—the Durjaya family; a Hariśchandra in truthfulness; the lord of the country of six-thousand (villages) on the southern bank of the Krishṇa-venṇā river; the lover of the jasmine flower; (and) the scented-elephant of Mallā,—

(L. 18-20 and L. 31 f.) gave 50 sheep to the temple of the god Kumāravāmin at Chembrōṭu for a perpetual lamp.

(L. 32.) Having received these (sheep), Kommaya, (the son) of Sūra-Bāya, with (his) descendants in succession, has to tend (them) and to supply daily to the Mahāśēna (temple) one māna of ghee.

(L. 36.) The three-hundred temple servants (sthānapati) (and) the three-hundred dancing-girls of this place have to protect (this grant).

[Li. 39-43 contain one of the usual minatory verses.]

B.—Śevilimēdu Inscription of the Sixteenth Year.

This inscription (No. 43 of 1900) is engraved on the west wall of the Kaḷiḷasanaṭha temple at Śevilimēdu, a village on the northern bank of the Pālāṇu and about 2 miles south-west of Conjeeveram.
The inscription consists of eight verses in quaint Sanskrit. The alphabet is Grantha. The Tamil letter r is used in Kōmpura (vv. 4 and 7). Final s is employed instead of anusvāra in chiram, vidašām (v. 2) and labbham (v. 5). Instead of prōḍghṛṣṭha and udhāvā we find prōḍghṛṣṭha (v. 1) and udhāvā (v. 3). Aśāhavā occurs twice (vv. 1 and 2) instead of āhavāya, and sō[r]śādha (v. 5) instead of śāthaha. The Tamil names Kirāḍhā, Sīdākkāri, Kōtī, Ponnambē and Kōmpura are spelt Kirāḍhā (v. 3), Sīdākkāri (v. 4), Kōtī (v. 5), Ponnampē (v. 6) and Kōmpura (v. 4 and 7), with t, s and p instead of j, d and b.

The date is Monday, the day of Uțtara in the second fortnight of Vaiśākha during the sixteenth year of the reign of Vikrama-Chōḍadēva (v. 3). This king bore the surnames Akālanakka and Tyāgavārakara (v. 1). According to Mr. Venkayya, the former is applied to Vikrama-Chōḍa in the Kulōttūṅga-Sōjas-uld, an unpublished Tamil poem composed in honour of Kulōttūṅga II., and Tyāgasenamuda, with which Tyāgavārakara is synonymous, occurs in the Vikkōrma-Sōjas-ul in and in the Pīthāpuram pillar inscription of Mallipadēva.

The inscription records that three persons assigned to the Śiva temple in the village of Rājasundari (v. 2) or Nīripasundari (v. 3) some land (v. 3) and a garden (v. 5). The village of Rājasundari is evidently identical with Śevilimēdu, and the temple of Śiva, to which the grant was made, is the Kaḷāsannātha temple on which the inscription is engraved.

Besides the subjoined inscription, six Tamil inscriptions have been copied in the same temple, the ancient name of which was Mūlāstāna. In three of them (Nos. 40-42 of 1900) the village is named Śeviṇamēdu. It belonged to Virpēdu-nādu or Virpēdu-nādu, a subdivision of Kaḷiyūr-kōṭṭam, a district of Jayaṅgondā-Chōla-māṇḍalam, and bore the surname Nagarīśvara-chaturvedimāṇgalam.

TEXT.7

1 स्वर्क- ची || राजा विक्रमचोले एव अ[श]ति प्रश्नकरी भूरिके- 
योजकार्यकारकश्रीसुधामुःकोट्ठेवदार्थभुजाः.8 [1r] दूरोत्साहित(त)पायपारीतुर- 
वीश्वकामयारकारस्तुसमपुर्वविशिष्टितिततिस्तितिसिद्धायेकाशःकःपािाः.9 || — [1r]

2 पुरानपरिषिद्धकामीत्तितिमभवा सुन्दरस्वाते.10 [1r] राजसुन्दरी- 
समांदयविबर्धन11 व्राम एव विदुधम्12 विराज्ज्ज || — [2r] 11ग्रोहसिद्ध(त)वोक्तव- 
सहितार्यं श्रे वीरच रामते कीक्तकसीतिविदिते वैणश्चामासयंते [1r] यथे 
कीक्तरचन्द्रविविविदते कल्लि शिवा-13

3 यादिगुनः 14कुकुशमकल्याणमभोजनविविदाने विवाह समीम || — [3r]
कमसुतितसमीय। क्रमपूर्वादेवाचारकः [1r] चाष(त)वोक्तव(त)ो महाविशास्मूविकिः-15

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1 Prof. Kielhorn’s calculation of this date will be published shortly.
3 Above, Vol. IV. p. 223.
4 The present name of the temple is perhaps alluded to in verse 6 by the words “the ancient (god) who resides on the Kalasa (mountain).”
5 The same nādu is mentioned also in South-Ind. Inscr. Vol. I. p. 117, and Corrigenda on p. 184. Virpēdu is the modern Vippēdu, 2 miles west of Śevilimēdu.
6 The same district is referred to in South-Ind. Inscr. Vol. I. Nos. 84, 86, 147, 148, and Vol. III. pp. 2, 188, 142.
7 From three inked stammaps.
8 Read "दूरोत्साहित(त)पायपारीतुर-"
9 Read "वीश्वकामयारकारस्तुसमपुर्वविशिष्टितितितिस्तितिसिद्धायेकाशःकःपािाः".
10 Read "समांदयविबर्धन11 व्राम एव विदुधम्12 विराज्ज्ज्ज"
11 Read "ग्रोहसिद्ध(त)वोक्तव-"
12 Read "सहितार्यं श्रे वीरच रामते कीक्तकसीतिविदिते वैणश्चामासयंते [1r] यथे"
13 Read "कीक्तरचन्द्रविविविदते कल्लि शिवा-"
14 Read "कुकुशमकल्याणमभोजनविविदाने विवाह समीम"
15 Read "क्रमपूर्वादेवाचारकः [1r] चाष(त)वोक्तव(त)ो महाविशास्मूविकिः"
Hail! Prosperity! (Verse 1.) Victorious is this king Vikrama-Chóla, the husband of the Earth and of Fortune, whose lotus-feet are frequently rubbed by the diadems on the heads of bowing kings, who has driven far away all sins, whose glory is matchless, the ocean of liberality (Tyága-dárákara) who continually causes the increase of the prosperity of good men, the king named Akalánika.

(V. 2.) Resplendent for a long time is this village of learned men, named Rájasundari, a market for the trade in good deeds, the pure place of residence of the goddess of learning, (and) the seat of lords of sages.

(V. 3 f.) In the auspicious sixteenth year (of the reign) of the glorious king Vikrama-Chóladáva, in the month of Vaisákha, in the second fortnight, at the time known as Monday combined with Uttara, that is, the two Bhátras Kriśnapurádéva Arulájaka, born at Kammattí, and Òdimmukki, born at Áttana-Kómbrá, together with Véka, assigned to Síva, at the village known as the prosperous Níripasundari, land which (they) had received through the great piety of Kriśnapáta, born at Kupdrí.

(V. 5.) The same three persons gave to the ancient (god) who resides on the Kañása (mountain) their three-fold garden, which (they) had received through the piety of Kódi and Vírávali, in which kúllás (kriśna) lived on mango-trees, and which possessed a number of men of the fourth (caste) as attendants.

(V. 6.) By me, the village arbitrator (madhyasthás) named Ponnambi, the friend of good men, this document (pradápa) was written. Witnesses (are) the following.

1. Read "káv-i-ka-tí.
2. Read "káv-i-ka-tí.
3. Read "káv-i-chá-pa.
4. Read "káv-i-chá-pa.
5. Read "káv-i-chá-pa.
6. Read "káv-i-chá-pa.
7. Uttirám is the usual Tamil form of Uttara-Phágalánt. The Tamil form of Uttara-Bhadrapad is Uttiráddí, and that of Uttar-pád is Uttirádam.
8. The same name, which seems to mean "narrow-nosed," occurs in an inscription at Ukka; South-Ind. Inscr. Vol. III. p. 6.
9. Śraddhá seems to be used incorrectly for śraddhá.
10. A village of the same name is mentioned in two inscriptions at Manimekhalam; South-Ind. Inscr. Vol. III. pp. 73 and 75.
11. I take this meaning of vepá from Dr. Kittel's Kañáda-English Dictionary. The meaning "field" does not fit here because mango-trees are stated to have grown in the vepá.
12. The same name occurs in South-Ind. Inscr. Vol. III. pp. 73 and 74.
(V. 7 f.) Dakshiṇāmūrti-Bhaṭṭa, a wise Brāhmaṇa of Ajīrūr,1 Kṛishṇa-Dvaiḍāyana Yajvan, Jannaya Ritvij of Vēḍā-Kōmburā,2 (and) the two persons named Ārṇāja, who were born at Kiraṇī,3 together with Rāma, born at Tāṅaka. These were written down as the only witnesses of (this) pious gift. Let the best of kings and the devotees of Śiva protect this grant!

No. 22.—KONDAVIDU PILLAR INSCRIPTION OF THE TIME OF KRISHNARAYA OF VIJAYANAGARA;

SAKA-SAMVAT 1442.

BY H. LüDERS, Ph.D.; GÜTTINGEN.

Inked estampages of this inscription4 were sent to me by Dr. Hultsch through Prof. Kielhorn with the following note: "On four faces of a pillar near the agrahāra at Kondaivudu. The pillar is supported on two sides (north and south) by stones which made it impossible to copy and ink the top lines of the inscription in full."5

The inscription contains 166 lines of writing. The average size of the letters is ⅓. — The alphabet is Telugu and, with few exceptions, resembles that of the Maḥaḷagāiri inscription.6 Several times ka appears here in the old form; see e.g. II. 3, 6, 15, 16, 30, 43, 118, 145 (ka); 27, 111 (kā); 142, 146 (kā); 11 (kā); 17, 157 (kā); 11 (kā); 142 (kā); while such forms as ka in II. 7, 64, hu in I. 46, kē in I. 92, kou in I. 39, may be called transitional. The sha occasionally shows the younger form occurring also in the Vānappalli plates; see II. 69 (sha); 24 (śhā); 33 (kšmā). Ṭa appears throughout in the form of the Bitraguṇa grant and the Vānappalli plates. In dha the ottu is used only in dhi in I. 19 (cṛḍām niḍhikā), dhi in I. 72, and in the subscript dh of dhā in I. 34. But in ghā and ṣha it is used quite regularly, and in bha it is only missing in bhā, bhū, bhā in I. 163, and in bhṛi in II. 5, 59 and bhṛṇ in I. 7 on account of the subscript sign. In the groups rma, rya and rya the full sign of r is generally used, but in rya in I. 20 and rmya in II. 23, 92 it appears in the secondary form, as in all other combinations, and in rś in I. 163 and rma in I. 165 it is expressed both by the full and the secondary sign.—The language is Sanskrit from the beginning to I. 108, and again from the middle of I. 162 to the end. The rest is in Telugula.7 With exception of the concluding words tēl tēl tēl in I. 108, the Sanskrit portion is in verse, whereas the Telugu portion is in prose throughout.—The orthography calls for few remarks. In the interior of a word k, g, ch, t, d and v, if followed by a vowel, are generally doubled after anusvāra; exceptions are ṭaṅkur (I. 20), ṭaṅkuraḥ (I. 21), ṭaṅka (I. 34), saptāṅgi (I. 29), pāṅghā (I. 107), maṅṅdara (I. 12), Maṅṅdavālaṅ (I. 102), and several words in the Telugu portion (see for śh II. 127, 145; śy II. 113, 115, 130, 141, 156, 158; śch II. 117, 118, 119, 145, 153, 157; śd II. 111, 121, 135). ō also is doubled in śrīkṛṣṇa (I. 76), Kṛṣṇaavatī (I. 98, 111), and dūḥ in baṅṅdūḥuha (I. 40), -drootāḥ (I. 41); compare also cīrītāpamāṅṅdū for cāpaṅṅd in I. 134. tī is written tīr

1 A village of the same name is mentioned in two inscriptions at Manimahāgalam; South-Ind. Jour. Vol. III. pp. 73 and 74. It may be identical with 'Allūr' in the Madurāntakam tālukâ between the 'Perumbair' and 'Olaṅur' railway stations.
3 The same place is mentioned in an inscription at Tirukkaḷʌkkugponge; South-Ind. Jour. Vol. III. p. 168.
4 No. 242 of the Government Epigraphist's collection for the year 1892.
5 This defect is not very serious, as the few missing akṣaras in I. 57-59 can easily be replaced from other inscriptions.
6 See my remarks, above, p. 108 f.
7 The text and translation of the Telugu portion have been contributed by Mr. H. Krishnasastri.
after anuṣṭra in the word maṇṭrī in ll. 30, 85, 103, but with a single t in ll. 40, 92. Final anuṣṭra has caused the doubling of g in śkaratram ggaṭā (l. 17). As first letters of a group t and d are doubled in tritaya (l. 29), putrā- (l. 55), kaṭātri (l. 43), putrās (l. 44), dārumaḥ (l. 7), pāyāddaragāḥ (l. 8), kalpadṛṣṭam (l. 72), dāyuḥ- (l. 50), whereas a double mute is represented by a single mute in kāve (l. 59) and uṣantaṁ (l. 98). After r a consonant is doubled in ārūka (l. 78), mārggayeśātī (l. 33), mārgga (l. 80), mērōkhā (l. 78), -ātivartī (l. 33), kirtī (l. 50), kirtī (ll. 54, 106), harṣaṁvār (ll. 28, 92), and in the Telugu samarpittapācheki (l. 121). dh is always written ḍdh. A superfluous anuṣṭra has been inserted in prasaiṁmaḥ (l. 68), -ātikhiṣmaḥ (l. 32) and some Telugu words in ll. 119, 125, 161. In amṛitaṣṭakaṁśa (l. 69 f.) and kārṇaśalu (l. 133), the double ṣ is expressed by ṣ + ᵃ. In accordance with the pronunciation of Sanskrit in the Telugu country we find a nasal inserted before ṃ, followed by a consonant, in prāṁśe-sūrā (l. 3) and grāṁśhyā (l. 164), and even with the complete loss of the v in jīvvhā (for jīvvhā; l. 58). On the other hand this pronunciation has led to the erroneous insertion of a v after an original ṣh in śkṣhēṣand (l. 14). The words maṇṭapa and pradhāna are always written maṇṭapa and pradhāna; compare ll. 95, 116; 23, 88, 113, 153.

The object of this inscription is to record some grants by Nādirā-Goḍa, the governor of Konḍavīḍu, during the reign of Krishnarāya of Vijayanagara. The inscription has much in common with the Maṅgalaṅkiri and Kāẓā pillar inscriptions edited above, p. 105 ff. Up to v. 26, it contains only 3 verses not found in those inscriptions (vv. 1, 3 and 7), among which only v. 7 deserves to be noticed, as Krishnarāya is styled here a descendant of Yādu. This is apparently a mistake of the author; for, though Yādu was actually the reputed ancestor of the first dynasty of Vijayanagara, the second dynasty, to which Krishnarāya belonged, traced its origin back to Yādu’s younger brother Turvaṇu. Nevertheless the inscription is of some importance because it clearly shows that in Šaka 1442 Goḍa was governor of Konḍavīḍu, the verses about Appa’s dignities being omitted here altogether.

With v. 26 begins a list of some gifts made by Nādirā-Goḍa. V. 26 is identical with v. 29 of the Maṅgalāṅkiri inscription and refers to the same gift as that mentioned in the next verse. Vv. 27–28 record that in the year Šaka numbered by the eyes (2), the yugas (4), the oceans (4), and the moon (1), in the year Vikrama (i.e. Šaka-Saṁvat 1442 expired), he presented, by order of Śālva-Timma, the minister of king Krishnarāya, an exceedingly high temple (prāṭṛṣṭa) furnished with nine gilt domes (kapalā), a gate-tower (goḍura), a wall (prāṭa), and a festive hall (uṭaṇa-maṇṭapa), to the holy Rāmaṇādha, and images for processions (uṭaṇa-nigraha), golden ornaments, two pearl necklaces, a great quantity of excellent beautiful ornaments, and the performance of maṇḍhya, exceeding seventy-two, to Rāma in the town of Konḍavīḍhi for the benefit of Śālva-Timma, the husband of Lakkhaṇi. V. 29 adds that, by order of Śālva-Timma, he assigned to the temple of the holy Rāghava, the lord of the town of Yaṭavīṭi, the custom on all the roads in the country of Konḍavīḍi and the village of Mainḍavolū, at the same time keeping up the former donation of the village of Lembale.

The Sanskrit part of the inscription concludes with a verse in praise of Śālva-Timma (30) found also in the Maṅgalāṅkiri inscription, and another (31) stating that the maḥopāddhyāya, who
was acquainted with the doctrine of the five fires, the performer of the ḍeṇḍāṭṭha ceremony, Lōḷa-Lakṣhmīdhara Yājvan,1 was the author of the record.

In the Telugu portion (l. 109 ff.) the date given above is further specified, and a more detailed account of Gopa's donation is given, especially as regards the establishment of the customs. It may also be noted that Nāḍinḍa-Timma is incidentally said here (l. 114) to have been a follower of the Yauṇaukkha and the Ṣaṃastaseṣṭeṣṭa, and that Sāya-Timma's wife is called here Lakṣmīmama (l. 155). Mr. H. Krishna Sastri contributes the following translation of the Telugu portion:

(L. 109.) "Hail! Prosperity! On the auspicious occasion of a lunar eclipse, on Wednesday the fifteenth (tithi) of the bright (half) of Vaiśākha in the (cyclic) year Vikrama which corresponded to 1442 of the years of the victorious and increasing Sālavāhāna-Saka, — Gōparasyaṅgara, — the son of Nāḍinḍa-Timmarāja who belonged to the Kanśikagūra, followed the Aṣṭamāntaṣṭeṣṭa, and was a student of the Yauṇaukkha, — and the nephew of Sāya-Timmasyaṅgara, the glorious chief minister who bore the burden of the empire of the glorious Kriṣṇadēva-mahārāja, — built a spire for the sacred (temple) of the god Rāghunāyaaka in Kōṇḍavāḷa, carried out the whitewashing (in connection with other) spires, maṇḍapas and towers, set up golden pinnacles, built the hall surrounding the temple, and the enclosure (prākāra), presented idols (to be carried) in processions (ustava-vigraha), restored the village of Lombale which had previously been granted (to the temple), and bestowed the village of Mainḍavēlu for all enjoyments, rice and festivals, and assigned mālaicchus at all places in the country (āma) of Kōṇḍavāḷa where tolls were paid, (viz.) at vasantaguru (āma) in the town of Kōṇḍavāḷa, at water-sheds, at salt-beds and market-towns, and at roads frequented (by people), such as (these to) the Tirumalā hills.10

(L. 125.) . . . . . . . . . . . " at the rate of half a paṇkam11 on every bag of the following (articles): great millet, millet, . . . , salt, mangoes, myrobolan fruits, brinjals, clearing-nuts, and māvēva;12 at one paṇkam on every bag of the following: gram, black gram, Bengal gram, horse-gram, red gram, wheat, sesame seeds, oil seeds, black pulse, pulse, cotton, tamarindas, gall-nuts, myrobolan seeds, yam, chōma, (and) chirugādam

— [In the colophon of his commentary on Śaṅkarakṛṣṇa's Sanadargalakarā (Dr. Holtzsch's Report on Sanskrit Manuscripts, No. I. p. 73, No. 333), Lakṣhmīdhara-Dēśika calls himself the seventh in descent from the mahādapāṇḍya Mahādevāśāhra, who was the founder of the doctrine of the Lōḷa-kula 'and the commentator on the Lōḷapternīka.' The author of the inscription, Lōḷa-Lakṣhmīdhara Yājvan, who also calls himself a mahādapāṇḍya, may have belonged to the same school or sect.— H. Krishna Sastri.]

3 The suffix ayyaṅgara or ayyaṅgru is the plural of ayya, a tadbhaṇa of dya. The appellation ayyaṅgara is now monopolised by a class of Śrī-Vaiṣṇava Brāhmaṇas, while ayya, ayyaṅgru and its Tamil equivalent ayyar are restricted to non-Vaiṣṇava Brāhmaṇas. That ayyaṅgara and ayyaṅgru are both used in the inscription for the same person, shows that in the 16th century these two appellations bore no religious or sectarian significance.

9 Tiruchūṭamudī or Tiruchūṭamudi (above, Vol. IV. p. 330, text line 14) are corruptions of the Tamil tiruchūṭamudījāka, which occurs in the Tanjore inscriptions; see South-Ind. Inscr. Vol. II. p. 139.

10 Regarding aṇgaras aṇgarasūṣṭha see above, Vol. IV. p. 259 and note 2.

— [Regarding aṇgaras aṇgarasūṣṭha see above, Vol. IV. p. 259 and note 2.

— [Regarding aṇgaras aṇgarasūṣṭha see above, Vol. IV. p. 259 and note 2.


— For the local term also see above, Vol. V. p. 23 and note 6.

— This word is not found in Brown's Telugu Dictionary. Perhaps it denotes a rest-house somewhat like the modern containerpalli, which, according to Dr. Kittel's Kannada-English Dictionary, means 'a shed erected in gardens, near roads and temples, used during the hot weather for recreation's sake etc.'

— Aravaṇa is apparently the same as the Kannarese aravāṇa, aravāṇa or aravāṇa, which means 'a water-shed.' Another Kannarese word which occurs in this inscription is lādi (l. 125).

— Kanaraṇa is the same as the Sanskrit kṣaṇaka, 'a market-town.'

— This refers to the hill of Tirupati in the Chandragiri Trīkā of the North Arcot district.

— Aravaṇa is apparently the same as the Kannarese aravāṇa, aravāṇa or aravāṇa, which means 'a water-shed.' Another Kannarese word which occurs in this inscription is lādi (l. 125).

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— This refers to the hill of Tirupati in the Chandragiri Trīkā of the North Arcot district.

— This is perhaps the same as māmēna, which means 'a fragrant root like sarasapilla.'
(roots); at one danna on every bag of the following: onions, turmeric, dammer, fenugreek, cumin, mustard, salagas of new gunny bags, green ginger, lime fruits, (and) cocoa-nuts; at two dannas on every bag of the following: jaggery, cleaned cotton, ghee, castor oil, Sañgasa, flowers of the Bassia latifolia (tree), dry ginger, iron, and steel chisels; at three dannas on every bag of mango jelly; at four dannas on every bag of the following: sugar, areca-nuts, cotton thread, and betel leaves; at six dannas on every bag of the following: long pepper, pepper, sandal, cloves, nutmeg, mace, lead, tin, (and) copper; and at one chavell on a double bullock-load of women's garments—the mullavas levied at this rate from many (people) were granted (to the temple) by Nādiṇḍā-Gōparsa-Gaya for the merit of the glorious chief minister Sājuva-Timmaraya-Gaya and his wife Lakshmanma.

(L. 137.) "If (any) Oṛda kings and Telugu kings shall violate this charity, they shall incur the sin of killing cows on (the banks of) the Gāngā; if (any) Turuka (i.e. Musalmān) kings shall violate (this charity), they shall incur the sin of eating pigs."

The inscription ends with one of the usual imprecatory verses in Sanskrit and the first half of another. Although the Śaka year is called a current year, the addition of the cyclic year leaves no doubt that really the expired year was intended. For Śaka 1442 expired Vikrama the date corresponds, according to Prof. Kielhorn's calculation, to Wednesday, the 2nd May A.D. 1530, when a partial eclipse of the moon, visible at Vijayanagara, took place 18 h. 14 m. after mean sunrise.

The village of Mainavolu is the modern Mayavolu,7 12 miles east-south-east of Narasaraopet. The village of Lombole I am unable to identify. Yaḻavatipura seems to have been the name of a quarter or a suburb of the town of Kondavolu.

TEXT."  

North Face.  

1 कीर्तिवर्धनः[*] नियमसातनोत् चिता-  
2 सचायो मुनिद्विपृण: । यस्याद्विपृणः  
3 सरसीद्विपृणातोपविनन्तमः ॥ [१०] ॥  
4 मवविनिक्षविविद्विपृणोऽभवनां भुवात्भविष्यदंसमविकत  
5 राज्यमतावधिकारिणि । संजीकारिणिमराजयविनावितामसांध्वकु  
6 नैर्विनित वेश राज्याविधानान्य वद्भासकाय-  

2 According to Brown's Telugu Dictionary, salaga or telaga is a word used in measuring grain etc., one lot from which a new reckoning begins.
3 This term is not intelligible. It occurs in the obscure bīrada Saṅgādīrakṣapālika of a Reddi king, in an unpublished Amaravati inscription (No. 258 of 1897).
4 Kāranda is probably the Tamil kāranda or kārinda, 'cloves.'
5 I.e. chasalas, 'the fraction ½ (of a pagoda etc.).' According to Brown's Telugu Dictionary this is about one shilling.
6 I.e. kings of Orissa. The special mention of these kings and of the Muḥammadans in the imprecation shows that they were continually disturbing the peace of Krishnārīya's dominions.
7 See above, p. 84 and note 4.
8 From inked stampages supplied by Dr. Hultzsch.
9 The least chavell has been corrected.
10 Read व्यवहारः.
7 इत्यदि। [२] यक्षा ज्योति शक्षण ज्योतिः नक्षत्र। 
8 विभोः। [३] चंद्रादिरे। 
9 सीता रामनामः। 
10 सांद्येदेवरा। [४] 
11 गीता सुधा द्रवित समावरणे। 
12 नमोभवः। [५] कालः। 
13 द्वितीयं रायः नरनाथिः। 
14 चंद्रादिरे। [६] 
15 या शतीः। 
16 काली। [७] । 
17 रामचंद्रिः। [८] 
18 एकवनारे। 
19 दविंद्राणि। [९] 
20 श्रीप्रभु ठाकरे। 
21 धृष्टि विद्यार्थी। 
22 विभषणे। [१०] 
23 शृंगारश्चरी। 
24 प्रतापचंद्राणि। 
25 वेमयालयः। [११] 
26 ब्रह्म नायाने विशेषणे। 
27 विमाने। [१२] 
28 रामस्य सत्त्वविरोध। 
29 समर्थविजयः। [१३] 
30 तपस्विभक्तस्य नाथः। 
31 गजपतिः। [१४] 
32 रामस्य राजस्वः। 
33 सूभृत्ये। 
34 चंद्रादिरे। [१५] 
35 निमित्तविवेचनस्य विवेचनः। 

1 After विभोः has been effaced.
2 Read द्रवितः.
3 Read विभोः.
4 Read 'नमोभवः.'
5 Read 'नक्षत्र।'
6 The assamere stands at the beginning of the next line.
36 रामलडाक्षेत्रस्थिनश्रम्युक्तिशालिनि:। काव्यम वेषः [४ प्रत्य]
37 [कौश्य]जनकांश्चतांविक्षाता तानृ । भृगुराम गवः[वाजनिव]-
38 स्त्रि ज्ञाताणिश्चुनोतिचपलो वीणाचित्तिचित्तिचित्सितिचिति-
39 । असाध्य्यात्मयम् || [१५४] गोविष्काभक्षयसंभूतो नादिहु-
40 कुलशिरः । पंजित निद्रायंभोजस्मान्तहर्ष्यबंधुः || [१५६]
41 जप्यावहंशती नूँ भृवायखमशतो || बनसवा
42 विष स्वेत ज्ञानचुयेति गृह्यते || [१७४] नादिहुत्तिमय्यामातः:

West Face.

43 क्षणकी क्रियामंत्रया ।
44 ततुष्णायपयामाय- ।
45 मीपयामायचेश्चेरी || [१८८]
46 जेहैरकुमबिन्द- ।
47 वसविवाहचौवची- ।
48 जोभुमच्छलाम्यानुविव- ।
49 सम्रभरमस्म्यची- ।
50 क्षणपूरः । यलोऽसः:-
51 कांतिकेनु परिवहवत निव- ।
52 जै[४] गोविंदात्मच्छगदिनी- ।
53 नादिहुपयामय्रुश- ।
54 रक्षिुलुक्त्वीकिंविताप: || [१८४]
55 'यवारीचोवचीकीयघरे'- ।
56 रतदिनक्ष्चतामोडूंचन्ति- ।
57 पाठीपालताःककीक्षताधरतिं- ।
58 जे खंडकुम्म वाद्यः । जिन्- ।
59 पारंभिकमूद्रापुलपद्य- ।
60 विषोदी लच्छते 'सिद्धसवेच्छे- ।
61 यः नादिहुपयामय्रुसः- ।
62 वनिलबाधारावाहिनिंहः || [२०४]
63 गोपे नादिहुगोपच तुष्यां- ।

1 Read "निविनि."
2 Read "नेत्रायुः."
3 Read "प्रयति."
4 Read "चकरी."
5 Read "गोइकम."
6 The maandra stands at the beginning of the next line; read श्रवणयां."
7 Read लिङ्गः."
64 चिति कचन हुवे। एकसंताना—
65 वाममषसंतानवान्या। [२१*]
66 एके चायाभिरा धे विनायण—
67 निम्नवंद्रवसंसंहुचन्द्र—
68 [प्रा]या जावर्य प्रपंचः कलित—
69 च वुष्टवाहुक्ताभ्यासितम्
70 ठा:। धसे चायापंसंतान वि—
71 तरणगममान गौयार्य: कः
72 राविन्द कल्पू वामचेतुं छः
73 दि वदनदुष्टोक्तंचिताम—
74 स्वी च। [२२*] यहर्याषोषिणाल—
75 कररसंहचन्द्रमालयः
76 होच्छु:च्छुच्छुभ्रमुः
77 मुद्रारपिवु:दत्रोद०देशा—
78 क्वाय:। मुख्योत्सा:। [२३*] ख्यः
79 लाउस्पदिस मतविदा वैनते
80 वैन सदी इरोपाई वास—
81 ति कीय्य दिनामित्वित्यती
82 भारत नादिषु गोपः। [२४*] चीरुक्षा
83 चितिपार्कमोनिःविव: चीरुक्षय—
84 तिमाप्रविन्नामानाखः धुः
85 रंगाल्पे चीरुक्षप्रभोके।
86 चार्याभिर्नावसिंरोनगरी—

South Face.

87 सामायत[चारियां मेघभाष]दातिस्थिभक्तिः—
88 दानीवान चाच[मारे।] [२५*] [वीरसाराम]रनायकिःप्रयासः ४ चीरुक्षय—
89 तिमाप्रविन्नामानाखः रसामिनेः। नादिषु गोपाविवो नयततः
90 वैदेह चीरुक्षोपालितशहूकुरुणकीलभूत। [२६*] राजावय १४४२
91 गणने कव्वम राजावय रत्नाचलायुः। वमोगुः
92 रसुभूक गौयार्यभिखंतिलक्षन सपया। [२७*] शाक्वा—
93 चेष्टियःचिविचिंगारिते संवक्ष: विक्रमे चीरुस्मृति—

¹ Read चःखिवा। ² Read "प्राप्तिरीवासा। ³ Read "वाले।
94 पालनाळकाविख: ीसाक्षविशिष्ठाय। प्रासादम नव-
95 सिद्ध हंसकरश्रवणं गोपुरप्राकाररोकमंट-
96 पैठक्षितं शोरामढाय च॥ [२३*]॥ रामायणोधरितमय-
97 छांट कनकाक्ष्यां शुकायकं मुखं चाहरामढाय-
98 सुज्यलनदश: ीक्रोडीरापणे। दादासचिवकां निर्योग-
99 रचनां नार्तिकायप्रमुखं शीर्षकसामाग्रीतिमयां।
100 भवे पुष्काय कहारदिमां॥ [२८*]॥ श्रीयज्ञवादियप्रत्यायक-
101 शाखवाय श्रीक्रोडीरिकमताचरण शून्यविशाल।।
102 लेखमात्रमतुपात। च मन्ननोः ीवायुविशिष्ठमयां-
103 वचसारित गोपंकां॥ [२८*]॥ याकल्यकृतितपार्यचयं-
104 कस्तारितारिकज्ञाविषयः।पूराणे पुनरैं। भुवं। च मित्रपुलिः
105 श्रीक्रोडीरापणे। याकल्याचारांपुरारामंहरीं-
106 उपलं विवेचे कविशावा कुमुदविशिष्ठकीर्तितिका पृष्टाळजः-
107 चं व्चिक ॥ [१०*]॥ महाप्राण्यारंचारिकादिरूचों बादामारयक ॥ [१*]
108 श्रीक्रोडीराग्राही श्राय । प्राणितमर्मसामन ॥ [३१*]॥ श्री श्री अयू।[१*]
109 खलित श्री ॥॥ जयमय्रावारिकवाचकपर्ययूँ १४४२
110 वचमंट विक्रमाङ्कम्बर । वैशाख रूपसौ १५ व ॥। सोमार्गा-
111 पुष्कायबलं । कोडीरापणे। श्रीयज्ञवादियग्राहीपुण्याक्षकुलक-
112 श्रीक्रोडेरिळाचरण सामायवृंदरं श्रीम-
113 ग्रामावाण।' सामुखसारसंस्कारं हेमजुल्लैः श्रीमकुंक-
114 ग्राम भायंकरबलं यशोऽवाहायुक्तेन नार्तिकां-
115 तिब्बरांकारं कुमारांहैः। गोपंकनबंगारं दै-
116 दुमकिक शिखरसु गहिकी शिखरसंथगोपालायु भव-
117 वचाले चरित्रपवषानववियति । शिखितिति तिल-
118 वदुकालिन मारासुबं गहितिति उक्तविशिष्ठ[१-]
119 च समर्पिति बंधुवमासंवालसुबं भूमितपालन-
120 [कु]धु उक्तवलकुबु पूराण। सागर वर्त्तं[२*]॥ लेखमात्रमसु
121 शागिति भैंडवीति ग्रामसु समर्पिति कोडीरापणे।
122 सीमशीतु संख्यसूः। सागर चोटादान सूक्ष्मविशालातु
123 [कोडीरापणे]।। वसंतसाहकारात्म भाववेशालातु।

1 Read "चिन्तकीमीयार"। 2 Read मुख्यसारस। 3 Read मुष्कुस।
4 Read विपुला। 5 Read गुप्त। 6 लक गुप्तार।

East Face.

126 रषष मामिरिकायल वर्ष[षष]ः
127 क्लेकायल बांकायल धूः
128 हुपकायल माविन वीनिकिः
129 नोनि १ कि परवेंंक लेखलुः । पेरूः
130 लु मित्रसलु संगनलु उड़वः
131 लु कुहुः मोहः
132 लु कुड़ुः मामदालु
133 कारालमङ्ळु घनसस्त्रु प्रति
134 चिंतपंखुः करकाय वाणिरि
135 केपपु बांध चाम चिकमड़े
136 वीनिक नोनि १ कि परकसुभ [ष]ः वार्धच्र प-
137 सपु रुगिलं गदिनि विचकलदा पा-
138 वाँ भौगोलिक सलग भास दि-
139 भागमङ्लु टिकायल वीनिनिङ्गः [षष]ः
140 ने १ कि द्वासलु [षष]ः वेलसु शूरदि [षष]ः
141 वे पासरः संसर श्रष्ठ द्वपु शः
142 ठिढ़ द्वसु बकुढ़लु वीनिकि
143 नोनि १ कि द्वासलु रेहुः [षष]ः मा[षष]ः
144 [ष]ः तां नोनि १ [ष]ः [ष]ः द्वास[षष]ः घुः मुः [षष]ः
145 पंचवार्श पोंकालु मूलु तम-.
146 लपाकालु वीनिक नोनि १ कि द्वासालु
147 नालालु [ष]ः पिःरिक्षित भिरियः सः
148 द्वसु कारसुलु जाविकाय
149 जाविपचिं सोस्त्रु तगरसु शा-
150 गिन वीनिक नोनि १ कि द्वासालु प्लास [ष]ः को-
151 कल मलगुः चविल [षष]ः पे मर्याद-.

1 Read पीवी.
2 The emendation stands at the beginning of the next line.
3 Read मेंहु.
4 Read वंद्वु.
5 Read पैण्डु.
6 Read नेग्वा.
7 Read मुः.
No. 23.—RADHANPUR PLATES OF GOVINDA III.

SAKA-SAMVAT 730.

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

This inscription has already been edited, with a translation and a photo-lithograph, in the *Indian Antiquary*, Vol. VI, p. 59 ff., by the late Professor Bühler, to whom the original plates were lent by the authorities of Radhanpur, a Native State under the supervision of the Political Superintendent of Palanpur, in the Bombay Presidency. As it is considered desirable to issue a true facsimile of this record, I now re-edit it from ink-impressions placed at my disposal by Dr. Fleet, who obtained the original plates on loan from the Political Superintendent of Palanpur in 1884. There is no information as to whom the plates may actually belong to.

The inscription is on two copper-plates the first of which is engraved on one side only. It is incomplete; the third plate that would have completed it is lost; and so are the ring and seal which probably accompanied the plates. Either plate measures about 11½" by 7½". Their edges were fashioned thicker than the inscribed surfaces, so as to serve as rims to protect the writing; but the surfaces are a good deal corroded by rust—a fact which was altogether obscured by the manipulated photo-lithograph issued with Professor Bühler’s paper in 1877—and some letters, in

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1 Read प्रेमात.  
2 Read चोहर.
3 Read लिथिर.
4 Read निपित.
5 Read शिला.
6 Read निलेश.
7 The र of सचिया is expressed both by the full and the secondary sign.
8 Read करण.
9 The र of पालणांमाय is expressed both by the full and the secondary sign.
consequence, are more or less illegible. The weight of the two plates is 4 lbs. 6$\frac{1}{4}$ oz. The letters show through faintly on the back of the first plate; they bear the usual marks of the working of the engraver's tool, alphabetically. Their size is between about $\frac{3}{16}$ and $\frac{7}{8}$. — The characters belong to the northern class of alphabets. For some of the forms of individual letters attention may perhaps be drawn to the initial $\ddot{a}$ in $\ddot{a}$-chandr, l. 51; to $\ddot{u}$ in Vēṅ-gīvar, l. 34; $\ddot{a}$, e.g. in Krishnārāja, l. 3; $\ddot{j}$ in ḫōtē, l. 8; $\ddot{a}$ in kīn-=kīm=, l. 21, and paścā, l. 54; $\ddot{a}$ in bhākākāṭa, l. 11; $\ddot{a}$ in niṣēqa, l. 24; $\ddot{a}$ in upagāha, l. 2; the subscript $\ddot{a}$ in Krishnā, l. 3, and karṇā, l. 7; $\ddot{a}$ in phalakā, l. 25; and to the final $\ddot{i}$, e.g. in bhājita, l. 3. The very rare letter $\ddot{a}$, which occurs in niṣēqa, l. 11, and probably in duṣēja, l. 47, unfortunately in either case is not very distinct. — The language is Sanskrit, but some proper names from the southern vernaculars occur in the formal part of the grant, in lines 44-48. In respect of orthography the following points may be mentioned. The sign for $\ddot{a}$ denotes both $\ddot{u}$ and $\ddot{a}$; $\ddot{j}$ is used for $y$ in ḫōtē, l. 22; cchha for tsa in bhājita, l. 22; and the vowel $\ddot{a}$ is seven times employed for ri, e.g. in bhājita, l. 3, and bhājita, l. 15. An original final $\ddot{a}$ before a following consonant is generally (altogether 14 times) wrongly changed to amuc, e.g. in saṁ (for san), l. 7, sprīṣṭavān, l. 12, and tamān, l. 21. Vīcarga is everywhere (permissibly) omitted before following sūth, sēp and sāph, e.g. in wraṣṭhāla, l. 1, va sprīṣṭavān, l. 12, and bhāṣṭāta sphaṭam, l. 19. The rules of saṁhāri have been frequently neglected, and occasionally an aksara has been omitted by the writer.

The inscription records a grant by the Rāṣṭrakūṭa king Gōvindarāja [III.], or, as he is called in lines 39-41, the Paramabhaṭṭāraka Mahārājaḍhirāja Paramādrava and Prithvīcallabha, the glorious Prabhūtavarsa, the glorious Śrīballabhunārāṇḍara, who meditated on the feet of the Paramabhaṭṭāraka Mahārājaḍhirāja Paramādrava, the glorious Dhārīvardhānā. After the word me, and the well-known verse Sa wēyāyā-śāński dāma, it has nineteen verses glorifying the kings Krishnārāja [I.], his son Dhrāra (Dhruva) Nirupama Kalivallabha, and his son Gōvindarāja [III.], the donor of the grant. With the exception of verses 7, 15 and 19, the first half of verse 12, and part of verse 13 of the present inscription, the same verses also occur in the Waṅ grant, edited by Dr. Fleet in Ind. Ant. Vol. XI. p. 137 ff.; and all the nineteen verses are found — generally in a very corrupt form, yet with one or two more correct readings — in the Maṅge grant mentioned in Ep. Carn. Vol. IV. Introduction, p. 5, of which a photograph, received from Mr. Rice, has been lent to me by Dr. Fleet. Verse 9 also occurs in the Śirā inscription, Ind. Ant. Vol. XII. p. 218, lines 2 and 3 of the text. An examination of the language and general style of most of these verses can leave no doubt that their author or authors1 for their expressions and poetical devices are greatly indebted to such works as Subandhu’s Vāsavadattā and Bāgra’s Kādambari and Harshaśāstra; and to show this, I have quoted in the notes on my translation some of the parallel passages which I have collected from those literary works. Regarding the facts recorded in the verses and their historical bearing, I could not add anything of value to what other scholars already have stated; but, concerned as I am with the proper interpretation of the text, I must submit here at least one short remark on the first words of verse 5, which I have found great difficulty in translating and may not perhaps have translated very satisfactorily. The words jyēṣṭha-ūlaṅghana of that verse I have rendered, with reference to Dhrāra, by ‘the passing over of his eldest brother,’ because, in regard to the moon with which Dhrāra is compared, I had to translate the same words subsequently by ‘after having passed Jyēṣṭha.’ But I would not wish the reader to understand from my translation that the author must necessarily be taken to say that Dhrāra immediately succeeded his father, to the exclusion of his eldest brother from the succession. The words of the original text may equally well mean that Dhrāra superseded his eldest brother after the latter had succeeded his father, or that he secured the throne for himself by revolting against that brother. The verb vi-laṅgh and

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1 In the verses 13 and 19 of the present inscription, their author — if my readings be correct — has employed a construction and a form for which analogies may be found in epic poetry, but which are contrary to the rules of classical Sanskrit; see my notes on the text.
ullākghana are generally equivalent to ati-krama and atikrama—in fact, I believe our author to have used jyēkṣhṭhōllaṅghana in actual imitation of the expression jyēkṣhṭhātikrama which occurs in the passage from the Ėdambaṅtī quoted in my notes—and may well convey the various meanings of the latter.1 Nor would the circumstance that Dhōra’s action is compared with a certain proceeding of the moon be at all calculated to enlighten us on what the author meant exactly to express by the word ullākghana, because, in accordance with the very nature of the figure of śīla, that word might denote one thing with regard to the moon, and something quite different in the case of Dhōra. The question, therefore, whether Dhōra immediately succeeded his father, or superseded his eldest brother after the latter had ascended the throne, cannot in my opinion be answered from a consideration of the words under discussion.

The pratāsti which is spoken of in the above, and of which a full translation will be given below, is followed in line 38 of the plates by another, very common verse:—

(V. 21.) “Having seen that this life, unstable like wind and lightning, is void of substance, he (Gōvindarāja) has devised this gift to a Brāhmaṇ, most meritorious on account of a donation of land.”

And in the prose passage which follows this verse, the king, here called Prabhūtavarṣa (l. 40) and described as already stated above, in the usual terms issues an order to the Ėdahṛṣṭapati and other officials, to the effect that, while in residence at Mayūrakhaṇḍi (l. 42), on the occasion of a solar eclipse on a date to be given below, he granted the village of Rattajūna (or Rattajunā, ll. 45 and 49), situated in the Rāsiyana bhukti, to Paramēśvarabhaṭṭa—a son of Chandiyamma-Gahiyaśhakaṇ, and son’s son of Nāgaiyabhaṭṭa who dwelt at Tīgavi (l. 43), was a member of the community of Trīvaiḍikas (or students of the three Vēdas) of that place, and a student of the Taittiriya Vēda, and belonged to the Bhāradyāja gōtra—for the purpose of keeping up the so-called five great sacrifices.

The boundaries of the village of Rattajūna (or Rattajunā) were (ll. 45): on the east, the river Sinhā; on the south, Vavulūlaḥ; on the west, Miriyaṭhāna; and on the north, Varahagrāma, the village of Varaha.” And regarding the village it is further stated that it was (the village) of certain Brāhmaṇas—the chief of whom were Anantavishyabhaṭṭa, Viṭṭhau- dvē[jha?], Gōindamā-shaṇḍanganvīṇ, Savvaiabhaṭṭa, Chandāṇbhaṭṭa, Kupṭhanāgaṇbhaṭṭa, Mādhavariyappu, Viṭṭhapu, Dēvaṇaṭiyabhaṭṭa, Bēyaṇyabhaṭṭa, etc.—associated with the forty Mahājanaś.2 This latter remark I can only understand to mean that the people mentioned were settled at the village.

1 From my first note on the translation of verse 5 it will be seen that the commentator of the Nirukta uses ati-krama with reference to the action of a younger brother who had himself crowed to the entire exclusion of his eldest brother from the succession. But atikrama in jyēkṣhṭhātikrama quoted ibid. from the Ėdambaṅtī is understood by the commentator merely to mean ‘the transgression of the commands’ (nirṛtī-ōllaṅghana) of an eldest brother. Similarly, atikrama is explained by djē-ōtikrama in the commentary on Yājñavalkya, II. 232; and in Manu, III. 63, brāhmaṇ-ōtikrama is translated by ‘violence to Brāhmaṇas’ and ‘irreverence to Brāhmaṇas,’ while the different commentators on Manu paraphrase atikrama here by adhikṣaṇ-dī, tirakṣa-dī, and upājaṇa.

2 Gahiyaśhakaṇ apparently is equivalent to gōśīdesa which we have in the names Prabhūkara-gōśīdesa and Vēdaiyana-gōśīdesa, above, Vol. III. p. 216, l. 11 of the text, and in other names, e.g. in Ind. Ant. Vol. VII. p. 305, and Vol. XIV. pp. 71 and 72. Gōśīdesa is a family name now found among Chitpavan Brāhmaṇas; see Dr. Bhandarkar’s Early History of the Deccan, p. 124.

3 The word ascribed to the next name, saṇḍaṇavīṇ, ‘knowing the six Vēdas,’ shows that the word ascribed to the name Viṭṭhau most probably is some equivalent of the Sanskrit devēddā or deiviḍā, ‘a student of two Vēdas,’ but I know no rule by which either could become devēddā. In the Viṣṇu-Śrāta, Ind. Ant. Vol. XI. p. 159, l. 36, we have devēddā for devēdi, and elsewhere (ibid. Vol. XIV. p. 71, ll. 1 and 2) occur devēddā and devēdi. The last might suggest Viṭṭhau-devēddē, but I do not see my way to connect the aṅkhaṇa jha (if it is really correct)-with the following proper name which, standing for Gōvindamā, Gōvindamā (Gōvindappu), seems unobjectionable.

4 Above, Vol. V. p. 10, note 2, Dr. Fleet has stated that the Mahājanaś of a village were the collective body of the Brāhmaṇas of the village. I cannot reconcile this statement with the circumstance that the present inscription speaks of the Brāhmaṇas of the village as associated with (or accompanied by) the forty Mahājanaś.
Of the localities mentioned in the preceding, Rāsiyana, from which the bhakti was named in which the village granted was situated, has been already identified by Prof. Bühler with the modern Rāsin, a town in the Ahmadnagar Collectorate of the Bombay Presidency,¹ the 'Raseen' of the Indian Atlas, sheet No. 39, in lat. 18° 26', and long. 74° 59'. The village granted, Rattajjuna or Rattajuna, is identified in the Gazetteer of the Bombay Pres. Vol. XVII. p. 352, with the village of 'Rātājan,' the 'Rātanjan' of the Postal Directory, and 'Ratanjun' of the Indian Atlas, sheet No. 39, about 24 miles north-north-east of 'Raseen.' It lies on the western bank of the river Sinē ('Seena') which is the Sinhā river of the grant. Three miles almost exactly south of it is 'Baboolgaon,' the Vasmūlā of the grant; and a little more than two miles west of 'Ratanjun' we find 'Meerujgon,' which must be Miriyāthāna. Lastly, the name of Varaha-grāma which was north of Rattajjuna survives in the names 'Wurgaon' and 'Wurgaon-kota-che,' which are found in the Indian Atlas, sheet No. 39, eight and five miles respectively north by west of 'Ratanjun.'—Tigavi, the place of residence of the grantees's grand-father and most probably his own, is suggested by Dr. Fleet to be 'Tugaoon, a village about eight miles north-east by north of Saāgamnēr, the 'Sungumner' of the Indian Atlas, sheet No. 38; it would be distant about 80 miles north-west by north from 'Ratanjun.'—On Mayūrakaṭṭaṇi whence the grant was issued, see Dr. Fleet's Dynasties, p. 396.

As has been already stated, the grant was made on the occasion of a solar eclipse; and the date on which this eclipse took place is given (ll. 33 and 54) as the new-moon tithi of the dark half of Srāvaṇa in the (Jovian) year Sarvajit and the śaka year 730 (given in words only). I have already had occasion to shew—see Ind. Ant. Vol. XXIII. p. 131, No. 108, and compare Vol. XXV. pp. 267, 269 and 292—that this date for Śaka–Saṅvat 730 expired corresponds to the 27th July A.D. 808, when there was a total eclipse of the sun, visible in India. At Rāsin the greatest phase of this eclipse was about 5 digits, and the moment of the greatest phase was shortly after true sunrise. The year Sarvajit can be connected with the date only by the so-called northern system, because by the strict mean-sign system Sarvajit had ended on the 26th May A.D. 808, and by the southern system Sarvajit corresponds to Śaka–Saṅvat 730 current.

The second plate ends with the usual admonition not to obstruct the grantees in the enjoyment of this grant, and the missing third plate may be assumed to have contained some similar remarks and a number of benedictive and imprecatory verses.

I consider it unnecessary to publish a full translation of the prose part of this inscription; as regards my translation of the introductory verses, I can only say:—Yatnē kritē yadā na sidhyati kō 'tra dōshaḥ?

TEXT.¹

First Plate.

Oṃḥ¹ [||]  Sa² vō-vyād-Vēdhās dhāma yan-nābbhi-kamalām kritaṁ [†] Harasā-cha yasa kān-śendu-kalayā kam-alamākṛitaṁ [|| 1*] Bhūpō-bhavad- vṛi(bṛi)had-uraśhala-raja- 2 mānas-śri-kunusthūb-āyata-karaś-upagūśha-kapthaḥ² [‡] satyaṁvīti vippulā-chakra- vinirjīt-ārihakrō-py-akrishpacharitō bhu-

¹ See the Gazetteer of the Bombay Pres. Vol. XVII. p. 734.
² From an impression supplied by Dr. Fleet.
³ Denoted by a symbol.
⁴ Metre: Śīka (Anuktubh).
⁵ Metre: Vasantatilakā.
⁶ Originally the sign of ausodra was engraved above hō, but it has been struck out again.
Second Plate; First Side.

3 vi. Krishnagarai (I. 24)

iv. Pakshachocchha-bhay-suri(a)lakhil-mahabhibhikka-

4 ratn-anuvita (I.)

yadu-sukhalu-kulal-sanuna-vivu bu(dhara-svayam) vairdhvam

5 Tasya-abhub-samana-pratapa-visamani-aatam-digamapala

6 dhairyah-dhanam-vipaksha-vanita-vaktravu(mba) ja-sali-harti

7 jatay-apy-amalayu lakshmaya samotago pi saha

8 tattv-bhikti yasa-anu-dalhikasa dana viyuhu su-la

9 guru-saktisahram-aakrantah-svananamana-mana

10 dura a-svarahabhiyavayu Kali prayatah (I. 6)

11 bhaat-dhadhena vihara-dgha-aitihimena cha

12 tach-chitrama mada-leema-apya-anudina ya

13 ratn-margam maru-mahiyam-aparitva(mba) laityo

14 ta sad-yasa pi kakubhan pranata sthitam takthaapati (I. 8)

15 pit-talaya (I.) kritva punah Kritayuga-suri(ai)ya

16 tato Nirupama Kali-vallabhoh bhutam (I. 9)

17 pratapa-sahita nitya-bhayah somatah pavr-adruciva

18 vadhakah yena[10] dhadhata muktahrayabhi(a)shita (I. 10)

spushamiti pratyarthini paryarthina sanu-paryayayukta.60

1 Metro of verses 3-5: Sauranavikrita.

2 Read 'zh Damian.

3 Read 'lab-aakaapddad.".

4 Read 'lab-aahangddad.".

5 Metro: Sauranavikrita.

6 Metro: Vasanataka.

7 Metro of verses 7 and 8: Sauranavikrita.

8 Read -ardhajitdha.

9 Read 'lab-acikhdwa.

10 This reading is quite certain; Prof. Buehler read 'nahdwa.

11 Nishkriyadhari is the reading of the Manpa grant.

12 Metro of verses 10-20: Sauranavikrita.

13 Read prabhuddha-dhairyavatwa.

14 Read 'jaya.

15 Read kriyad tadvidita.

16 Read 'sriharitdha.

17 Metro: Vasanataka.

18 Originally the sign of aasa was engraved above skha, but it has been struck out again.

19 Metro of verses 10-20: Sauranavikrita.

20 Read prabhuddha-dhairyavatwa.

21 A should have expected 'hadhahap; but the plate seems really to have 'hadhahap, which is the reading of the

Wagl and Manpa grants.

Read 'jaya.

Read 'sriharitdha.

22 Read 'sriharitdha.

23 Read 'sriharitdha.
20 m-amānabhaṁ śri(tri)bhuvanā-vyāpatī-rakṣa-śeṣātmaṃ Kṛṣṇasya-eva nirākhyayā yachchhati pītāya-aikādhīpatayān bhuvah [*] ātmaṁ tāna ta-
21 ṛ-śitāda-sprathīdhatā dattā tvayā karṇikā kaṁ-mājūṁ-eva mayā dhriti-śītī pitarān yuktāṁ vachō yo-nilayāhā [[ | 12* ]] Tasmāṁ śvarga-
22 vihāḥbhāṣyaṁ janakā jā(yā)ṁ yan-yāḥśeṣhatām-śekhāyām samudāyatāṁ [[ | 13* ]] vihāhāyāṁ [[ | 14* ]] yā-
23 sahasā vyādhatā nripaṭāṁ-ekā-śī yō dvādaśa khyātāṁ-apy-aḍhika-pratāpa-
24 visaraṇāṁ sāvitarākṣa-ṝkāṁ-iva [[ | 13* ]] Yenaṁ-
25 tiyanta-dayālum-āthā nīgaḍa-klēṣād-paśy-ayātāt svanā dēśān gamito-śi darpa-
26 visaraṇā-ṇaḥ pratikulīyō śhitaḥ [[ | 15* ]] ya- 
27 van-ṁa bhruṅu(ku)ṁ lalāta-phalakō yasya-āntnāte lakṣḥyaṭe vīkṣhaṇe rjitaṁ tāvaṁ-acheda-vaḥ(ba)diḥaḥ sa Gaṁgaḥ pūnaḥ [[ | 16* ]] Saṁ-
28 dhāya-yāṁ stīmukhaṁ sva-samamāṁ vā(ba)ṇāmanasya-āpāri prāptaṁ varidhita-
29 vam(ba)dhujva-vīkṣhaṇaṁ padaṁ-abhhīvṛddhy-avim-
30 tāṁ [[ | 17* ]] sammakṣaṭ-
31 rām-[ ]-uḍaḥpya yāṁ śaṃd-ritum parāpayad-Gurjaro nashtāḥ 
32 ky-Āpī bhayāt-tathā na samaraṁ sv-
33 poṇ-śī paśyōd-yathā [[ | 15* ]] Yat-pādānatimātrāk-ākīn-śarāpas-āloko sa laukhi(m) [[ | 18* ]] niñāṁ duṛan-Mālava-nā-
34 yōkā nava-paraṁ yaiṁ prājasat-prāmjalṛiḥ [[ | 19* ]] kō vidvāṁvalīṁ saḥ-
35 alpav-aḥ(ba) laṅkā sparidsidhih parāṁ ni-
36 tēs-taḍ-dhi phalaṁ yav-āṭmā-parayōd-āḥyāya-saṁvādanām [[ | 16* ]] Viṁdhya-
37 uḍṛēḥ kaṭākā niśvaṁ-yāṣṭaṁ śrūtvā charaṁ-yāṁ niñāṁ svanā dēśān 
38 samupaṅgataḥ dhruvam-iva jātāv(ā) bhiyā prēitaḥ [[ | 18* ]] Mār(ā)a-sva-
39 mahipati-drutam-[ag]* ād-śapāṭapūrvāḥ paraiḥ vā yasya-āchāḥ-sa-
40 mukulayam [[ | 19* ]] kula-dhānaiḥ pāṇaṁ prāpaṁ-parīpi-ṣa [[ | 17* ]] Nītvā śrībhavanē 
41 ghanāgahan-gana-vyapt-aṅuvat(ba) raṁ prāvyāśaṁ tasmā-
42 d-śgīta-vāṁ [[ | 20* ]] samaiṁ niya-va(ba) līr-ā-tuṁghaḥ-paghrātaṁ [[ | 21* ]] tatra-sthāṁ 
43 avakara-śhitām-api punar-na(m)bhāsaham-akṛishtavāṁ.[[ | 22* ]] vīkṣhaṇa-python-api 
44 chitraṁ-āsīsa-ripur-yaḥ Fallsvanāṁ śṛ(ṣi)yaṁ [ | 16* ] Lēkkāhāra-mukhi-dit-
45 ādihā-vaschaśa yatra-śita Yēngi-bōvaro niyaṁ kīnkaramad-vya-

1 Read tvamāṁ.
2 Read samudāyatāṁ. From the St. Petersburg Dictionary it will be seen that udgata, abhyudgata, praty-
3 udgata, samudgata, etc., occur in various epic and purāṇic texts where we should have expected udgata, etc. The 
4 case is the same with the word samudgata in the present passage. Here the fact that the twelve prices are 
5 compared with twelve suns shows beyond a doubt—see the passages which will be quoted in connection with 
6 the translation of the verse—that we want a word which means "viseen," and this could only be samudgata. I 
7 prefer this explanation to the assumption that samudgata might have been erroneously put by the writer for 
8 samudyaṅ (from sam-ad-i).
9 Originally varnatiṁ was engraved, but the sign of anveda clearly is struck out. In the two aḍhāras 
10 mddhi the d of md also looks as if it had been struck out, and dhi may perhaps have been altered, but I do not 
11 see what alteration could be resorted to. As the Manpe grant actually has varnatiṁ samudāram-dākṣitaṁ— 
12 the Wann grant, omitting part of the verse, has varnatiṁ ukkā-śī yō devdaṁaya—I adopt the same reading also for the 
13 present grant; but it should be stated that the construction of a noun substantive like dēkṣita (derived from 
14 the Desiderative) with the accusative case, though not unknown in epic poetry, is contrary to the strict rules of 
15 classical Sanskrit. Fr. E. Speijer in his Samaveda Syntax gives e.g. Mahābhārata, 1. 118, 31, jītakṣogā yatmān, 
16 with the desire of conquering the earth.
rachitā vyām-āgra-laghū-a[ra]chatī rātran mauctorikā-māli-
36 kām-iva vīṛata mûrdhahās-tārā-vaṇaḥ [12 19] Santsāt-sa-parachakra-rajakam-
agâ-tatpūrva-svēvâdhiḥ vyavaddhi-ānjalī-
37 sūbhītekānaṁ saraṇā mūrdhā yad-anhī(ri)-dvayaḥ [14] yad-ya-datta-
para-rādhiḥ-bhâshāna-gaṇair-in-ālaṁkretai [12] tathā mā bhaiśi-

Second Plate; Second Side.

38 riti satya-pālitā-yaśasthitī yathā tad-girāt [12 20] 7 Tēnā-śedam-anil-
vidyay[na]chānaḥ hina-sālākā jīvitam-asāraṁ [13] kshiti-
39 dāna-paramapuyaya pravartitā vau(hra)hma-dāy-oṣaṁ [12 21] Sa cha
paramahâsaṇāraṇa-mahârājādhirāja-paramēsvaro-śrīma-
40 dūrāsvam-pâdatuḥsūtra-paramabhaharmahāṭhāraṇa-mahârājâdhirâja-paramē-
śrama-prithivivale(ula)hina-śāstrīm Prabhu-
41 tavarsha-śri Śrivallabhanarândrâvah kuśāli sarvan-dvā yathā-samajcidhamānakām[12]
risthapati-vijayapati-grâmakātākāy
42 kataka-nilputkādhikârka-mahârâjâdhirâja-samâdhisaty-asaṁ râh samajciditām yathā
śri-Mayûrakhapti-samâvasâti
43 na maya mātrāpitrāv-ātmanā svaḥ-aikhīn-anhidhmi-puṇya-asā-râihpattitam yathā [12]
Tigajivāstaya[12]tvan[12]mar avīrjasamânyā Tē(tai)tirīya-
44 yaśvasn(hra)maḥcālī Bhāravâ jâsa-gotra-Nāgâiyabhâttâ-paurâya
16 Chandiyamagahishaya-putrāya Paramēsvarabha-
pūrvaḥ Sihâ naññi daksâhiṣaptaḥ Va.

1 Read -draṣkata. Instead of rachat, Prof. Bühler’s text has as čāl, and in the photo-lithograph the first akṣara of the group is figured as as. But in the original plate that akṣara is very different from what it has been represented in the photo-lithograph in the Ind. Ant., and certainly is not as. It looks like a ra, the w of which is shown by the back of the paper impression, may have been struck out; the Maps grant also, after lagad, has rañnaṁ. The consonant of the second akṣara of the group is ch, with a mark above it which Prof. Bühler has taken to be the sign for ā; but that mark is so far away from the ch, and differs so much from the sign for ā generally here used, that I regard it as an accidental scratch, At any rate, I am convinced that, if ā was really engraven, it has been struck out. The actual reading therefore is -lagradraçhe or -lagradraçha, and I adopt the latter because in draçhaḥ we obtain a verb that may govern the following accusative case mauctorikā-mlâkikām which otherwise, like Trisâku, would stand in the air - derived from the root each which is frequently found in construction with māt, a garland. Compare e.g. Harâchāh, p. 167, râchita-mâyâmâla; Kâd. p. 139, vâdâpajalâvarâ-bhīṣjetra-râchita pâhatikâ-khâmâlikām; and Dâ<sanskrit>draçhaḥ, Prof. Bühler’s 2nd ed., p. 45, et al., who has assumed a beautiful garland. The difficulty which remains is, that in classical Sanskrit each is a root of the 10th class - compare e.g. Harâchâh, p. 183, mâyâmâld raçhayantâkāḥ - and that our author, in writing draçhaḥ, would have used a form for which an analogy could be found only in epic poetry. For this compare the construction of dâkṣita, above, p. 244, note 3.

2 Originally mauctorikā was engraved, but the superscript ā has been struck out.
3 Prof. Bühler gives šārkita, which would be a possible reading.
4 Read "sidhi-śyāhādākā.
5 Between goi and rath another akṣara may have been originally engraved.
6 Read tād-girāt.
7 Meter: Śrīṣā.
8 Read -paramahâsaṇāraṇa.
9 Mr. Dvivedi, Mahtā.-
10 Read -sakṣita-śyāhādāmaṇukām.-
11 Read -sakṣita-śyāhādāmaṇukām.
12 Read -sakṣita-śyāhādāmaṇukām.-
13 Prof. Bühler read the name of the village Tīgar, but in the impression I fail to recognise any sign of anuṣṭrīra over the word.
14 The akṣara yā has been wrongly repeated here and should be struck out.
15 Originally the sign of anuṣṭrīra seems to have been engraved over the first yā of this word. Prof. Bühler read the name Chandîgâmâ."
TRANSLATION OF VERSES 1-20.

Oh! (Verse 1.) May He protect you, the lotus of whose navel was made by Brahmā into his own abode, and Hara too, whose head is adorned by the lovely crescent of the moon!

(V. 2.) There was on the earth a king Krishnapāja, whose neck was clasped by the outstretched hands of Fortune shining on his broad chest, who was gifted with truth, and who by his large armies defeated the armies of opponents — [and who thereby was like the god Krishna] whose neck is hidden by the long rays of the Kounsthā gem glittering on his broad chest, who is united with Satyā, and who with his broad disc defeats hosts of enemies — yet whose deeds were not like Krishna’s [i.e. whose deeds were not black (krishna)].
(V. 3.) Aided by the total number of his wise men, he easily and swiftly drew to himself, Vallabha as he was, Fortune from the Chālukya family, which was illustrious because all the families of great monarchs resorted to it from fear of being shorn of their partisans, was difficult to be thwarted by others, and possessed of many stainless brilliant treasures—just as the Mandara mountain, supported by the whole assemblage of the gods, easily and swiftly drew Lakshmi forth from the sea which glittered with the throned of all the great mountains that had sought refuge with it from fear of having its wings elipt, in difficult to be crossed by others, and full of many flawless sparkling gems.

(V. 4.) He had a son who—though like the cruel-rayed sun which with the intensity of its ardour torments the quarters all around, he dominated the circle of the regions by the excess of his prowess—yet delighted the dwellers of the earth by his mild taxation. Dhūra, who, setting store by fortitude only, robbed of their beauty the lotus-faces of his opponents' wives, (and) whose fame the guardian mistresses of the quarters incessantly wore as their garland.

(V. 5.) United with Fortune unblemished, even though attained by the passing over of his eldest brother, [and thereby like the moon] when she shines with a pure lustre even after having passed Jyāsthā, yet [surpassing the moon, whose orb is not spotless, who was wanting in contention, and is ever the maker of night'] He kept those around him free from blemish, was endowed with steadfastness, and nowadays a source of vice. Seeing that His liberality exceeded the

Kṛishṇarāja was like the god Kṛishṇa, and that yet his deeds were not like Kṛishṇa's, he expects the reader to reconcile the two apparently contradictory statements by taking the second of them to mean that his deeds were not black. Compare Kṛdā (here and below, except when otherwise stated, Prof. Peterson's edition), p. 10, ati-kṛddha-vattāhām api kṛishṇa-śrījāna, 'although his character was very pure, his deeds were black' (i.e., really, his deeds were like Kṛishṇa's).

The compound ending with dīrgha I of course take as a Bathurri. For the double meaning of śvādha compare Vās. p. 14, śvādha ān śvādha-bhāya, 'he was a home of the learned, and therefore like the Mērā which is the habitation of the gods.'

By the way in which the poet pointedly places the word Vāllaḥ, at the end of the verse, and in close proximity to the word dārśaṇa, I understand him to suggest that Kṛishṇarāja, just because he was Vallabha, had a right, or was particularly qualified, to draw to himself Fortune from the Chālukya family. And he had this right or qualification, and Fortune came to him willingly, because he was the favourite of Lakshmi, Śrījāna, vizāh, as he is called in another inscription (above, Vol. III. p. 107, l. 26 of the text).

Bhān, a jewel,' may be used to denote any possession of great value ('rātahār kṛṣṭhā māndrapi' iti Viśnu). The epithet rātahārādesa-bhāji in the Rāgavamsa, XVI. 1, is explained by bhāsa ca kṛṣṭhāva-vastu-bhāja in Kṛdā. In Kṛdā p. 80, the prince Chandāpītha looks upon the horse Indāyuśa sent to him by his father as one of the king's saṅkalatāhāna-durā.XML text not provided; and in the gloss on Harsach, p. 142, horses, elephants and a beautiful woman are enumerated among the ma핸d-ratudri of monarchs.

Compare Harsach, p. 109: the king Pushyabhūti (Pushyabhūti) was Kṛishṇa-namāt sahaṁ-bhāsha, the royal palace as adhāhūma kṛishṇa-namāt sahaṁ-bhāsha, the king Pushyabhūti (Pushyabhūti) was Mandaramaya āsā laḥkām-bhāsha, the royal palace as adhāhūma kṛishṇa-namāt sahaṁ-bhāsha, the king Pushyabhūti (Pushyabhūti) was Mandaramaya āsā laḥkām-bhāsha, the royal palace as adhāhūma kṛishṇa-namāt sahaṁ-bhāsha.
liberality of others, while their own practice of liberality lagged behind that of Karpa³ [i.e., while the stream of their rutting-juice flowed beneath their ears (karpa)], the elephants of the quarters, utterly abashed as it were, posted themselves at the confines of the quarters.

(V. 6.) The Kali age—witnessing how the Gangs, who, of consummate strength, had never been conquered by others, and who, having overrun the face of the earth, was filled with unparalleled conceit, at last by Him was imprisoned—fled far away, for fear, as it were, of being chastised in its own body.

(V. 7.) Having closely hemmed in the Pallavas, on the one side by his army abounding in warriors with drawn swords, and on the other by the sea fearful with sporting sharks, and having received from him, bent in submission, elephants shedding streams of rutting-juice, He, strange (to record), day after day touched never even an atom of rutting-juices⁵ [i.e., He betrayed never even an atom of pride].

(V. 8.) By his matchless armies having quickly driven into the trackless desert⁴ Vatsarāja who boasted of having with ease appropriated the fortune of royalty of the Gauda, He in a moment took away from him, not merely the Gauda's two umbrellas of state, while like the rays of the autumn moon, but his own fame also that spread to the confines of the regions.

(V. 9.) Since by the pure conduct of the dwellers of the earth He swiftly drove away the Kali age which was established here, and completely reinstated the glory of the golden age,⁶ it is marvellous how Nirupama came to be Kalivallabha, 'the Favourite of the Kali age.'

(V. 10.) As the moon, whose rays cling to Paramesvara's lofty head, emerges bright from the sea, and as the sun, causing joy to the lotus, day by day rises brilliant from the high orient mount, so from that Nirupama, firm of character, was born a son of pure disposition, whose feet

def the moon indeed passed Jyeshtha, but otherwise there was not found on the earth any Jyeshthādikrama, i.e., overstepping or, as the commentator puts it, transgression of the commands (vīrādrānātākrama) of an eldest brother. For the moon's behaviour towards Bhraspati's wife compare Vds. p. 273, Vīrādra-grahāpan dashavajjīd karetle. Harshaka. p. 97, deśjāndā réjā Vīrādra-grahāpan akārelit; and especially the beautiful story told ibid. p. 251. For dōsa, 'vice,' and dōskā, 'night,' see e.g. Kd. p. 37, ghrakādāma-dīvāna iva kṣahāha-bahu-dōskā, 'he had subdued many vices, and was therefore like a summer day which shortens the long night,' and for the double meaning of mardāna compare Vds. p. 189, suraśāna raktā-mardānā ... ravaiśapāṣth, where mardāna is paraphrased by sbāṣṭi, 'man,' and anvayāda-sāmāna, 'the collection of ministers, etc.'

¹ The adjective ending with-svātuḥkṣīrā can only be taken to qualify diggajāḥ. Employed in accordance with the figure of bhāidalga, it gives the poet's reason why the elephants were ashamed and retired to the confines of the quarters. The king's liberality exceeded that of all others, theirs was inferior at any rate to that of Karpa. Karpa is well-known as a pattern of munificence. For the double meaning of the word karpa compare Vds. p. 62, Suyādhana-dīrghitāna iva karpa-vīrādrā-lābdhanā, 'her eyes extended to her ears (karpa), and she therefore was like Suyādhana's firmness which left him when he saw Karpa;' for that of dāna, ibid. p. 74, maṭṭā-dōnāṇa iva ... adhārtā-kṣīrā dōnah, 'he eclipses the liberality (of others), and is therefore like a rutting elephant whose rutting-juice is flowing down;' Kd. p. 90, diggajāma naivēyākṣhīhāna-mahādāna-saṅkāna; etc.

² The ordinary Sanskrit expression for 'to draw' the sword is ad-khaṇ, and the dictionaries give no quotation to show that māk-krisā has the same meaning; but the latter verb is used e.g. in Harshaka. p. 130, niśkrīṣhṇa maṅḍalāyogu, 'with drawn swords.'

³ In Harshaka. p. 220, it is similarly said of Skandagupta, the commander of Harsha's elephant troop: dīnavatā-samāna-maṭṭā-maṅḍalāyogu-adddhanā iva aprīṣṭāḥ maṭṭā, 'with a whole army of rutting elephants at his disposal, he was yet untouched by rut' (i.e. presumption; compare Prof. Cowell's Translation).

⁴ Or 'Mara country' (Mārāvā); and 'the king of the Vatsas.'

⁵ Beneath the rule of Prahādravardhanī the golden age (kṛta-yuga) seemed to bud forth in close packed lines of sacrificial posts, the evil time (kali) to flee in the smoke of sacrifices manifesting over the sky, see Harshaka. p. 133, and Prof. Cowell's Translation.

⁶ i.e., Śiva. For the double meaning of paramēšvara compare e.g. Harshaka. p. 162, iddāhī tu śaśtra śaśtra śavravardhitaś viśaya jāghita, 'but now you are one to be supported by the king, like the moon by Paramēśvara (Śiva), on his head;' for that of pāda, ibid. p. 215, khaṇḍapādādhyā Śivaḥ Śavravardhitaś viśaya upadātāda padākṣihaḥ śaśtra viśaya jāghita, 'like the autumn sun, set your forehead-burning footsteps (rays) upon the heads of kings (the tops of mountains).'
rest on the proud heads of monarchs, who causes delight to millions, is endowed with valour and ever rising—Govinda-raja, the beloved of the good.

(V. 11.) When this king, the resort of all that is excellent, was born, the glorious Rāṣṭrakūta lineage became unsurpassable by others, as the Yādava clan did on the birth of Madhu's foe; a king who—causing haughty adversaries to seek the confines of the regions and to relinquish food and ornaments by his harassment—clearly made even them quite like unto the suppliants, who see their desires granted to the full and are adorned with pearl-strings by his munificence.

(V. 12.) When, seeing his superhuman form, like that of Krishṇa, fit to ward off calamity from the three worlds, his father offered to him the sole sovereignty of the earth, He addressed to him the seemly words: “Let it be, dear father! This is yours. Have I not worn, like a command unchallenged, the necklace (of heir apparent) you which you have given to me?”

(V. 13.) When, to adorn the heavens, that father of his had gone to that state where nothing but his glory was left, He, though unaided, by the profusion of his superior splendour at once deprived of their lustre the twelve princes, famous though they were, who jointly rose with the desire of appropriating his land, just as the world-destroying fire does to the twelve suns which rise together to bring about the destruction of the earth.

(V. 14.) Afterwards, when in his infinite compassion He had released the Ganges from the long suffering of captivity and sent him to his own country, and when that Ganges in the excess of his arrogance nevertheless continued in hostility, He, even before a frown appeared on his high broad forehead, defeated him by a maid and again threw him into prison.

(V. 15.) As the rains cease on the approach of the starry season of autumn, which, having quickly placed its bees on bāpa and asana flowers, enhances the beauty of the bandhujita flower
and favours the growth of the day-lotus, so the Gürjara—on seeing how He, who made the lives and wealth of relatives prosper, and was favoured by increase of fortune, and before whom warriors desponded, had come near, quickly placing on his bow the arrows aimed at himself—in fear vanished nobody knew whither, so that even in a dream he might not see battle.

(V. 16.) Seeing that the sole way to preserve his fortune was to bow down at His feet, the lord of Mālava, versed in policy, bowed to him from afar with folded hands. What wise man, whose power is small, will compete with one powerful? For that is the prime result of the rules of policy, to know the superiority in strength of oneself and one's adversary.

(V. 17.) Having heard through his spies that his camp was pitched on the ridges of the Vindhya mountain, and apprehending that He was moving towards his own country like (the comet) Dhruva, king Mārāśvara, driven by fear, quickly went to conciliate his mind by choice heir-looms, such as He had never received before, and his feet by prostrations.

(V. 18.) Having passed the rainy season, when the sky is densely covered with thick clouds, at Śrībhāvana, He thence went with his forces to the banks of the Tunganāhāri; and staying there, He, strange (to say), even by flinging it away, again completely drew to himself the fortune of the Pālava though it was already in his hand—his enemies having submitted.

(V. 19.) Thither the lord of Vēngi repaired when (the king's) letter-carrier had only half uttered the command, and longing for his own comfort, steadily like a servant without ceasing did such toil that the enclosure constructed thereby for His camp, touching the summit of the sky, at night seemed to assume a garland of pearls, surrounded as it was by the groups of stars above it.

(V. 20.) With their hands embossed by the hands folded then for the first time to render

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1 The word sunakṣhateṣa represents both sun (i.e. sat) + nakṣatra and suna + kṣatras; compare Vds. p. 28. Tṛīkaṃbhavai nakṣatrapatā-va-ghoṣitaḥ; where nakṣatrapatā- is both nakṣatra-patā- and na kṣatrapa-tathā. Sun-nakṣatras would of course be equivalent to viṇgam-sunakṣatras; and suna-kṣatras would have to be dissolved by sunaḥ kṣatras yena, and might also be translated by 'he by whom warriors were harmed, or destroyed,' compare with is sunaḥ-kṣatra in the Rājāvamsa, VII. 61.

2 Compare the Bṛhatsatakāhita, XI. 42, Prof. Kern's Translation in Jour. Roy. As. Soc., New Series, Vol. V. p. 71: "But the princes on whose warlike equipments, the countries on whose dwellings, trees, and hills, and the householders on whose implements this luminary (viz. the comet Dhrusaka) is seen, are doomed to destruction."

3 In the Sanskrit text the Present Participle is accounted for by Pāṇini, III. 2, 126.

4 The strangeness in the first place lies in the fact that he drew to himself something by flinging it away (vīkshēpa); and secondly in the circumstance that this thing which he drew to himself already was in his hand (kara). His action ceases to be strange as soon as we take the words vīkshēpa and kara to mean 'raised' and 'tribute':—He by his raids completely drew to himself the fortune of the Pālava which was tributary to him (or, as we should say, were his tributaries). On vīkshēpa see the note on v. 14. The double meaning of kara is most common; compare e.g. Kād. p. 10, akaravi api bārākrama-vākula-kābhasamastalam, "although he had no hands, the whole extent of the earth was in his hand," i.e., 'the whole extent of the earth was in his hand and he took no tribute from it.'

5 For the use of the word vīkṣyāt (or bhīkṣyāt) which I have translated by 'camp,' I only can refer the reader to the passages quoted in von Böhtlingk's Dictionary. The word occurs in the Bṛhadaranyaka (Dr. Stein's edition), VII. 391; 276; 986; and VIII. 46. Ativo-vākṣyāt we have in line 11 of the Uttaracaritra-kathāśāstra (Sitzungsberichte der Kgl. Preuss. Ak. der Wiss. 1884, Part I. p 276), meaning something like 'stabling for horses,' or 'horse-barracks,' and its synonym (though explained differently by the commentator in the Nirnaya-sāgar Press ed.) tornāga-vākṣyāt occurs in Kād. 75, l. 1. uparacita-tornāga-vākṣyāt-viśkham . . . vīkṣyāt-mandiram.

6 Pears and stars are frequently compared with each other: but while as a rule the stars are the upāsana and pears the upanāka, here the reverse is the case (eiparyagopānd). The stars which with the enclosure seemed to wear on its crest were a pear-garland. Compare Vds. p. 85, muktākṣha-dakshinātikharatayug śrīd-lagnam śrīd-gyayam in-bhukṣaḥ; ēka, p. 220, śīkharastaka-muktākṣha-asyāna . . . śrīd-gyayam in-bhukṣaḥ . . . prathādāsanapālasākham . . . Vāso-dvātāvānam.

7 I.e. they never had rendered obeisances to any king. For the use of tagārea compare — I take this quotation from the St. Petersburg Dictionary — Rājāvamsa, II. 42, śūn-prajāya tagārea-saṅg, 'in the discharge of the arrow which (discharge) then for the first time was checked,' and Kumārasambhava, V. 10, vāpāra-vāsudhā, 'then for the first time tied on.'
obeisance, the kings of hostile realms in their terror approached for protection His feet, which became less adorned by the many exquisite ornaments presented, than by His own words "Do not fear!," the trustworthiness of which guards the stability of his fame.

No. 24.—THREE INSCRIPTIONS IN THE DHARWAR DISTRICT.

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

A.—AN INSCRIPTION AT DIDGUR.

This inscription is now brought to notice for the first time. I edit it, and the collotype (see opposite page 253 below) is given, from an ink-impression obtained by me in 1887.

Didgur is a village about thirteen miles towards the south-west from Karajgi, the headquarters of the Karajgi taluka of the Dharwar district. The Indian Atlas sheet No. 42 (1827) shows it as 'Dinggor,' with a nasal in the first syllable for which it is difficult to account; and moreover, as compared with the map that I mention next, it transposes the position of it with the position of a neighbouring village named Timapur. The Map of the Dharwar Collectorate (1874) shows it as 'Deergor.' And the Postal Directory of the Bombay Circle (1879) shows it as 'Didgur.' Line 3 of the record, taken in connection with the general purport and with its existence at Didgur, suggests that the earlier name of the place was Mugunda. And the reference to the governor Dosi has the effect of placing Mugunda, and the other village that is mentioned, Sangavur, in the Banasasi twelve-thousand province. The inscription is on a stone which was found in a field, Survey No. 1 of Didgur.

At the top of the stone there are sculptures, which show, in the centre, a seated figure, squatting and facing full-front, on a seat of three tiers, and holding in each hand apparently some weapon which looks like a short spear; on the proper right of this figure, there is a boar, standing to the proper left, i.e., towards the central figure; and on the proper left there is some animal which, in the drawing submitted to me, looks more like a badly sketched horse or donkey than anything else, standing to the proper right, i.e., again, towards the central figure.—The extant portion of the writing covers an area ranging in breadth from about 10" in line 8 to 2' 3" in line 2, by about 1' 9¼" high. It is in a state of fairly good preservation, and is legible with certainty almost throughout. But, owing to parts of the stone having been broken away and lost, letters are missing at the ends of the lines from line 4 onwards, and at the beginning of lines 7 and 8. And there must have been originally at least one more line, containing the usual end of the imprecatory verse of which there is a remnant in line 8.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ½" in the r of the re in rēpēya, line 3, to about 1½" in the s of the sē in sēsē[ra], line 6; and the ḷ in line 2, No. 17, is about 4" high, on the slant. The superscript long i is used throughout, for the short i as well as for the long vowel. The distinct form of the lingual d is used; and it is very pointedly marked in the ḷ of keṭijē[do]ne, line 5, No. 15. There is a final form of the ḷ in line 4, No. 12, in grāhāna[do]ḷ. As regards the palaeography,—the ḷh and s do not occur. The ḷ occurs twice, in lines 1 and 3, and, in both places, is of the old square type, closed; it can be seen best in the je of mahājēnadd, line 3, the last akshara but one. The ḷ occurs seven times, and is, throughout, of the old square type, closed; but the actual form of it, being mostly composed of curves rather than of straight lines, must be looked on as somewhat cursive form of the old square type.

1 See page 41 above.

2 In kēdōnē, line 5, where either the guttural nasal or the aksaraṇa would be permissible, the writer mistakenly used the dental nasal.
type: the intended form can be seen best in the upper of the ṛṛa in sāvarbhar, line 6, No. 5; and a noticeable feature in it, is the marked crook, halfway up the left side of the letter, with which the formation of the character commenced: we can see that the writer began at that point, and formed the rest of the character by one steady sweep of the pen, running along the top, down the right side, along the bottom to the left, and then up to the starting-point; and it is easy to realise that the later cursive type may have been developed almost directly from this particular form of the old square type, by making the downstroke immediately after completing the crook, and then forming the rest of the character to the right instead of to the left. We have the l in the la of kālā, line 4, No. 3; and it, also, is of the old square type: it occurred again in phalaṁ, line 5; it is almost entirely destroyed there; but such traces as are discernible in the impression, indicate that there, also, the old square type was used.— We have the remains of a Sanskrit imprecatory verse in line 8. But the language of the body of the record is Kanarese, of the archaic type, in prose. In Mūgundaduḥ, line 3, we have the somewhat exceptional locative ending ē; ¹ but we have the usual ending of in [Vrā]adāsyaḥ in line 6, and apparently also in grahaṇa[do], line 4.— The orthography does not present anything calling for comment.

The inscription refers itself to the reign of a king Kattiyara, under whom a certain Dosi was governing the Banávāsi twelve-thousand province. The object of it was to record a general assignment of some tax under the orders of the king, and the special assignment by Dosi of a quarter-share of the tax of the village of Saṅgavūr to the Mahājanas of Mūgunda,— doubtless for expenditure by them on communal objects.²

Of the two villages mentioned in the record, Saṅgavūr is evidently the modern 'Sungoor' of the maps, about two miles on the north of Didgūr.³ Mūgunda seems to be the earlier name of Didgūr itself. The record tacitly, but plainly, places both these villages in the Banávāsi twelve-thousand province. And it seems likely that the Mūgunda mentioned here is the town from which there was named a group of villages called the Mūgunda twelve, of which mention is made in an inscription of A.D. 1075 at Baljagāmi. That record registers the grant, for the temple of the god Nārāsinḥa at Ballijāve, of a town or village (bāha) named Kundavige in the Mūgunda twelve which was a kampaṇa of the Banávāsi nād.⁴ The maps do not shew any such names as Mūgunda and Kundavige in the neighbourhood of Bajagāmi. Didgūr is only twenty-four miles away towards the north-by-east from Bajagāmi. And, though there, also, the maps do not shew any such names now, there is no objection, such as on account of excessive distance from the temple to which the grant was made, to locate Kundavige somewhere near Didgūr.⁵

The record is not dated. But the characters of it are fairly referable to closely about A.D. 800. The names of the king and of the local governor are not known as yet from any other records. It seems impossible to explain the existence of this record in the Rāṣṭrakūṭa territory and in the period to which it must be referred, except on the supposition that Kattiyara was one of the twelve confederate kings and princes, headed by Stambha-Kambayya, who shortly after A.D. 794 sought to dispute the sovereignty of the Rāṣṭrakūṭa king Gōvinda III.⁶ And, in my opinion, that is certainly the explanation of the matter. Further, it seems likely that, of the emblems on the stone, the boar belongs to the king Kattiyara, and the other animal to the

¹ See page 92 f. above.
² Compare page 102 above.
³ There are inscriptions at 'Sungoor' and at the neighbouring village of 'Kodanoor,' which might possibly throw further light on the matter of the present record.
⁴ P. S. O.C. Insere. No. 151, lines 33, 34; Ind. Ant. Vol. IV. pp. 209, 211; and see Mynorce Insere. p. 143.
⁵ Moreover, there are various indications that the names of places in that neighbourhood have changed very considerably in the course of time,— probably through the splitting up of towns into small villages.
⁶ See page 197 above; also page 249 above, where we have Prof. Kielland's translation of the verse, No. 13, in the Rāḍhanpur plates.
governor Dosi. From this it would follow that Kattiya was a Chalukya, descended from, or at least connected with, the Western Chalukyas of Bādami, and that we have in him the Kättiyaradēva who is mentioned as an ancestor of the later Chalukya dynasty of Kalyāṇi in the Managōjī inscription of A.D. 1161.¹

TEXT.

1. Svasti² Śrī-Kattiya prathivi-rājyaṁ-keye Dosi Banavasi-
2. pannilchāsiranum-āle nū(?)⁶ruvaka[raı̃]agadiga=biḍises Sam- 
3. gavīr[i] tereya bhāgāmān=Mugundadū=Dosi mahājana-
4. dā Kālam kalci bhiṭṭon=graha[na]do[ll] chandra-sūry[ya]m-[bara]m [][*][ ] [1]-
5. dān-kādongo⁶ aśvamāṭhadā pha[la]m-akkun keḍisi[dōmige Vāra]-
6. nāsiyor=sāsirbar=ppārbrarum sāsi[ra kar]ivīnum konda
7. [p]ām-akkun yu ... vārāmān=älī ... [][*] [Sva-dattān para-dattān]
8. [vā yō] harēta vasundhartān sh[a]ṣṭi

TRANSLATION.

Hail! While the glorious Kattiya was reigning over the earth; and while Dosi was governing the Banavasi twelve-thousand:— On (Kattiya) causing to be assigned⁶...⁷ Dosi loosed the feet of the Mahājanas at Mugunda, and assigned (to them), at the time of an eclipse, a quarter of the tax of Saṅgavā, [to continue as long as] the moon and sun [may last].

(Line 4.) To him who protects this, there shall accrue the reward of an akṣatāḥ-sacrifice; to him who destroys it, there shall attach the guilt of [killing] a thousand Brāhmaṇas and a thousand [cows] at Vāraṇāsi!...

(Verse 1; line 7) [He who] confiscates land [that has been given, whether by himself or by another],...

B.—AN INSRIPTION AT GUDIGERE.

This inscription is now brought to notice for the first time. It was originally brought to my notice by the then Māmātādar of Lakshmeshwar, in February, 1883. I edit it, and the accompanying colliotype is given, from an ink-impression obtained by me in 1892.

Gudigere is the head-quarters town of an outlying tāluka of the same name belonging to the Junior Miraj State, within the limits of the Dhārāwar district. The Indian Atlas sheet No. 41 (1852) shows it as 'Gudagere,' in lat. 15° 26', long. 75° 6', six miles towards the west of Lakshmeshwar. The Map of the Dhārāwar Collectorate (1874) shows it as 'Goodegere,' And the Postal Directory of the Bombay Circle (1879) shows it as 'Gudgiri.' The Railway

¹ Above, Vol. V. p. 16, text line 5; note 4 below the translation on page 20 may now be cancelled.
² From the ink-impression.
³ The sign for the superscript long i is used throughout to denote the short i also. It does not seem necessary to encumber the text by showing the long vowel in each case and entering the corrections.
⁴ Read pannilchāsanum. This is rather a nondescript akṣara. It looks more like ad than anything else. But it may possibly be ā or ćā.
⁵ Read kādongo, or kādongo.
⁶ For the meanings given to biḍises here and to biḍa in line 4, see page 107 above, note 4.
⁷ The word before biḍises is unintelligible.
⁸ Bhāga seems to be used in this specific sense (for which see Monier-Williams' Sanskrit Dictionary), rather than in the vague meaning of 'a share.'
⁹ The original contained some words here, perhaps introducing the name of another village, or perhaps only deprecating the destruction of the village itself, of which not enough remains to make the sense intelligible.
Jicula have adopted the form 'Gudgeri.' We already know one record from this place,—the inscription of A.D. 1078–77, which gives its name in the Kanarese form of Guđigere and in the Sanskritised form of Dhvajaṭākā. An earlier mention of it is found in the Tāḷgund inscription of A.D. 997, which mentions, as a feudatory of the Western Chālukya king Taila II., a certain Bhūmaraśa, with the biruda of Tailapāṇakakāra or "the champion of Tailapā," who was then governing the [Bana]vārai twelve-thousand, the Sāṭalige thousand (the Sāṇalige thousand of other records), the Ki[ṇakā]d seventy, and an agrahāra the name of which is either Samasi-Gudigere or possibly Savasi-Gudigere. The first component of this name evidently denotes the modern 'Sownshēp' of the mapa, seven miles north-west-by-north from Guđigere. The two villages thus constituted in ancient times an agrahāra, which was named after both of them. And, as the Tāḷgund record cites, among the witnesses to the matter which it registers, (the people or elders of) the padmendra-agrahāra, it would appear that the Samasi-Gudigere agrahāra was one of the eighteen agrahāras. The present inscription is on a stone on the north side in front of a temple of Kalamēvara at Guđigere.

The sketch submitted to me shows a narrow high stone, with a tall panelled head, probably about four feet high, rounded at the top. At the bottom of the outer panelling, on each side there is a full-blown water-lily; and at the bottom of the middle panel there is a large circle, with a big dot in the centre of it, standing on a square or rectangular pedestal, from each side of which there projects a floral ornamentation. Then comes the writing, immediately below the above, on the bottom part of the panelled head. Below the writing the stone contracts to a square face, probably about one foot square, on which there is the sculpture of an elephant, standing to the proper left, with its trunk hanging down and the tip of it turned up inwards, and, in fact, depicted very similarly to the elephant at the top of the stone at Bāḷāṅgli which contains the inscription of the time of the Western Chālukya king Vinayāditya and the Śendraka prince Pogillī, and—(except that there is a band or strap round the body of the elephant)—to the elephant at the top of the Pēggu-ūr Gāṅga inscription of A.D. 978. Below

1 It may be remarked that the name-boards exhibited at railway stations, while large enough and clear enough, are anything but a safe guide to the actual forms of place-names, though they are likely to do more than anything else towards perpetuating certain erroneous or imperfect forms. I have seen, more than once, the same name exhibited in three different spellings on the same platform,—in one form in Kanarese characters, in another in Marāṭhi characters, and in still another in English characters,—and not one of them absolutely correct in all details.

2 Ind. Ant. Vol. XVIII. p. 35.

3 Pēli, Sanskrit, and Old-Canarese Inscriptions, No. 314; and see Mysore Inscrip. p. 185. Here, as in various other cases, the details given by me from the photographs of the records are not all presented in Mysore Inscriptions. No doubt, more complete and correct accounts of the contents of the records included in that book, will be given when Mr. Rice issues the volumes of the Epigraphica Carnatica which will deal with the Shimoga and Chitradurga districts. Meanwhile, his Mysore Inscriptions still serves as an index and guide to the use of the photographs from Colonel Dixon’s collection which were reproduced in my Pēli, Sanskrit, and Old-Canarese Inscriptions.

4 He is probably described as a Mahāśeṣa; but the last four syllables cannot be read with certainty in the photograph.

5 The photograph seems to distinctly give the name here as Sāṭalige,—without any nāsi after the d.

6 In the second syllable of the first component of the name, the original has a character, namely, the medieval form of m or of n noticed on page 255 below, which in the photograph may be read either as m or as n. It is probably m. But an ink-impression is required, to settle the point definitely.

7 For a photograph, shewing the elephant, see No. 98 of Colonel Dixon’s collection, reproduced as No. 158 in my P. S. G. C. Inscrip. For the bearing of the emblem on the Bāḷāṅgli inscription, see page 72 above.

8 See the lithographs in Ind. Ant. Vol. VI. p. 101, and Coorg Inscrip. opposite p. 5. There is a very similar elephant on the stone that contains the Gāṅga inscription at Kēṭukubali (Ep. Cannes. Vol. I, Sr. 147, lithograph) where, however, it is depicted with its head raised and its back sloping.—For another Gāṅga elephant, see the lithograph of the Tāḷḥur inscription (ibid., Md. 14) but that one differs from the others, in being represented as walking or running and with the tip of its trunk turned up forwards. Sir Walter Elliot has given as a representation of the elephant-seal of one or other of the spurious grants of the Gāṅga series, in his 'Coins of
THREE INSCRIPTIONS IN DHARWAR.

this, the stone widens out again to the same breadth as above the facet containing the elephant; and the sketch indicates that here there was a continuation of the writing, which, however, is now altogether illegible: it also indicates that, after a space representing about ten lines of writing, the remainder of the stone is broken away and lost.—The extant portion of the writing, represented in the collotype, covers an area about 2’ 1” broad by 6’ 4” high. It is in a state of fairly good preservation, and can be read without any uncertainty.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about 3” in the yo of hesadayara, line 2, to 1’ 6” in the l of dje, line 3; and the a of méfi, line 2, and the nd in line 3, are 2’ high. The distinct form of the lingual ง is very clear in lines 2 and 3. There is a final form, of n in line 1, and of r in line 2. As regards the palaeography,—the kh and l do not occur. The j occurs twice, in line 1, and, in both places, is of the old square type, closed; in the collotype, it can be seen best in the jya of rájyax, line 1, No. 17. The s occurs in the same word, in the akshara á, line 1, No. 18; and, following the j in the usual manner, it, also, is of the old square type, closed. The b occurs once, subscript, in the akshara jba, line 1, No. 7; and it, again, is of the old square type, closed.—The language is Kanarese, of the archaic type, in prose. The record presents, in line 2, méfi, as a variant of méfi, ‘a big man, a chief, a head, a head servant.’ And it includes, in line 2, a word, gośa, which is not found in dictionaries, and in respect of which we can only conjecture that it is an amplified form of gośa, the sādhvāra-corruption of the Sanskrit gośhā, ‘a cow-pen, a station of cow-herds.’ The orthography does not present anything calling for comment, except the use of ง for ง in Subhachandra, line 1.

The extant portion of the inscription is only the opening passage of a record, introductory to matter which is now lost. It refers itself to the reign of a king named the Mahārāja

Southern India, Plate iii. No. 190; here, the elephant seems to be “caparisoned.” And Dr. Burnell has given us the seal of apparently another grant of the same series, in his South-Indian Palaeography, the Plate opposite p. 106, the seal marked Chera; here, again, the elephant has a band or strap round apparently the throat. In both these instances, the elephant is standing, and has the tip of its trunk turned up inwards.

1 As, however, this meaning is not conclusively established yet, the word itself will be used, without translation. Other cases in which the same word, gośa, occurs, are as follows:—(1) The Patādakal inscription of the time of Dhravā; Ind. Ant. Vol. XI. p. 125, text line 5. Here, the harati Bālilodī or Bālilodī is mentioned as having given to the temple (of Lōkēsvara) an uttama-gōda, “an excellent gōda,” a gōda of the best kind,” and a horse-chorister and an elephant-chorister, and as giving some land and an akkayamakākā or pregnant cow.—(2) An inscription of the time of Amōguvarāma I. at Chīhille in the Gaṅgā tāluk, dated in the Vījaya samvatara, coupled with Śaka-Saṅvatara 793 by mistake for 795 (expired), in A.D. 874: not yet published; I quote from an ink-impression. This inscription records that, on the twelfth śākala of the bright fortnight of the month Phālghama, someone, whose name is illegible in the ink-impression, fastened, and having fasted the feet of the fifty-seven Mahāghanas of Chīhille and having given them a thousand cows, gave them a gōda; and it further records that a son of one of the village-headmen gave a gōda, together with a tank and a garden (drum; perhaps here meaning, rather, a pasture-ground). This latter record, in particular, tends to connect gōda with cows. And, considering how important a part the cow plays in the private as well as the religious life of the Hindus, we may easily imagine that in former times the cows at night, instead of being brought home to individual houses inside the villages and towns as is done now, were kept and guarded all together in large communal cow-pens in charge of regularly appointed officials, and that the gift of such a cow-pen, whether to the establishment of a temple or for a whole village, would be a highly meritorious act.—From gōda we have, with the suffix ง, an affix which forms nouns denoting “makers, changers (dealers), persons in employment,” etc. (see Dr. Kittel’s edition of the Śāhadaṇḍapāṇya, p. 232, śūrā 197), gōdeva, which seems to mean ‘a person in charge of a gōda’; and to be equivalent to the gōdanda méfi of the present record; it occurs in the Abhā inscription of the time of Vajyāditya (Ind. Ant. Vol. VII. p. 255, text line 9), where mention is made of “Maruvarma, of the Gōdeva of Sārvat.”—And we also have gōdasi, apparently as a shorter form of gōdeva. This word occurs, qualifying a proper name, in Nairali, to be published hereafter. And an inscription of A.D. 1090 at Śaḍi in the Rāp tāluk—(not yet published; I quote from an ink-impression)—mentions, among the boundaries of a village named Sivā, a tank called gōdeva-ke, “the tank of the Gōda” or of the Gōdeva.”—It may be added that the Bombay Postal Directory shows a village named ‘Gōda’ in the Khēd tāluk of the Poona district.
Mārassalba, under whom a certain Daḍigarasa was governing the district,— meaning, of course, the district that included the village at which the record is; the name of it is not specified.

The record is not dated. But the characters of it are fairly referable to closely about A.D. 800. And there can be no doubt that the person whom it mentions as Mārassalba is to be identified with the Mārāśarva of a verse, used in the account of the Rāṇaṭakūta king Gūvinda III. in the Wāqi and Rādhanpur grants of A.D. 807, which runs:—“Having heard, through his own spies, that he (Gūvinda III.) was encamped on a slope of the Vindhyā mountains, and recognising that (though so far away) he had (practically) arrived at his own territory just as if it were Dhruva (on a previous occasion), king Mārāśarva, impelled by fear, quickly went to satisfy his (Gūvinda's) desires by (giving up) his choicest heir-looms, such as had never been amassed before, as well as to propitiate his feet by doing obeisance to them.” Further, we may safely take it that Mārassalba-Mārāśarva was, like the Kattiyara of the Dīdgār inscription, one of the twelve confederate kings and princes headed by Stambha-Kambayya, who shortly after A.D. 794 sought to dispute the sovereignty of Gūvinda III. And, as the elephant, depicted so prominently on the stone, can hardly be taken as the emblem of the Daḍigarasa of the record, who was plainly a person of very minor rank and importance, we can only understand that it stampe Mārassalba-Mārāśarva as belonging to the family of the Western Gaṅgas of Talakād. We shall have to consider hereafter who, exactly, Mārassalba may have been. He may be some member of the Gaṅga family whose existence the Mysore records have not yet disclosed. Or the name may possibly be another appellation of Śrīpurasha-Muttarasa, who in the course of his career did unquestionably find an opportunity to assume the paramount power and titles. Or it is possible that it may be the name from which, first by substituting the synonymous लीला for the लम्बा of its Sanskritised form, and then by metathesis, the persons who fabricated the apocryphal records of the Western Gaṅga series may have obtained the name of Śivamāna II. as an alleged son of Śrīpurasha-Muttarasa.

In connection with the general history of the period, it is convenient to make here a note regarding the identification of a place which is mentioned in the verse in the Wāqi and Rādhanpur grants which comes next after the verse that mentions Mārassalba-Mārāśarva. The verse tells us that Gōvinda III. spent a rainy season at a place named Śrībhavana, and then marched thence, with his army, to the Tūnghāhārī, where he conquered and despoiled the Pallavas. Mr. Wathen was told that Śrībhavana denotes “Cowludga, in Mysore, south of the river;”1 that is to say, apparently, Kavalūdga, near the north bank of the Tūnghā, in the Tirthahāllī taluka of the Shimoga district, about seven miles on the west of Tirthahāllī. Dr. Bühler felt certain that Śrībhavana is not ‘Cowludga,’ but could not himself identify the place.2 Pandit Bhagwanlal Indrajī proposed to identify Śrībhavana with ‘Sarbhon’ in the

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1 *Ind. Ant.* Vol. XI. p. 158, text line 25 ff., and Vol. VI. p. 67, verse 17; also page 250 above, Prof. Kielhorn’s rendering. Prof. Kielhorn has detected what I and Dr. Bühler had not recognised, namely, an astrological allusion to the comet Dhruva. But I consider that there is certainly also a secondary reference to the king Dhruva. I hold that, just as the astrological allusion to the asterism Jyākāṭka, in verse 5, was suggested, to the composer of the verses, by what Dhruva had done to his elder brother, so, also, the allusion here to the comet Dhruva was suggested by something that he had done to the territory of Mārāśarva, and the verse contains a secondary reference to it.

2 See page 233 above.

3 It is possible that Daḍigarasa, also, was a Gaṅga. But, even so, it is very unlikely that a Gaṅga should, at that time, be exercising local authority so far to the north of the real Gaṅga territory, unless his paramount sovereign also was a Gaṅga. And it seems more probable that this Daḍigarasa was a member of the Pallavanśa of the Daḍigánandala country, in Mysore, which is mentioned in an inscription of A.D. 1113 or 1114 at Sūḍi in the Bīḍī taluka (see *Ind. Ant.* Vol. XXX. p. 111).


Three Inscriptions in Dharwar.

Ammōd taluka of the Broach district. But a village in Gujarāt, below the Ghauts, is hardly the locality that would be selected for the halt of an army during the rains; especially, as the preliminary to operations on the Tunga Bhadra. The verse about Mārassāla-Mārāśarwa, with the light that is thrown on it by the present record from Guḍige, shows that a sudden and rapid incursion was made by Gōvinda III, from a distant encampment in the Vindhyā mountains into the heart of the Dharwar district. And it seems clear to me that Śrībhāvana is to be identified with the modern Shiggaon, the head-quarters of the Bankāpur taluka of the Dharwar district, only about thirty miles distant from the Tunga Bhadra. The ancient forms of the name of Shiggaon would be Sirigāve and Śrīgāma, or in Sanskrit Śrīpurā. And the composer of the verse used bhaavana, ‘a place of abode, mansion, home,’ etc., instead of any other ending, to suit his metre.

**TEXT.**

1 Svasti Śrī-Mārāšalba-mahārāja pr[1]thuvr-rājyan-geye Su(ṇu)bhaṛanda-praṇiditāḥ rā- 2 Ṛṣa-bhaṛadeyā Indammana gōṣasada mēnti Daḍig-arasar 3 Ṛṇaṅ-saṅe Om

**TRANSLATION.**

Hail! While the glorious Mahārāja Mārassala was residing over the earth; and while Daḍigarasa, the headman of the gōsa of Indamma who was of of Śubhaṛanḍraprāṇitāḥ, was governing the district. Om!

C.—Mulgund Inscription of the Time of Panchaladeva; A.D. 975.

This inscription has been brought to notice by me in *Dyn. Kan. Dist. p. 172.* It is now published for the first time. I edit it, and the collotype (see opposite page 253 above) is given, from an ink-impression obtained by me in 1883-84 or 1884-85.

Mulgund is a village about twelve miles towards the south-west-by-south from Gadag, the head-quarters of the Gadag taluka of the Dharwar district. The Indian Atlas sheet No. 41 (1852) shows it as ‘Mulgoon.’ The official compilation *Bombay Places and Common Official Words* (1878) wrongly certifies it as ‘Mulgund,’ with I instead of J. The existence of the place is carried back to A.D. 866 by the Nilgund inscription, which mentions it as Mulgunda and marks it as the chief town of a circle of villages known as the Mulgunda twelve, including Nirgunda-Nilgund, and lying in the Belvola three-hundred district. We already know one record from this place,—the inscription of the time of the Rāṣṭrakūta king Krīṣhṇa II., dated A.D. 902-903, and there are some twenty other records there. The present inscription is on a stone at a temple of Rāmādeva at Mulgund.

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2 From the ink-impression.
3 This syllable, rd, was at first omitted, and then was inserted, rather small, below the d of the rd.
4 It seems that at first rd was written, and then an attempt was made to correct it into rd. But it is possible that the akṣara was abandoned, as being badly formed and not clear, and that the following rd was then formed as the final akṣara of prāṇiditaḥ. In that case, the next word is Ṛṣa-bhaṛadeyā, not Āṛṣa-bhaṛadeyā.
5 This is rather an anomalous character. The vowel e is quite distinct, before the h. At the bottom of the h, towards the right, there is a loop which seems to be intentional; but, whether it was meant to modify the e into some other vowel, or what else may be the purport of it, is not apparent.
6 Represented by a plain symbol.
7 See page 255 above, and note 2.
8 See page 98, 107, above.
At the top of the stone there are sculptures, of which the principal one, in the centre, is a liṣaṇa on its abhisēka-stand. On the proper right, there is an image of some god, squatting and facing full-front; beyond this there is a worshipper, kneeling towards the god; and above these there are the sun and moon. On the proper left, there is a cow, standing towards the liṣaṇa, and with a calf suckling at her udder; and above these there is the bull Nandi, recumbent and similarly facing towards the liṣaṇa. These sculptures are all inside a panel, above the centre of which there is some ornamental device, of a circular shape, the exact nature of which is not recognisable. — The writing covers an area about 1'10½" broad by 8½" high. It is in a state of fairly good preservation, and can be read without any doubt, except in the first eight or nine letters of line 7, the lower parts of which are broken away. It is, however, only a fragment, the body of the record having been broken away and apparently lost. — The characters are Kanarese, well formed and well executed, of the regular type of the period to which the record refers itself. The size of them ranges from about ½" to 1". They present nothing calling for comment, except the use of the somewhat rare medieval forms of s, in the upper m of varmama and dharma, line 1, and of v in the upper v of pūrveṇāva, line 4, which have been noticed in Vol. V. above, p. 237. — The language is Kanarese, of the archaic type, in prose. In line 3, we have śīkgha as a tadbhava-corruption of the Sanskrit śīka, 'a lion,' and komara as a fuller form of komara, = kueara, a tadbhava-corruption of kumāra, 'a prince,' and bīna, the tadbhava-corruption of bhīma, 'terrible.' In pejdxere, line 4, we have the somewhat unusual form pej for por, 'great.' In line 5, we have bidda, as a variant of biddige which is the more usual tadbhava-corruption of the Sanskrit devitiya, 'the second tithi.' In line 6, we have baṣa as a variant of the better known baṣa, which is in use to the present day, in the Kannarese country, to denote sometimes the different branches of the families of hereditary Pātīs and Kuḷkarīs (especially of Pātīs), and sometimes the different families that have shares in the svaṭaṇa, as, for instance, when there are both a Jain baṣa and a Liṅgāyat baṣa of Pātīs; and, in respect of the whole word baṣaṇa, we may note that, though it is a neuter nominative, it is formed with a instead of the more usual m, and that, for the final of the copulative ending su, there has been used in sahāda v, instead of the m which was more usual in the archaic language. And, in the same line, we have a word eleqa-bhajoga] (apparently equivalent to elega, tambuliga, 'a seller of betel-leaves'), the second component of which does not seem to be explained in dictionaries. — In respect of orthography, there is nothing to be noticed except the use of s for ṣ in Saka, line 5.

1 Under biddige in his Kānṣaṇe-English Dictionary, Dr. Kittel has quoted biddige as the Telugu form, and vidigai as the Tamil form.

2 Baṣa occurs, in the same sense, in line 45 of one of the inscriptions at Naregal in the Rāz tālūka, where mention is made of "the two baṣas of Narayāṇaśa" (Jour. Bo. Br. E. As. Soc. Vol. XI. p. 235). And lines 49, 51, and 52 of the same record present it in another sense, namely to denote the rent-free service-lands of certain Gādewaṇa or Pātīs. In the latter sense, it occurs also in line 81 of the Saundatti inscription of A.D. 1235 (id. Vol. X. p. 270, and Archaeol. Surv. West. Ind. Vol. III. p. 114); and this record uses, in line 70, also the exactly equivalent word gawdewaṇa. The case used in the Saundatti record is formed with s, as in the present instance, baṣaṇaḥaṭa. The cases used in the Naregal record are formed with the more customary d, — baṣaṇaṭa, baṣadime. — The word baṣa is also used, I think, in the general meaning of 'a faction.' Dr. Kittel's Dictionary gives baṣa as the Southern Marathi form of papa, 'any tribe; a sectarian division.'

3 In this record, the second component of eleqa-bhajoga is distinctly written with the aspirated ṣa. I am not sure whether the vowel should be taken as the short o or as the long o. — With the unaspirated s, we have the same word, eleqa-bhaja in lines 21-22 and 28-29 of the Kedikop inscription of A.D. 1144, which mentions "the five-hundred-and-four Eleqaḥajaṇas." (Jour. Bo. Br. E. As. Soc. Vol. XII. pp. 254, 257). In this form, bhaja, the word is given in Dr. Kittel's Dictionary; but only as a tadbhava-corruption of the Sanskrit bhajaga, bhajaga, 'a snake.' He also gives bhajagataśa in the sense of 'lechery.' The Ahīr record of A.D. 1104 presents a word which appears as bhajagataśa or bhajagatasa in line 82 of one version, and as bhajagataśa in line 86 of the other version (see Vol. V., above, p. 231, note 9). There can be hardly any reference there to lechery; and the word seems to stand there for eleqa-bhajagataśa or eleqa-bhajagatasa, 'the occupation of a seller of betel-leaves,' or else to denote some profit on that trade.
The inscription is a fragment, of which but little more than the introductory passages is extant. It refers itself to the reign of a certain Pañchadaléva, whom, from his appellations of Satyavákya and Kongoñivañman and his titles of lord of the town Kuvalája and of the mountain Nandagiri, we recognise as a member of the family of the Western Gangas of Talajàk. It mentions, by three well known bīrudas, his predecessor, the great Nojamántaka-Maraśimha II. Among the epithets that it applies to Pañchadaléva, it style him Chalukyapachañhānana, "a very lion to the Chalukyas;" which, perhaps, involves a play on his name, and indicates Pañchala as a Prākrit form of the Sanskrit Pañchabhanana. And it represents him as reigning over the whole territory between, on the north, the "Great River," that is to say the Krishñā, and on the east, south, and west, the ocean. This assertion is hyperbolic in the latter part, except possibly in respect of the alleged western limit. But, as Mulgrund itself, where this record is, is on the north of the Tuṅgabhadrā, there is no objection to accepting it as a fact that Pañchadaléva did hold for a time all the territory from the south of Mysore as far north as the river Krishñā.

The record is dated at the time of the Kanyāsāmkrañti, or entrance of the sun into Virgo, on Brāhmapatiśvāra or Thursday coupled with the second titki of the dark fortnight of the month Bhādrapada (August-September) of the Yavan samvatsara, Śaka-Saṅvatsar 897 (expired, according to the southern luni-solar system). And the corresponding English date is Thursday, 20th August, A.D. 975. On this day, the given titki ended at about 15 hours 39 minutes after mean sunrise (for Ujjain), and the Kanyāsāmkrañti occurred at 16 hours 5 minutes.

TEXT.


1 For what is known about Pañchadalēva from other sources, reference may be made to pages 71 f., 83, above, and to Vol. V, above, p. 172 f.  
2 Pañchabhanana occurs, not exactly as a proper name of Śiva, but as an appellation of him which could be used in the place of his proper name. As a proper name, it occurs in the cases of "an author and other men" (see Monier-Williams' Sanskrit Dictionary, revised edition, under pañcha).  
3 See Vol. V, above, p. 169, note 6. The word used here is peldōgo, instead of the more customary perdōga.  
4 Probably, more exact calculations would make the titki still current at the moment of the sasakrānti.  
5 From the ink-impression.  
6 Represented by a plain symbol.  
7 Eight or nine aṣṭakaras are illegible here, the lower parts of them being broken away and lost. As the aṣṭakastabha at the time of the sasakrānti was Śravatī, which the moon entered at about 3 hrs. 22 min. after mean sunrise (for Ujjain), we might suggest Rīcati aṣṭakastabhamuṣayi, which would suit both the space and the context. But such remains of the aṣṭakaras as are discernible, hardly adapt themselves to that reading.  
8 The fragment ends here. The next line began, of course, with the ga of the word śoṣaka in one of other of its cases, singular or plural.
TRANSLATION.

Om! Hail! While the DharmaMahdrjādhirāja Satyavākyα-Koṅguniśvarα, the lord of Kuvaljā, the best of towns, the lord of the mountain Nandagiri,—he who (had) subsisted (like a bee) on the water-lilies that were the feet of the lintel of firmness of character, the sole hero of the world, the glorious Nojambakulāntakadēva.—Mārasimha II.,—he who is a hero when he sees an army, he who is a very lion of heroes, he who is daring even without companions, he who is terrible to princes, he who attracts bravery, he who is a very lion to the Chājukyas, the glorious Pañchadalāvā, was governing, without any disorder, from the limits of the eastern and the western and the southern oceans with the great river as the boundary (on the north):—

(Line 5) Hail! [When it was] Thursday, the second tithi of the dark fortnight of the month Bhadrapada of the Yuvan saṁvatsara, which was the eight hundred and ninety-seventh Śaka year, and when there was the Kanyāsamkrānti, the whole of the five divisions, headed by the Mahājana [of the town], being convened, the sellers of betel-leaves . . . . . . .

No. 25.—ŚRIKURMAM INSCRIPTION OF NARAHARITIRTHA;
ŚAKA-SAMVAT 1203.

BY H. KRISHNA SASTRI, Β.Α.

The subjoined record is in the Kārmādeva temple at Śrikrumam in the Chicaole tāluka of the Gaṅgājām district. It is inscribed on the east and north faces of one of the black granite pillars which support the hall enclosing the temple, and is written in clear Telugu characters.

The inscription consists of nine Sanskrit verses in various metres. It mentions first an ascetic Purushottama-mahātīrtha, who is represented to have been an incarnation of the god Vishnu (v. 1) and to have composed a commentary (v. 2) which is not known from other sources. His pupil was Anandatīrtha, who explained the Vyāsasūtras in accordance with the principles of the Dvaita school (v. 3) and who bore the title Bhagavatpūddhoḍhāya (v. 5). His pupil Naraharitīrtha (v. 8) seems to have been the governor of the Kalinga country (v. 8) and to have defended Śrikrumam against an attack of the Śabarask (v. 7). On Wednesday, the eighth tithi of the bright fortnight of Mēsha in Śaka-Samvat 1203, he built a shrine of Yōgānanda-Nrisimha in front of the temple at Śrikrumam (v. 9).

This name is usually found with I in the last syllable; see, for instance, page 43 above, text line 2, Koṅjāla, and page 54, line 5, Kōjāla. Here, however, we distinctly have I. The vowel of the first syllable, when the name is written in four syllables, is sometimes a and sometimes e.

2 This and the following two niradās were appellations of the Western Gaṅga prince Mārasimha II.; see Vol. V, above, p. 168.

3 From chaladottara-āṅgā to āpojīs is one word, a compound. The assāṛa of adhāna, which seems to be quite distinct, separates the preceding matter (also really a compound) from that compound, and makes it apply to Pañchadalāvā, not to Nojambakulāntakadēva.—As regards my supplying the word “āda” before “subisted,” it is to be remembered that Mārasimha had either died or abdicated before June-July, A.D. 974 (see Vol. V, above, pp. 152, 168), more than a year before the date of this record. The allusion is to Pañchadalāvā having served under him in A.D. 971 and 973 (see ibid., pp. 172, 173).

5 Bāja; see page 258 above.

6 Advā is equivalent to adavā-ādu; see page 68 above, note 6.

7 No. 299 of the Government Epigraphist's collection for 1896.

8 On the west and south faces of the same pillar is another inscription (No. 291 of 1896) of Naraharitīrtha, the pupil of Anandatīrtha, which is dated in Śaka-Samvat 1215 and records the setting up of images of Bama, Śiva and Lakshmana in the Kārmādeva temple.

9 The Śabarask are the savage inhabitants of the forests of the Gaṅgājām district.
Among the three Vaishnava teachers named in the inscription, Purushottama-mahātīrtha is not mentioned in the lists of the Mādhva teachers preserved in the Mathas, which begin with Ānandatīrtha. The Madhavajīya, a kārya by Nārāyaṇapāṇḍita, the son of Trivikramapāṇḍita, which describes in detail the life of Ānandatīrtha and his dialectical victories over the Madhyāddina or followers of Śaṅkarāchāryya, mentions as the spiritual Guru of Ānandatīrtha a certain Achyutaprabhāchāryya, who had the surname of Purushottamatīrtha, which he is referred to in verse 1 of the subjoined inscription.

Ānandatīrtha, the second of the teachers mentioned in the inscription, is the famous founder of the Dvaita school of philosophy and occupies in the history of Indian religion a position not in any way unequal to those of the great Śaṅkarāchāryya and of Rāmānujačāryya. Vaishnavism, the most characteristic feature of which is bhakti, or love for God, that may be freely practised by one and all, irrespective of creed and caste, was first started by Rāmānujačāryya in the 11th century, was eagerly spread by Ānandatīrtha in the 13th century, and eventually assumed large proportions in the 16th century under Krishṇa-Chaitanya, the celebrated Vaishnava teacher of Bengal. Ānandatīrtha is known by three other names, viz. Pūrṇaprajāsa, Madhvāchāryya and Madhyamandāra. His system has been explained in the Svarṇadāksanaśāstra of Śaṇkapāṇḍita under the heading Pūrṇaprajāsa-darśana. Ānandatīrtha's direct disciples were Padmanābhātīrtha, Naraharātīrtha, Madhavaatīrtha and Akṣhobhyatīrtha, who succeeded one after the other on the pontifical seat after the death of Ānandatīrtha.

Several interesting facts regarding the life of Naraharitirtha, the third teacher mentioned in the inscription, are recorded in a stōtra entitled Naraharigatītītātra, which is included in the Śrīla Prabhupāda. It states that, before conversion to the Mādhva faith, the Tīrtha was called Śaṅkapāṇḍita, and that he was styled Naraharitirtha after receiving initiation from Pūrṇaprajāsa. The latter ordered his pupil to go at once to the capital of the Gajapati king and to be a ruler there. Naraharitirtha, who had learnt the true import of the Bhāṣya from his teacher, would have preferred to become a saṁnyāsin and said:—"Lord! what do I gain by ruling a kingdom?" The master replied:—"There in the Gajapati kingdom are the images of Rāma and Sītā, which you must try to acquire with great skill, in order that I may worship them." Accordingly Naraharitirtha went to the country of the Gajapati king and was hailed there by the people and the infant king as a fit ruler for their country. The stōtra continues to say that the teacher ruled the Kalinga country for twelve years. When the prince attained his majority, he handed back the kingdom to him and, as a present and compensation for the services rendered, requested the king to give him the images of Rāma and Sītā, which were in the royal treasury. These being secured, Naraharitirtha returned and gave them to his master Ānandatīrtha. The latter worshipped the images for 80 days and made them over to his first pupil, Padmanābhātīrtha, who in his turn worshipped them for six years and handed over the charge of

1 Several Mathas or schools of the Mādhvas are known to exist. The Kṛṣṇaṭaka and Dēśastha Brahmāṇas follow three of them, viz. the Utkāśāmilāthī, Vyākhyānāthī and Kṛṣṇa-vēndra-śāṅkunīthī. Most of the Śivājī, Kōṭa and Kōṭēvar Brahmāṇas of South Canara are adherents of nine other Mathas, viz., eight Mathas at Uḍupi and one at Subrahmanya (with a branch at Bhāgavatī near Bāhumī). Lists of Mādhva Gurus are preserved in each of the three chief Mathas and are available for inspection. A similar list has been published by Dr. Bhandarkar in his Report on the Search for Sanskrit Manuscripts for 1892-93, appendix II, p. 209.

2 These incidents in the life of Madhvāchārya as related in the Madhavajīya have been put together in a pamphlet entitled Madhvāchārya.—A short historic sketch," by Mr. C. N. Krishnaswami Aiyar, M.A., of the Calcutta College.

3 Madhavajīya, vi, verse 33.

4 The nine Mathas of South Canara recognize only Padmanābhātīrtha and their nine founders as direct disciples of Ānandatīrtha.

5 Printed at Bombay by the Nirṛtyasākta Press in 1897.

6 The lists (see note 1 above) give the name Rāmaśāstrīn.

7 This probably refers to the commentary of Ānandatīrtha on the Pratīkhādātraṇyā; see below, p. 265, note 6.
them to Naraharitirtha in the Baktakshi-sahvatvata. Having thus acquired the images and having become the preceptor of the world, Naraharitirtha went about touring and preaching. While resting for the night in a certain town, he dreamt of an image of Narayana (Vishnu) merged in a tank near that town. The next day he had the image taken out, consecrated it, and called the town in consequence of that incident Narayanadavarkere (i.e. the tank of the god Narayana). This place still exists under the same name in the Hospet taluka of the Bellary district. Having made over the charge of the images to Muddavatirtha, the third pupil of Anandatirtha, Naraharitirtha retired to the banks of the Tungabhadra and died there in the cyclic year Srimalaika. To this the lists of the Mathas add that, at Chakratirtha on the bank of the Tungabhadra, Naraharitirtha established a Matha, occupied the ardhamsatya or pontifical seat for a period of nine years, and wrote a commentary on the Bhagavata, probably that of his teacher Anandatirtha.

This traditional history of Naraharitirtha’s life agrees with the statement made about him in verse 6 of the inscription and fully accounts for the existence in the Kalinga country of several inscriptions which record his gifts to temples. It will be seen from the sequel that Naraharitirtha succeeded to the pontifical seat in A.D. 1324 and died in A.D. 1333. His governorship in the Kalinga country, which took place before his becoming a Guru, must therefore be placed in the period before A.D. 1324. This conclusion is borne out by the fact that Naraharitirtha’s inscriptions in the Kalinga country range between Saka-Samvat 1186 and 1215 (= A.D. 1264 and A.D. 1294).

Before discussing the dates of Anandatirtha and his successors, I have to draw attention to the fact that the Saka dates, which are assigned to the pontifical of each teacher in the lists of the Mathas, are to be accepted with caution. Dr. Bhandarkar says that “in the older lists the year of the cycle of sixty years in which each high-priest died was alone given, and from this was determined the Saka year. But this method is uncertain and liable to error if in any case the pontifical of any one of these extended over more than sixty years.” It will be seen from what follows that such an error has actually been committed and that the dates given in the lists for each Guru will have to be pushed forward by two full cycles, i.e. one hundred and twenty years. According to the traditional lists preserved in the three chief Mathas, Anandatirtha was born on the 4th ṛthi of the dark half of Ashadha in Saka-Samvat 1040, the Vilambi-sahvatvata (= A.D. 1118) and died on the 9th ṛthi of the bright half of Magha in Saka-Samvat 1119, the Piṅgala-sahvatvata (= A.D. 1197). In his Bhāvatatātparyastirnaya Anandatirtha is

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1 It may be noted that this transmission of the images from teacher to pupil is still going on in the existing Māhāja Mathas. The installation of a new Guru means, among other things, the receiving over of the charge of the images to be regularly worshipped. The same custom obtains among the Smārta (Advaita) Mathas as well. There arises often a dispute among the Mathas as to whether the images worshipped therein are the same as those which were worshipped by the first teacher, the founder of the Māhāja, or are imitations acquired second or third hand.

2 This place is said to have been situated at Hampe between the temples of Vīrūpākṣa and Viśṭha.

3 At Uḍupi I was told that Naraharitirtha’s Tippani on Anandatirtha’s Bhāgavata is still in existence.

4 An inscription of Saka-Samvat 1214 at Sīnhahalām (No. 305 of 1900) shows the great influence that Naraharitirtha exercised on the people of that country; for it records a grant to the Lakṣmi-Narasiṅhavāmū temple at Sīnhahalām, made by the Māyā chief Jayanta of Oḍijavā at the instance of Naraharitirtha. Another inscription at Śrīkūrmam (No. 367 of 1906), which records a gift of gold by Naraharitirtha, is dated in Saka-Samvat 1215 and in the 15th year of the reign of Vīrā-śrī Narasiṅhavāmū, i.e. Ādaya the Gaṅga king Narasiṅhā II.

5 The Naraharitirtha quoted above says that the Tirta ruled the Kalinga country for 12 years, while his inscriptions in that part of the country range over 50 years.


8 Chapter xi. verse 191, which runs as follows —
supposed to have given the date of his own birth as Kali 4300 (= A.D. 1198). Thus a difference of 80 years exists between the date found in the lists and the date contained in the Bhāratatātparyaniṁyaya. Even the second date cannot be reconciled with the dates of the inscriptions of Ānandatīrtha's pupil Nārāharitīrtha and is perhaps due to an interpolation. As regards the dates given in the lists, I am inclined to adopt Dr. Bhandarkar's suggestion that the Jovian years may be perfectly reliable while their Śaka equivalents are later inventions, and to accept the statement of the lists that Ānandatīrtha was born in the year Viḷāmbin, lived for 79 years, and died in the year Piḷāgal. The lists further state that he was succeeded by his pupil Pādmanābhītīrtha, who occupied the seat for seven years and was followed by Nārāharitīrtha in the cyclic year Raktākṣaṇa. This teacher occupied the seat for nine years and died in the year Śrīnukha. He was succeeded by Mādhavatīrtha, who in his turn occupied the seat for seventeen years and was followed by Akṣobhyatīrtha, who occupied the sthāṇādyākiyā for another seventeen years. With the help of these statements the actual time of Ānandatīrtha can be easily determined by calculating backwards from the dates of Nārāharitīrtha's inscriptions.

Two other facts derived from different sources are also of some value in this direction, viz. the statement in the Guruparamparāprahāda that Akṣobhyatīrtha was a contemporary of Mādhavāchārya-Vidyārānya, and the statement in the Madhavavijaya that a certain king Īśvaradeva in Mahārāṣṭra tried in vain to take Ānandatīrtha into his service. Mādhavāchārya-Vidyārānya was the minister of the Vijayanagara king Bukka I., whose inscriptions range between A.D. 1353 and A.D. 1371. Roughly, therefore, Akṣobhyatīrtha, a contemporary of Mādhavāchārya, will have to be assigned to this period. To get to the time of Ānandatīrtha, the total period of the sthāṇādyākiyā of the intervening teachers, Pādmanābhītīrtha, Nārāharitīrtha and Mādhavatīrtha, viz. 33 years, will have to be deducted, say, from A.D. 1362; and this brings us to A.D. 1329. Now the nearest year to A.D. 1329 which corresponded to Piḷāgal, the traditional date of the death of Ānandatīrtha, was A.D. 1317. As noted above, Ānandatīrtha is supposed to have lived for 79 years, and consequently the date of his birth, the cyclic year Viḷāmbin, would correspond to A.D. 1238. The statement of the Madhavavijaya confirms this date; for Īśvaradeva of Mahārāṣṭra has been identified by Mr. Krishnaswami Aiyar with the Yādava king Mahādeva of Dévarāmi, who reigned from A.D. 1260—1271. Ānandatīrtha's date being thus fixed, the dates of his successors can be easily determined with the help of the lists which give the traditional Jovian years for each teacher's succession to the pontifical seat and for his death. Thus Nārāharitīrtha, the second in succession, must have ascended the pontifical seat in A.D. 1324, the year Raktākṣaṇa, and died in A.D. 1333, the year Śrīnukha.

TEXT.

East Face.

1 देवः[४] योक्तान्तरविलासचतुरीपति कालित्मृत्तियत्तैव क्षत्रजनेन्द्रियिति- तलि "संलक्षितोऽसी।"[५]

1 With this agrees a statement of the Madhva Śvāmin at Phalāka near Mulki in South Canara, who told me that, according to the tradition of his Mātha, Ānandatīrtha was born in Śaka-Sahāvat 1119, Piḷāgal, Māgha-pūndaka 7, and died in Śaka-Sahāvat 1199, Īśvara, Māgha-kritakha 9.
3 Chapter x. verse 3 f. Two other names mentioned in the Madhavavijaya, if identified, may also help in fixing the date of Ānandatīrtha, viz. a king Jayarāja who restored the library to the teacher, and a Gura of the Śantarāchārya-Matha at Śṛṇgaṇi who had a dispute with Ānandatīrtha at Trivandrum. The former has not been identified; but Mr. Krishnaswami Aiyar of the Coimbatore College identifies the latter with a certain Viḷāmbinmara, who is supposed to have occupied the Śṛṇgaṇi seat from A.D. 1228—1333, i.e. for no less than 105 years (!).
4 See above, Vol. III. p. 36.
8 Read वाभिः. 9 The akṣaras श्री of श्रीष्ठि has both an अ and an ṣ attached to it.
2 'देव [१०] भौगोलिक जीवनकाल श्रावणे | संरचित सम्भवितान्तः | श्री-
पुष्पपोतरामभिषः[ः](१)३

3 एवान[४]पर्यायमध्ये प्रभावना: | [१०] यक्ष्मनिवृत्तभाष्य बाध्यः | किल तीर्थिक- 
प्रयासंग्रह: [१०] उँ 

4 काव्यावलिविद्यारतिशक्षणभुवने प्रतिष्ठा । [२०] तस्य श्रीकालिकादेव- 
कालो वेदः[१]। 

5 सीवः सीवण (१) मण्डः[भिन्न]विज्ञापनार्थितमण्डः स्वच्छमेवे पाविः। नेतृं 
संस्थतद्वः

6 मंदितकरी य: प्राक्तवन्विज्ञापतीक्षेत्रपदार्थिविवेककालाचार्यांतः [हों सु]- 

7 निः | [२०] यक्ष्मनिवृत्तः[ः]वज्रस्या जनिता जनितप्रकारपदार्थिव्यासा [१०] 
कमलायित्वः[ः]पदकमलो भ:

8 जनी भजनमन्धवमहायां वधर्मः [१०] श्रीनर्तीवंमनविद्यात्मकोऽवस्थात् [१०] 
लोकस्थः

9 काव्यावलिविद्यारतिशक्षणभुवनेन सा | [२०] तत्वातीकसर्गध्यात्मिनिवृत्तमार्गाल्पसः 

10 संवृत्तेंद्रसः मनसः तथा | [१०] योगिता जनानु । 

11 जानमन्विज्ञानार्थितिसिति धन्मेयस्यावस्थाप्रतिवर्णणेनिविद्माः भौवनिमेतः[ः] 

12 श्रीकालिकादेवावलिविद्यारतिशक्षणान्तः 
[भूत]तिवारकाल श्रवणीकः

North Face.

13 श्रीवृद्धिशत मिन [१०] धनी [स]कारवालमध्येतन[भ]तः[१०] ज्ञाननि ये रियी 
हत्यावनमण्डः

14 विज्ञापिशी्र वस कीवस्त्रः [०] तिनानि श्रीमार्गशरीरतात्त्वमुनि- 
वरेश्वरः [१०] कः

15 श्रीमार्गसारवार्तानिवृत्तमर्करिकृष्टमर्करनीशिकृष्टरिप्रूप्रयः | [२०] खति श्रीकालिकास्त्रे हुतवहः

* Lines 2, 8, 4 and 6 are written between parallel lines.
* The final न is inserted below the line.
* The अक्षराः मा at the end of the line appears to be corrected from अ. | Read मायाः.
* In the second half of this verse the metre requires one or more additional syllables which are missing in the 
correction.
* Read नै,वार्शः.
* Read वार्शः.
* Read नै,वार्शः.
* Read नै,वार्शः.
* The syllables कश्यिकमोर्त्तमा are written on an erasure.
* Read वार्शः.
* Read वार्शः.
* Read वार्शः.
TRANSLATION.

(Verse 1.) The god (Vishnu), (who is) the recipient of the abundant dalliance of the goddess Kamalā (Lakshmi),—in order to protect those whose only refuge are his divine lotus-feet on the whole surface of the earth where men were oppressed by the suffering produced by the Kali (age), (and where) the rise of knowledge had ceased,—took birth (in the person of) a great saint (mahātīrtha) named the holy Purushottama, a pious ascetic (and) a leader of the wise.

(V. 2.) The commentary (bhāṣya) pronounced by this sage is, indeed, worthy of being repeated by crowds of chiefs of saints (tīrthikā), (and) a goad on every frontal globe of the furious elephants,—proud disputants.

(V. 3.) From the pair of lotus-feet of this (Purushottama), which is worthy to be worshipped by crowds of sages, was produced the ascetic Anandatirtha, who caused the rising of the moon of wisdom, (and) whose hand was adorned with a staff (in it), (and who was therefore) able to lead on the easily distinguishable path the cows of Vyāsa, which had been enticed on the wrong path by ignorant men.

(V. 4.) The charming speech proceeding from his mouth (and) consisting of words arranged in a charming manner resorts to the lotus-foot of (Vishnu) the lord of Kamalā, which destroys the fear of rebirth of (his) devotees.

(V. 5.) The speech of the holy preceptor (Bhagavatpaddhārṇya) Anandatirtha (leads) indeed (already) in this life to the attainment of the pair of lotus-feet of Hari (Vishnu).

1 The rest of the inscription after शर्म is engraved very faintly. The letters can however be read from the back of the stampege.

2 Read 'प्रिष्विष.

3 The reason assigned in this verse for the aetare of Vishnu agrees with what Kṛṣṇa says in the Bhagavad-gītā, chapter iv. verse 7.  "

4 The word sumati, 'the wise,' seems to have been a standing designation of the followers of the Dvaita doctrine, just as kāraṇa is applied to the Jainas; for the Bāghavēndravāmīnātha at Nālaṅgād, one of the three chief Mathas of the Mādhyas, is otherwise called Sumatindramatha.

5 The commentary referred to may be assumed to have been one on the Brahmasūtras, the ten important Upaniṣads and the Bhagavad-gītā—collectively known by the name Prāthanāṭhaya; see Dr. Bhandarkar's Report on the Search for Sanskrit Manuscripts for 1892-93, p. 18.

6 The 'proud disputants' are the followers of the Advaita system of Śaṅkaraśāraṇya.

7 i.e. 'his pupil was.'

8 Kalākāra may be taken in the sense of kalākāra. The rising moon assails the cows which are mentioned afterwards in finding their way, and the wisdom is required for the explanation of the Vyaśasūtras.

9 The staff is one of the attributes of an ascetic; but the cowherd's stick is also implied here.

10 Or, 'on the path where the distinction (bhāda) (between Jñātman and Paramātman) is quite clear,' i.e. the Dvaita system.

11 Or, 'the words of Vyāsa,' i.e. the Vyaśasūtras, on which the Advaita, Viśistadvaita and Dvaita systems are based.

12 These negligent cowherds are the followers of Śaṅkaraśāraṇya.
(V. 6.) From him (viz. Ānandaśrī), who was very experienced in well protecting men, has obtained the knowledge of duty he (viz. Naraharirāthamā), who protects the people born in the Kālinga country both in the next (world) and in this; who as a (dutiful) son follows the profession of (his) father,1 practising high politics in a righteous manner (and) himself facing the frightened garrisons (?) of the fortresses of crowds of hostile kings;

(V. 7.) And who, being devoted exclusively to the great service of the lord of Śrīkamathā,2 holds, in order to prevent the ruin of this (temple), an excellent sword (which is) a thunderbolt to the mountains— the bands of Šabarane,3 (but) the proper action of which was totally imperceptible because no victim was left, the enemy having lost his life through its (mere) flashing.4

(V. 8.) This best of sages, called the holy Naraharirātham, a man-lion incarnate, who is to be worshipped by those who possess the power of Prahlāda5 in the Kali age,—

(V. 9.) Hail! in the prosperous Śaka year joined with the fires (3), the sky (0), the pair (2), and the earth (1),— (i.e. 1203),— in (the month of) Mēṣa, on the day of the moon-crested (Śiva),6 in the bright (fortnight), and on an excellent Wednesday,— having built a temple in front of the lord of Kamaṭha, consecrated (therein) with pleasure this god Yogānanda-Nṛsimha, the bestower of bliss.

POSTSCRIPT.

Professor Kielhorn very kindly contributes the following remark on the date of the preceding inscription:

"In Śaka-Saṃvat 1203 expired the 8th titī of the bright half in the month of Mēṣa ended 6 h. 23 m. after mean sunrise of Saturday, the 29th March A.D. 1281; and in Śaka-Saṃvat 1203 current the same titī ended 3 h. 37 m. after mean sunrise of Tuesday, the 9th April A.D. 1280. As all the other inscriptions of Naraharirātham (see below) quote expired Śaka years, the day intended by the date would be expected to be Saturday, the 29th March A.D. 1281; but if it were so, the word Saumya of the date would have to be altered to Saumar (i.e. 'of Saturn')."

Besides this inscription, the Vaishnava temples at Śrīkūrman and Siṁhumālam (in the Vizagapatam district) contain five other inscriptions recording gifts by Naraharirātham. I subjoin their dates, which Professor Kielhorn has been good enough to calculate as well.

1. In the Kūrmēṣvara temple at Śrīkūrman.6

5 U(ā)na-chāturdasa-varshā dvādaśa-śata-vatsarē [/*]
6 Kanyā-māsadātē pakahē trayādaśyām Kavēr-udīnē [/*]
9 Svastik śrī-Śaka-varaśhañhala 1186 n-aṃṭṭi
10 Kanyā-kri(kri)ahṣa 13 Šukavāramuna . . .

"In the (Śaka) year twelve hundred less fourteen years, in the month of Kanyā, in the dark fortnight, on the thirteenth titī, on Friday."

"On Friday, the 13th (titī) of the dark (fortnight) of Kanyā in the Śaka year 1186."

For Śaka-Saṃvat 1186 expired the date corresponde to Friday, the 19th September A.D. 1284, when the 18th titī of the dark half ended 20 h. 23 m. after mean sunrise. The day by the Ārya-siddhānta was the 23rd day of the month of Kanyā.— F. K.

1 It follows from this statement that both Naraharirātham and his father were ministers of the king of Kālīsāga.
2 I.e. śrīkūrman; compare above, Vol. V. p. 35, note 1.
3 By this the poet means to say that Naraharirātham, though he wore a sword, was not put to the necessity of using it and thereby avoided incurring the sin of destroying life.
4 Prahlāda was the son of the demon Hiranyakāsīpū who was killed by Viṣṇu in his Nṛsimha avatāra.
5 I.e. the eighth titī; see above, Vol. V. p. 168, note 4.
6 No. 369 of 1296.
2.—In the Lakshmi-Narasimhasvamin temple at Simhachalam.  

2  Śravaṇa-pariṇatē saśvad-ārdhāday-ākhyē | bhūyā[ṛ]  
3  Svarbhhāma-bhānugraha-pariṇatē  
4  tat-t[i]han Śomavārē puṇyē kāla-dvayē-pī  
5  7  Svasti ārt-Śaka-varuhaṁbula 1213 gunēṁti Pauahya māsamuna Śravaṇa- 
6  Vyayatê-ārkavāra-śa-  
7  hitam-śina ārdhādayam-anu pēraṁ gala [a]māvāya māṁju ṻi(1) divasamuna  
8  sūryyagraha-śa-  
9  hitam-śina Śomavāramu māṁju

"In the Śaka year measured by the Rāmas (3), the earth (1), the eyes (2), and the moon (1),—(i.e. 1213),— in the well-known month of Pauahya, on the occasion called Ārdhādaya, ever brought about by (the union of the yogā) Vyayatē, a Sunday and (the nakṣatra) Śravaṇa,—again on the occasion arising at the sun’s eclipse by Rāhu, on the tithi of this (eclipse), on Monday,— at both of these auspicious times."

"In the month of Pauahya of the Śaka year 1213, on the day of the new-moon tithi bearing the name Ārdhādaya, combined with Śravaṇa, Vyayatē and Sunday, and on Monday combined with an eclipse of the sun on this day."

For Śaka-Saṁvat 1213 expired the two days quoted by the original date correspond to Sunday, the 30th January, and Monday, the 21st January, A.D. 1892. On the Sunday, the new-moon tithi of Pauahya commenced 2 h. 29 m. after mean sunrise, and the nakṣatra was Śravaṇa for 22 h. 20 m., and the yogā Vyayatē for 18 h. 56 m., after mean sunrise. As therefore during the new-moon tithi of Pauahya, on a Sunday in day-time, the nakṣatra was Śravaṇa, and the yogā Vyayatē, the coincidence is correctly described as Ārdhādaya (compare Jād. Ant. Vol. XXVI. p. 186, Pauahya-kriśṇapakha X V ).—On the Monday, at 3 h. 39 m. after sunrise, there was an annular eclipse of the sun which was visible in India. For a place in Southern India of longitude 77° and latitude 15° the magnitude of the greatest phase was about six digits.—F. K.

3.—In the Lakshmi-Narasimhasvamin temple at Simhachalam.  

7  Śāk-[ābdē] Vēda-chadhra-dyuma[ṛ]-sugaptē Śravaṇaṁ māsi śu-  
8  kāle Vaiśaising[ä]-ahny-[ā]*ārkikvārē  
11  Svasti ārt-Śaka-varuhaṁbula 1214 gu-  
12  nēṁti Śravaṇa-sukla ekādaśiyan Śanaiścharvāramu māṁju

"In the Śaka year well reckoned by the Vēdas (4), the moon (1), and the suns (12),—(i.e. 1214),— in the month Śravaṇa, in the bright (fortnight), on the day of Vaiśu, on Saturday."

"On Saturday, the eleventh tithi of the bright (fortnight) of Śravaṇa in the Śaka year 1214."

For Śaka-Saṁvat 1214 expired the date corresponds to Saturday, the 26th July A.D. 1299, when the 11th tithi of the bright half ended 10 h. 29 m. after mean sunrise.—F. K.

4.—In the Kūrmēśvara temple at Śrīkūrūram.  

1  Svasti ārt-Śaka-varuhaṁbula 1215 gu-śiṇju Vīra-ārt-Na-  
2  manārasinhya (ha)dēvaru (ra) vijaya-rājya-śaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśaṁvāraṁśa

— F. K.
5.— In the Kūrmēśvara temple at Śrīkūrām. 1

1 Svasti śrī-Śaka-vatsarē śara-dharā-tigmāṅgāu-śa(sa) añkhy-anvitē . . . .
2 . . . . . . . . . . . . . Svasti śrī-Śaka-varushaṁbula 1215 gun-ēniṭṭi Mā-
3 [gha]-śukla-pañchchamiṇy Raiv[ā]ramunay-śaṅḍду . . . .
4 "In the Śaka year joined with the number of the arrows (5), the earth (1), and the suns (12),—(i.e. 1215)."
5 "On Sunday, the fifth tīthī of the bright (fortnight) of Māgha in the Śaka year 1215."

For Śaka-Samvat 1215 expired the date corresponds to Sunday, the 3rd January A.D. 1294, when the 5th tīthī of the bright half ended 11 h. 50 m. after mean sunrise.— F. K.

No. 26.—TSANDAVOLO INSRIPTION OF BUDDHARAJA;
SAKA-SAMVAT 1093.

By E. HULTSCH, Ph.D.

This inscription (No. 249 of 1897) is engraved on three faces of a pillar opposite the Liṅgōḍdhavavasāmin temple at Tsandavōlu in the Rōpalle tālu康养 of the Kistna district. The alphabet is Telugu. The inscription consists of 13 Sanskrit verses, a passage in Telugu prose (ll. 56 to 81), and two Sanskrit verses at the end.

The inscription is dated at the winter-solstice (Saṃrañāyana, v. 13, or Uttarāyana, l. 70 f.) in Śaka-Samvat 1093 (in numerical words, v. 13, and in figures, l. 70) and records the grant of a field at Nādiṇḍā (v. 13 and l. 72) and of a lamp to the Śiva temple of Paṇḍīśa (v. 13) or Paṇḍīśvara (ll. 69 and 79) at Dhanadapura (v. 13), Dhanadaprōlu (l. 69) or Dhanadavōlu (l. 73 f.) in Velanaṇḍu (v. 13). Nādiṇḍā is the modern Nādiṇḍu in the Narsarāvupāḷa tālu康养 of the Kistna district. 3 As stated before, 2 Dhanadapura or Dhanadaprōlu is the modern Tsandavōlu, which was the capital of the chiefs of Velanaṇḍu. 4 According to an inscription which is now built into the roof of the Liṅgōḍdhavavasāmin temple, the temple of Paṇḍīśvara was named after one of the chiefs of Velanaṇḍu. 3

The donor of this inscription was Buddharaja (vv. 9, 12 and 13) or, in Telugu, the Mahāmaṇḍalāṇa Koṇḍapaṇḍaṇaṭi-Buddharaja (l. 67 f.), who bore the surnames Aniyahka-Bhima (l. 60 f.), Eladāyasimha (l. 61 f.), and 'the lion of the mountain—the Durjaya family' 6

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1 No. 249 of 1897.
3 Above, Vol. IV, Additions and Corrections, p. v.
4 Ibid. p. 33.
6 This was also a surname of the chief Nambaya; see page 227 above. And the Kākatiya king Gaṇapati traced his descent to an ancestor named Durjaya; above, Vol. V, p. 142. Though Gaṇapati claims to be a descendant of the Sun, Manu and Rābu (Jadh. As., Vol. XXI, p. 201, and above, Vol. V, p. 142), the Kākatiyas must have belonged to the Śrīra caste, because they intermarried with Śrīra chiefs (above, Vol. III, p. 94, and Vol. VI, p. 147). In the Venmadala inscription, which chronicles the marriage of Gaṇapāmbā to Bēta, both parties preserve a discreet silence regarding their Śrīra descent.
(I. 59). As he calls himself a 'worshipper of the feet of Kulōṭṭunga-Chōḍadēva' (I. 57 f.), it may be assumed that he or his predecessors had been vassals of the Chālukya-Chōḍa king Kulōṭṭunga-Chōḍa II. Among his remaining būradas we find Giripāśchimāsāsana, 'the ruler (of the country) west of the hill' (I. 64), and Śailapāśchātayadipa, 'the light (of the country) west of the hill' (v. 12). These are Sanskrit equivalents of the Telugu term Kṃḍaḍamaṭi, 'the ruler (of the country) west of the hill,' which is prefixed to his name in line 68. When editing the Amarāvatī inscription of Kōṭa II., I pointed out that the district of Kṃḍaḍamaṭi corresponds to the eastern portion of the Sattenapalli tāluk.1 Hence the expression 'west of the hill' must refer to the Kṃḍavīḍu hills, which form part of the eastern boundary of that district.

Buddharāja's ancestor Buddhavarman belonged to the Chaturthābhijana (v. 2), i.e. to the Śūdra caste, and was a servant (v. 3) of king Kūbja-Viśṇu of the lunar race (v. 1), i.e. of the Eastern Chālukya king Kūbja-Viśṇuvardhana I., who conferred on him 'the country west of the hill, which contained seventy-three villages' (v. 4). The immediate descendants of Buddhavarman are not mentioned by name in the inscription, which passes on to the Maṇḍalādharu Maṇḍa I. or Maṇḍana, who "was born from that family," his son Gaṇḍa, (v. 5), and his grandson Maṇḍa II. (v. 6). Buddharāja was the son of Maṇḍa II. and Kūndāmbikā (v. 8), and the brother of Aṅkama (v. 12), who became the wife of Rājendrā-Chōḍa, the son of Goṅka (v. 11). This chief has to be identified with Rājendrā-Chōḍa, the son of Goṅka II. of Vēlanāḍu, and his wife Aṅkama with Aṅkāmbikā or Aṅkaka, whose name occurs, in verse 49 of the Pīṭhāpuram pillar inscription of Pīṭhavīrama3 and in a fragmentary inscription at Bāṣaḍā. The son of Rājendrā-Chōḍa, Goṅka III., followed the example of his father in marrying Jāyāmbikā, who belonged to the family of the chiefs of the country west of the hill.4

In the foot-notes on the text I have quoted the various readings of two Nāḍaṇḍla inscriptions of Buddharāja, of which the first (No. 233 of 1892) contains verses 1-10 of the subjoined inscription, and the second (No. 228 of 1892) the list of būradas (II. 56 to 68).

**TEXT.**

*West Face.*

1. चैं [I*] बृहि चोम्मनन्धकुम्बलकत्विरिरिजः [ः]*
2. डव्वासलि देवसातसमुखः
3. वंमतलिकः [ः*] वो[ः]भविष्यूरतः 1 यः
4. स्वारातिनर्द्राेंस्मविलासः [ः*]

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1 Page 143 above.
2 Above, Vol. IV. pp. 55 and 51. I avail myself of this opportunity for issuing a collotype plate of the four Pīṭhāpuram pillar inscriptions between pages 270 and 271.
3 This inscription (No. 181 of 1897) refers itself to the reign of "Chōḍa-Goṅka-mahārāja, the son of Aṅkama-mahādevī, the younger sister of [Buddha]-mahārāja."
5 From an inked stamper prepared by Mr. H. Krishna Sastri, B.A.
6 The symbols of the sun and the moon—implying that the grant is to continue d-chanda-drakam—are engraved at the top of this face.
7 Expressed by a symbol.
8 No. 233 of 1892 reads विद्विस्तः ; read विद्विस्तः.
9 Read श्रवः ाशिं (‡).
5 [विद्यविद्य]वर्तकालमाकरंगुराणाशित
6 किरकार्य[विशीमा] । [२१] जालसीत-
7 लाभिष्णव(संस्कृत) [२२] [वी]दुस्वरवर्म[वी] दर्ज
8 पुगका[वी] [वी]पारमे निजपालयययय
9 संप्रदानिधिकार[वी]दायका । [२३] भुवकार-
10 विनयन्त रंजयवलोकण । द्वर राज-
11 चात्ति[वी] अनुगत द्वर च तं सारवेयो-
12 सत्ताका स [शून्ये] । [२०] चिन्तिततिपाशवसीय-
13 क्रियाशीतिप्रदायकपताकात्मकानिधित्व: [१०]
14 मितिप्रतीतीविरजनार्यर्थक्षपास्माक पालना-
15 स विलाससावऽः । [४०] बंधकर्यादुः । संसुक चेतुविच-16 वानुकारादनम [वी]भूपति: [१०] मंदिरम-
17 रसिकबिंडसौना [वी] मंडनादनम गंदबु-
18 पात: । [४०] भय रविचित्त ।पतितविविकात[लुचि]स-
19 मरोचितिरावथ: । क्रमार: [१०] ।महराव[वन]-
20 [का]दिवसीयार्थी समाजम मंडवमुखर्य-
21 नेत्रसुभाठु । [४०] रक्षा ।क्षतितिकावि-
22 ता जय(१)क्रियाशीतिभुवादिराज ।
23 [भिक्षुवार्षिक] पतितता जस्ता तन । राज-
24 नन्दिन नामिना । [६०] पुरालक्षेत ।
25 सीताकी सीती रामस्य रमेव मैरा: [१०]
26 वसुव । देवी जनपद तथा कृष्णमिका
27 राजस्वलिङ्गान । [५०] तान्यासमामा ज-
28 गुदवाव । वीरी राजाजीनम
29 कृत्संदीना: [१०] तेनेव जाताखार बहमा।

1 No. 233 of 1892 reads "वानिने।"
2 Read "हुँ।"
3 No. 233 of 1892 reads भृगुते।
4 No. 233 of 1892 reads "सितवर।"
5 No. 233 of 1892 reads दर्जिते।
6 No. 233 of 1892 reads "पुस्वर।"
7 No. 233 of 1892 reads वाङ्कर।
8 No. 233 of 1892 reads दर्जिते।
9 No. 233 of 1892 reads वानिने।
10 Read "हुँ।"
11 No. 233 of 1892 reads वानिने।
12 No. 233 of 1892 reads वानिने।
13 No. 233 of 1892 reads वानिने।
14 Read "हुँ।"
15 No. 233 of 1892 reads वानिने।
16 No. 233 of 1892 reads वानिने।
17 No. 233 of 1892 reads वानिने।
18 No. 233 of 1892 reads वानिने।
19 No. 233 of 1892 reads वानिने।
20 No. 233 of 1892 reads वानिने।
30 नं[1²]स्वामिन्त्रे(१)वामपराकब्बक [II. ८]  
31 रेखमाहीविद्वारितारिदितयिन्द्रकृष्ण.  
32 'स्तविकार्यकारणीयकारणीयसुनिर्दृष्टी.  
33 निकारसुदीयविविधविविधेयबंधु [९] वार्ष.  
34 लोहरविक्षेपक्षब्रज[८]त्रांस्फरिक्षर-  
35 तैइ(१)प्रत्युत्पूर्व[७]कौर्यजमाल[७]धि भाषा.  
36 ि[६]फेल[८]मारकुर[६] [१०] स्वयम्भावमवह-  
37 ि[३]बिन्तरमयसंस्करकम्प[४]स्व[४]भि[४] 

South Face.  
38 'थीमाधवरामीति: 'भरणरिपु-  
39 'विजयमेनकुंजाधिता[७] [१४] [१२] बलचंद्र-  
40 कम[७]तमको गुणनिर्दिष्टि वाच्यति:  
41 पुष्पमनिविवेकनद्वितीयवचन-  
42 कविनवतस्था भाषि 'राजेश्वराधि: [II. १९]  
43 तिकोक्तिवर्गम्य प्रयवरविना  
44 'व[५]अपकांमाणिया भाषि थीववै[भि]-  
45 'तिरीतिनन्दिनिकुङ्कुंजसरस्वति-  
46 बशी [१२] तलुका गुडुप[२०] नरप्रति-  
47 गम्यपाराखन्द्रप: गर्भानो[५]-  
48 [ि]कौर्यजमालविधिनकरी राजति-  
49 [३]वाप्पुस्तिर[६] ि [१२] ग्रामविद्या महानंद-  
50 बरंगमगीति [भू]राजसम्भवने  
51 द बरंगमिजङ्ग[४]दिन्य धनघुप-  
52 रसचिद्धायं पंडितमाले [६] नेवारा-  
53 िन्यायस्वमिति भिन्तरमयसंस्करकं बसु[६] 

1 No. 233 of 1892 reads कोविन्ति.  
2 No. 233 of 1892 reads प्रचारक.  
3 Read 'राना' विहीनात्मक.  
4 Read यम.  
5 No. 233 of 1892 reads वववह.  
6 No. 233 of 1892 reads भाषानी.  
7 No. 233 of 1892 reads 'स्विया'.  
8 The word stands at the beginning of the next line.  
9 Read बंधु.  
10 No. 233 of 1892 reads श्रवणकुरि.  
11 Read नवनाथ.  
12 Read 'सुन्दरमिति'.  
13 Read राजेश्वरा।  
14 Read यमानाद.  
15 Read 'बुध्वचन'.  
16 Read 'बुध्वचन'.  
17 Read राजेश्वरा।  
18 Read वववह.  
19 Read बंधु.
54 वाहुवंश्य देवी प्रादादशंभ [क्ष]-
55 यमयी वेलनांब्रमृत्ते दुह्मह[चु]पः
56 " [१३] कश्चि समविगतनायतनमहर्षेम्
57 [चा]मंद[चे]शरी कृत्यत्वचो[ढ]देवर
dिज्यापादपीयाराराक परवलसाधः
60 पुज्यकुलाचलम्बोद्र सत्वा
61 रिति प्रतिज्ञयभाराम् चन्दरयं
62 कभीम सल्लराविय श्रीचगमिक्यम् ए
63 लदायसिंह विनामविरिंम् सुजः
64 नजननवसंसन कांतायं वि
65 वेकप्पडणसन गिरिप्रभीभगासन विचः
66 सराणविनोद कानुराकामोद् छ
67 यववराज राजसागर नामादि
68 सम्प्रग्णरमसहितय श्रीमञ्चानम्
69 डाशार नासपुमातिदुहराशु
70 घनद्रमेल श्रीपंडियक्षरमलः [१०]देव-
71 रकु शववर्ष्णु १०४५ बेनत [उ]त(१)
72 श्राणानितसुसन निवेदायांमु
73 [११] देवरक भवंदवम्षदिवंदुनकः

East Face.

74 वेदिन गोदिमयलो १५. [१०] वेदिन जेको-
75 नि चामनावाचन बील्डु सर्दः
76 वविधन पूवन कोसावभीरन्यन कोडङ्कु
77 भोमावीयुकु तन पुववाल
78 घनकुभ शववर्ष्णु घनवत्रो
79 रा श्रीपंडियक्षरम्देवरकुनकः
80 डाशारंदवतंदुनक निव बाबन[१०]कु
81 नेत्य पीयंगखवांडः || खदनां पण्। ।
82 र[र्]तान त यो विच वसुबर्गः [1*] परशी।।
83 वर्षासिच्यां विहायः जायते क्रमः: [॥ १४*]
84 'वहुविविष्णुच्छ दत्त वहुविष्णु[तु]*।
85 पावित्रा [1*] यस्य यस्य यदा भूमिस्त।
86 ख तस्य तदा पल्ल || [१५*]

ABRIDGED TRANSLATION.

Verse 1 praises king Kubja-Vishnu, the ornament of the race of the Moon. His servant was Buddhavarman, the ornament of the Chaturthabhiyana, i.e. of a family belonging to the fourth (Sudra) caste (v. 2 f.).

(V. 4.) "He to whom enemies bowed, (and who resembled) Vasava (Indra) in happiness, protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of the king along with his royal emblems."

(V. 5.) "After some ancestors had passed away, there was born from that family king Manjya [I.J, the crest-ornament of rulers of provinces (maandalavara); (and) from Manjana was born king Gaña."

His son was Manjya [II.] (v. 6), who married Kundambiká (v. 8). Their son was Buddharaja (v. 9). His sister Aúkama was the wife of Bajendra-Chóda, the son of Govika (v. 11 f.).

(V. 18.) "In the Saka year counted by the powers (3), the Nandas (9), the sky (0), and the moon (1),—(i.e. 1083),—and at the great Saumyayana,4 the high-minded king Buddha himself gave to (the god) named Pańcita, who resides at Dhanadpurá in the country of Velanánd[tu], a field (of) two kandaúkas in the town of Náindla for (providing) offerings uninterruptedly for a very long time, and a perpetual lamp."

(Line 56.) "Hail! The glorious Mahamandalavara Końdapaṇḍati-Buddharaja, who was possessed of all the glory of such names as the Mahamandalavara who has obtained the five great sounds; the worshipper of the divine lotus-feet of Kulottunga-Chódaeva; the destroyer of hostile armies; the lion of the mountain—the Durjaya family; a Hariśchandra in truthfulness; a Parasuráma in (keeping) vows; Aniyanka-Bhima; a Rádhéya (Karva) in truthfulness; a Gángéya (Bhishma) in purity; Ālasyasista; a Nrsimha in valour; the season of spring to the forest—virtuous men; a Jayanta to (the eyes of) women; a Brahma in wisdom; the ruler (of the country) west of the hill; he who delights in making gifts and in (fighting) battles; he who is fond of music; a Vatsaraja in (the management of) horses; and a Cupid among kings,—in the Saka year 1083, on the occasion of the Uttarayana,—gave to the god Pańcítavara-Mahādeva at Dhanadaprátu 2 kha[ṇḍa] of land at Náindla for (providing) offerings."

(L. 78.) "To the same god (he) gave 55 sheep for a perpetual lamp. Having received these (sheep),—Súrya-Bóya, the son of Chámana-Bóya, standing security,—Bhilmána-Bóya, the son of

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1 The antára stands at the beginning of the next line.
2 Read भूमिस्त।।
3 Read "वहुविष्णु[तु]।।
4 This term is synonymous with Uttarayana (l. 70 f.).
5 Literally, 'the kandaúka whose number were the (two) arms.'
6 The birada Kastrikamcda makes me suspect that Kastrikamcnda, one of the queens of Amantavarman alias Chódaagága of Pallaga (Vol. V, above, Appendix, p. 53, No. 361), was the daughter of one of the Końdapaṇḍati chiefs.
7 Pańcita is the same as pańcita, on which see Brown's Telega Dictionary.
54 वाक्षस्वयं दोपः प्रादायकं [ख]-
55 यमपि वेतनांभृतले दुह[भु]प:
56 ए [१५॥] कस्वि समविगतयं वचम्भागम्यस्
57 [हा]मंड[ल]खर ॥ कुलोऽनुमाचि[ह]देवर
58 दिव्यवीपादप्राप्तक परकल्पताः
59 क पुर्णायुक्तालचलमण्डृ सल्लि
60 रक्षं कृत्तिप्रसादसरसम् भानियः
61 कमुम सत्यराजय श्रीपांगमोऽपि
62 लद्यायलिङ्ग विस्मविलिङ्गः सुजः
63 नजनवनवसं कांताजयंत वि-
64 नेपायवनसम विनिपिविभासः विति
65 रणरणविनेद ॥ कल्पिकांमादेः नि
66 यव्यराज राजामोग्न नामादि
67 नमस्ताभामसति ॥ कीमतानम्
68 बलायक चिंकवसमिवहस्ताः
69 धन्दोपि श्रीपपेक्षामर्म[१५॥]देव
70 रक्षु महायवरः १०४४ खेवि [उ]तर(१)ः
71 रायणमनिस्तुमन निविदालिङ्गः
72 नकु नादिन्दु बैरियोऽऽ भुवि ख २ [१५॥]
73 देवरक चक्षुदवसतिदियनुनञ्जः

East Face.

74 वेदिन्म गीतिपीययतु ॥५ [१५॥] वीन्ति जेकोऽ
75 न वाहिनवेदुनि कोइकु संद्हः
76 रोविन्न मुन्टन कोइषनवेदुनि कोइकु
77 भाववेदुनु कत पत्ततु
78 वैरिकायुर चाचन्द्रायुर धनदमोः
79 नल श्रीपपेक्षामहरसवरः
80 ऊर्वितीदियनुनञ्ज निल्य स्मानिः

¹ Read रिजः.
² No. 238 of 1902 reads "पेशनिजि श्रीप्राप्तकाराः
³ No. 238 of 1902 reads "परकल्पः
⁴ No. 238 of 1902 reads "पारकल्पः
⁵ No. 238 of 1902 reads "सरसम्
⁶ No. 238 of 1902 reads "कन्यराय
⁷ No. 238 of 1902 reads "कन्याकुमारी
⁸ The amarnadra stands at the beginning of the next line.
⁹ Read श्रीनः.
¹⁰ The amarnadra stands at the beginning of the next line.
81 नेवी पीयंगलवाणू || खददां प-  
82 र(॥)तां व यो च रेत वस्मरां[1*] पठि
83 वर्षयान्वित विहायं जायते कामिः: [॥ १४*]
84 "वहुवर्षकुषो दसा वहुमिशि[२]"  
85 पाणिना[१*] यथा यथा यदा भूमिसि  
86 स्व तथा तदा फलं [॥ १५*]

ABRIDGED TRANSLATION.

Verse 1 praises king Kuba-Vishnu, the ornament of the race of the Moon. His servant was Buddhavarman, the ornament of the Chaturthabhijana, i.e. of a family belonging to the fourth (Śūdra) caste (v. 2 f.).

(V. 4.) "He to whom enemies bowed, and who resembled Vásava (Indra) in happiness, protected the country west of the hill, which contained seventy-three villages, and which he had received through the favour of the king along with his royal emblems."

(V. 5.) "After some ancestors had passed away, there was born from that family king Maṇḍa [I.], the crest-ornament of rulers of provinces (maṇḍalāsvara); and from Maṇḍa was born king Gaṇḍa."

His son was Maṇḍa [II.] (v. 6), who married Kundāmbikā (v. 8). Their son was Buddhāraja (v. 9). His sister Aukatama was the wife of Rājendra-Chōda, the son of Goṅka (v. 11 f.).

(V. 13.) "In the Śaka year counted by the powers (3), the Nandas (9), the sky (0), and the moon (1),—i.e. 1083,—and at the great Saumyāya, the high-minded king Buddha himself gave to (the god) named Paṇḍiṣa, who resides at Dhanadaprūna in the country of Velanā[3], a field of two khasiṣkas in the town of Nāḍiṅḍla for (providing) offerings uninterruptedly for a very long time, and a perpetual lamp."

(Line 56.) "Hail! The glorious Mahāmaṇḍalāsvara Koṇḍapadaṁśi-Buddhāraja, who was possessed of all the glory of such names as the Mahāmaṇḍalāsvara who has obtained the five great sounds; the worshipper of the divine lotus-feet of Kulottunga-Chōdaśeva; the destroyer of hostile armies; the lion of the mountain; the Durjaya family; a Hariśchandra in truthfulness; a Paraśurāma in (keeping) vows; Anuyāka-Bhima; a Rādhéya (Kara) in truthfulness; a Gāṅgēya (Bhishma) in purity; Elādārasimha; a Nṛṣimar in valour; the season of spring to the forest—virtuous men; a Jayanta to (the eyes of) women; a Brahma in wisdom; the ruler (of the country) west of the hill; he who delights in making gifts and in (fighting) battles; he who is fond of music; a Vatsarāja in (the management of) horses; and a Cúpīd among kings,—in the Śaka year 1083, on the occasion of the Uttarāyaṇa,—gave to the god Paṇḍiṣāvarna-Mahādeva at Dhanadaprūna 2 kha[4] of land at Nāḍiṅḍla for (providing) offerings."

(L. 73.) "To the same god (he) gave 55 sheep for a perpetual lamp. Having received these (sheep),—Sūrya-Bōya, the son of Chāmaṇa-Bōya, standing security,—Bhīmana-Bōya, the son of

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[1] The anusvāra stands at the beginning of the next line.
[2] Read "विषाट".
[3] This term is synonymous with Uttarāyaṇa (l. 70 f.).
[4] Literally, "the khaṇḍaka whose number were the (two) arms."
[5] The śvēvara Kastriklāmādi makes me suspect that Kastriklāmadī, one of the queens of Anantavarman alias Chōdaśegāna of Kalliga (Vol. V. above, Appendix, p. 53, No. 187), was the daughter of one of the Koṇḍapadaṁśi chiefs.
[6] Pāṇiṇa is the same as pāṇiṇa, on which see Brown's Telugu Dictionary.
Kommana-Bóya, with his sons and further descendants has to supply one saasa of ghee daily for a perpetual lamp to the god Paṇḍīśvara-Mahādeva at Dhanadavrólù as long as the moon and the sun shall last."

The inscription ends with two of the customary verses.

**POSTSCRIPT.**

The two temples of Śiva and Viṣṇu at Nādeoḷa contain 12 inscriptions of the Koṇḍapaṇḍmaṭi chiefs, and there are two others at the Śomēśvara temple at Irilapāṭu near Nādeoḷa. I subjoin abstracts of these records, which, along with the Tsandavólù inscription of Buddhārāja, establish the following three pedigrees.

**I.**

- **Buddha I.**
  - Egra-Maṇḍa;
  - Śaka 1046 (?)
  - Buddhavarman or Buddha II.;
  - married Gaḍiyāmadāvi.
  - Manma-Maṇḍa, Manma-Maṇḍaaya,
  - or Manuma-Maṇḍa;
  - Śaka 1052, 1060, 1061.

**II.**

- **Buddhavarman.**
  - Maṇḍa I.
  - Buddhavarman.
  - Maṇḍa II.;
  - contemporary of Rājendra-Chōḍa.
  - Budda; married Bādamālikā or Bādamadāvi.
  - Chōḍa or Chōḍerāja;
  - Śaka 1054, 1057.

**III.**

- **Buddhavarman.**
  - Maṇḍa I. or Maṇḍana.
  - Gaṇḍa or Gaṇḍana.
  - Maṇḍa II.,
  - married Kundāmālikā;
  - Śaka 1057 (?)

- **Malla or Mallerāja;**
  - Śaka 1069.

- **Buddhārāja;**
  - married Gaṇḍāmālikā or Gaṇḍamadāvi;
  - Śaka 1068, 1070, 1088.

- **Aṅkama;**
  - married Rājendra-Chōḍa.
1.—On a pillar in the Mūlāsthaměvāra temple at Nāḍeṇḍa (No. 227 of 1892).

Language: Telugu prose and verse. Date: Śaka-Saṃvat 1052,1 Māsā-sītī-pañchamī,2 Thursday.3 The son of the Mahāmaṇḍalēvāra Buddha—4 who was possessed of all the glory of such names as the Mahāmaṇḍalēvāra, who has obtained the five great sounds; Vīra-Mahāvāra; the worshipper of the divine feet of Kūlōṭtuṅga-Chaḍḍādēva; the destroyer of hostile armies; Eladāyasīhinā; Sāhasajātikā; a Rāma on the battle-field; Anasaṅka-Bhīma (!); a Rādhāya in truthfulness; a Gāndīva in purity; a moon to the water-lily and the milk-ocean—

the Durjaya family; a mine of very bright virtues; he whose delight is the sport of valor; he whose delight is poetry; the mango-tree to the parrots—excellent poets; the support of virtuous men; a Rēvanta in (the management of) horses; the death to enemies; a Brahmā in wisdom; and Giripāśchimāśāna5—was Erā-Maṇḍa.6 His son was Buddhavarman; and his son Manma-Maṇḍa, who gave two lamps and land at Nōchinhinipāḍu to the Mūlāsthamā temple at Nāḍeṇḍa.

2.—On a pillar in the Mūlāsthaměvāra temple at Nāḍeṇḍa (No. 217 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1060. Gift of certain taxes levied at Nōchinhinipāḍu, for the maintenance of two lamps in the temple of Mūlāsthamā-Mahādēva at Nāḍeṇḍa, by the Mahāmaṇḍalēvāra Manma-Maṇḍaya.

3.—On a pillar in the Mūlāsthaměvāra temple at Nāḍeṇḍa (No. 222 of 1892).

Language: Telugu verse and prose. Date: Śaka-Saṃvat 1061,3 Māgha-sītī-pañchamī, Friday. Manma-Maṇḍa, the eldest son of the Maṇḍalika Buddha and of Gāḍiyamadēvi, built a temple (guḍī) of Śiva at Nāḍeṇḍa and gave to it the village Nōchinhinipāḍ. His mother Gāḍiyamadēvi, the daughter of Mēḍa and Mēḍamāmba, gave a lamp to the Mūlāsthamā temple at Nāḍeṇḍa. Further Manma-Maṇḍa gave many ornaments to Śiva. Finally the inhabitants of Nōchinhinipāḍ had to pay a tax to the temple.

4.—On a pillar in the Mūlāsthaměvāra temple at Nāḍeṇḍa (No. 214 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1054 or 1057.7 The two first verses praise king Kūbja-Viṣṇu, the ornament of the race of the Moon. His servant was Buddhavarman, the lion of the mountain—the Chaturthakula (v. 3 f.), who “protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of (his) master along with the royal emblems”8 (v. 5). After some princes of his family had passed away, Buddhavarman, surnamed Eladāyasīhinā, was born from Maṇḍa [I.] (v. 6). His son was Maṇḍa [II.], surnamed Aniyaṅka-Bhīma (v. 7).

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1 Ambaka-sāya-kambhara-mrīṣṭāka.
2 The word sītī or sītī means both ‘white’ and ‘black’ and may refer either to the bright or to the dark fortnight. Prof. Kielhorn states that, for the dark half of Mēsā in Śaka-Saṃvat 1052 current, the date corresponds to Thursday, 11th April A.D. 1189.
3 Nirvarṇandha-maṇḍri-citra.
4 He is styled Chaturthakula-nāṭakara and his son Chaturthkula-dhokha-chandra. A damaged Telugu inscription of Śaka-Saṃvat 1040 (in figures and in numerical words: pagu-dhokha-dhokha-si[ya]dsi[ya]); the Vilambini year, at Chēbrēla (No. 167 of 1897) mentions Sūra, the minister of the giripāśchima king Erā-Maṇḍa.
5 Udañchala-tarka-[ṭh-ṭh]-jāda.
6 Kavi-śilpaka. Professor Kielhorn kindly informs me that “the date regularly corresponds, for Śaka-Saṃvat 1061 expired, to Friday, the 26th January A.D. 1140, when the 5th śītī of the bright half ended 6 h. 40 m. after mean sunrise.”
8 Mālha . . . . giri-pratishthā saka sṛṣṭi-lakṣṇēhaḥkāraḥ-sriapati-gṛdha-mānih.
(V. 8.) "Having torn up, like a mound, the army of the Gaṅga (king) of Kalinga, having consumed, like straw, the warriors of the bold enemy, and having cut off, (like) lilies, their heads, the mighty rutting elephant—the Mahāmaṇḍalika Maṇḍa [II.] is roaring."  

(V. 9.) "[Having defeated] the army of the enemy, he gave to Bājendr-Chōḍa⁵ mighty elephants which had been captured there, (and) whose temples were bright with rūt."  

His son was Buddha (v. 10), whose wife was Bādāmbikā (v. 12). His son Chōḍa (v. 13) gave a lamp, ornaments, a bell, a trumpet, and a conch to the Mūlāsthāna temple at Nāḍipāla, and land to Brāhmaṇas.

5.—On a pillar in the Mūlāsthāna temple at Nāḍipāla (No. 215 of 1892).

Language: Telugu. Undated. Gift of a lamp and of land at Nōchínipādu to the temple of Mūlāsthāna-Mahādēva at Nāḍipāla by the Mahāmaṇḍalika Chōdrāja, who was possessed of all the glory of such names as the Mahāmaṇḍalika who has obtained the five great sounds; Vīra-Mahēśvara; the lion of the principal mountain—the Durjaya family; a Hariścandra in truthfulness; he whose hair is covered by the dust of the divine feet of Kulöttunga-Chōḍadēva, as bees are covered by the pollen of the lotus; a Shaṭpurāka at the head of battles; Aniya-Bhima; a Parasurāma in (keeping) vows; he whose wife is (the goddess) Vijaya-Lakshmi; a son to the wives of others; a Śrīsaṅkha to the demons—heroes; and Eladāyasimha." Also gift of a lamp by the same chief for the merit of his mother Bādamāvi.

6.—On a pillar in the Mūlāsthāna temple at Nāḍipāla (No. 219 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1054. Gift of land at Nāḍipāla to some Mahājana by the Mahāmaṇḍalika Chōdrāja.

7.—On a pillar in front of the Sūmēśvara temple at Irlapādu (No. 111 of 1893).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1057. Gift of land and of a lamp to the temple of Sūmēśvara-Mahādēva at Irlaḷūru by the Mahāmaṇḍalika Chōdērajā, who was possessed of all the glory of such names as the Mahāmaṇḍalika who has obtained the five great sounds; Vīra-Mahēśvara; the lion of the principal mountain—the Durjaya family; a Hariścandra in truthfulness; a bee at the divine lotus-feet of Kulöttunga-Chōdēva; a Shaṭpurāka at the head of battles; a Parasurāma in (keeping) vows; Aniya-Bhima; he whose wife is (the goddess) Vijaya-Lakshmi; a son to the wives of others; Eladāyasimha; and Śrīsaṅkha.

8.—On a pillar in front of the Sūmēśvara temple at Irlapādu (No. 109-10 of 1893).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1057. Sūmāna-Paggaḍa, an officer of the Maṇḍalika Maṇḍa who belonged to the family of the Durjayas and was the lord

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1 Evidently Anantavarnaman alias Chōḍagaṇa of Kalinga, who reigned from Śaka-Saṃvat 999 to 1064; Vol. V. above, Appendix, p. 51, No. 358, and p. 52, No. 363.
2 बावर्याम हस्तब्रह्माण्डला मानो मानसक्कर से तंत्र नाथसेवा सुनमपि से शाबिनेषु सेवा जिन्नेषु प्रयो... 3
3 This statement refers to Bājendra-Chōḍa of Velamapūdu, the husband of Akkama or Akkāmbikā, the daughter of Maṇḍa II.; see above, p. 399 and note 2, 3.
4 The first half of this verse is only partially preserved; ....... वैरिकान्ति तस्मौपि ताम्रोत्सवम् 
5 Śaila-laṅga-paṇḍu-meṣṭīya-īrakīt.
6 In the Sanskrit portion he is called Chōḍa and 'the lord of the country west of the hill' (śaila-paṇḍu-meṣṭīya-īrakīt).
7 In figures and in numerical words: piriṣṭara-viyad-inda.
of the country west of the hill,¹ built a temple of Śiva, named Sōmēśvara-Mahādēva, at Īrvalur² and gave to it a tank, which he had constructed on the north of the village, and a lamp.

2.— On a pillar in the Gōvardhanasvāmin temple at Nādepiḍla (Nos. 239-241 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1069.³ Verse 1 praises king Kubja-Vishṇu, the ornament of the race of the Moon. His servant was Buddhavarman, the founder of the race of kings of the fourth (caste)⁴ (v. 2 f.), who "protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of (his) master along with his royal emblems"⁵ (v. 4). "After some ancestors had passed away, there was born from that family king Maṇḍa [I]"⁶ or Maṇḍana, whose son was Gaṇḍa or Gaṇḍana, whose son was Maṇḍa [II.] (v. 5).

Here some lines are lost. Then the inscription refers to the birth of Malla. This Mahāmāṇḍalēśvara Koṇḍapaḍaṃṇa-Maṇḍerājā—"who was possessed of all the glory of such names as the Mahāmāṇḍalēśvara who has obtained the five great sounds; Vīra-Mahāśvara; the worshipper of the divine feet of Kulottunga-Chōḍadēva; the destroyer of hostile armies; the lion of the principal mountain—the Durjaya family; a Hariśchandra in truthfulness; a Pāṇārāma in (keeping) vows; Aniyāka-Bhima; a Rādhēya in truthfulness; an Ādijanēya in purity; Eladāyasimha; a Nṛsiṃha in valour; the season of spring to the lotus—virtuous men; a Jayanta to (the eyes of) women; a Brahman in wisdom; Girīpschimiṣāsana; he who delights in making gifts and in (fighting) battles; he who is fond of musk; a Vāsaraṇa in (the management of) horses; a Cupid among kings; the son of Kundāmbikā; and a Saṅkrandana in happiness—gave a lamp to the temple of Kēśavadēva at Nādepiḍla, and another lamp to the temple of Mūlasthāna-Mahādēva at Nādepiḍla.

10.—On a pillar in the Gōvardhanasvāmin temple at Nādepiḍla (No. 237 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1094. Gift of a lamp to the temple of Kēśavadēva at Nādepiḍla by an officer of the Mahāmāṇḍalēśvara Koṇḍapaḍaṃṇa-Maṇḍ[II]-rajā.

11.—On a pillar in the Gōvardhanasvāmin temple at Nādepiḍla (No. 234 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1095. Records that the Mahāmāṇḍalēśvara Maṇḍerājā, the son of the Mahāmāṇḍalēśvara Koṇḍapaḍaṃṇa-Maṇḍerājā, gave to the temple of Kēśavadēva a lamp, and some land below the Mallasamudra tank which he had constructed on the north-west of Nādepiḍla.

12.—On a pillar in the Mūlasthāna temple at Nādepiḍla (No. 233 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1085.⁵ Gift of a lamp to the Mūlasthāna temple at Nādepiḍla by Buddarājā. Gunḍamadēvi, the wife of the Mahāmāṇḍalēśvara Buddhārājā, gave to the temple of Mūlasthāna-Mahādēva a tank named Gunḍasa[mu⁶dra which she had constructed on the south of Nādepiḍla.

¹ Kutktā-prthvīya-veśa-viśva.
² This village is stated to have been situated "on the west of the hill" (giriḥ paśchimataḥ) and to have been granted by the mythical king Triṣayana-Pallava to an ancestor of the donor, Venṇaśabha-Sūmāyājīn, when he had defeated in diaposition a certain Gaṇḍhaṭṭha who had hung up a challenge in public (kṛta-patra-lanka; compare above, Vol. III. p. 201 and note 3).
³ In figures and in numerical words: Jala-ṭasasakaha-rasa-ṭātā-saḍā.
⁴ Chaturbhuṭh-ādiṣṭha-saṅka-kartā.
⁵ Girī-ṛtiṣṭhiteṣa-śeṣa-laṅkücheṣa (ṣekha) naiṣṭriṣṭhiteṣa-grdāvatma-maṭha, etc.
⁶ In figures and in numerical words: śara-tarka-tārakātukha-laṅkücheṣa.
13.—On a pillar in the Mâlâsthânâsvara temple at Nâdeîḍâla (No. 229 of 1892).

Language: Telugu. Date: Saka-Saṃvat 1070. Gift of two lamps to the temple of Mâlâsthaṇa-Mahâdēva at Nâdeîḍâla by the Mahâmaṇḍalâsvara Koṇḍâpadmaṭi-Buddarâja.

14.—On a pillar in the Mâlâsthaṇâsvara temple at Nâdeîḍâla (No. 230 of 1892).

Languages: Sanskrit and Telugu. Date: Saka-Saṃvat 1083.1 Gift of a lamp to the temple of Mâlâsthaṇa-[Mahâdēva] at Nâdeîḍâla by Guṇḍâmbikâ or Guṇḍamadâvi, the chief queen (agamahâshī) of the Mahâmaṇḍalâsvara Buddarâja.

No. 27.—DATES OF CHOLA KINGS.

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

(Continued from page 24.)

A.—KULOTTUNGA-CHOLA I.

39.—Near the Nâgâsvara temple at Chêbrûlu.3

1 Svasti Śâkha(ka)-varshamîlu 998 n-bhûti Nala-saṃ(saḥ)vatast-
ra śrâhî svasti Sarvvalkâśraya-sî-
3 Vishnuṇa[pa]vardhâna-mahârâjula
4 na-vijaya-râjya-saṃ[saḥ]vatsara[mbhulu] 7 n-ñâṇu
6 . . . .
7 punnamayu Su(sa)krâramuna
8 nimittamunâ«

"In the Saka year 998, in the year(s) (which was) the Nala year, (and) in the 7th year of the increasing reign of victory of the asylum of the whole world, the glorious Vishnuvvardhana-mahârâja,—on the occasion of an eclipse of the moon on Friday, the full-moon tithi of the month of Mâgha."

As the reign of Kulottunga-Chôla I. commenced4 between the 14th March and the 8th October A.D. 1070, a date in the month of Mâgha of his 7th year must fall about the commencement of A.D. 1077, in Saka-Saṃvat 998 expired which was the Jovian year Nala (Analâ). In this year the full-moon tithi of Mâgha ended 23 h. 51 m. after mean sunrise of Wednesday, the 11th January A.D. 1077, when there was no eclipse. But there was an eclipse of the moon, visible in India, from 17 h. 9 m. to 20 h. 13 m. after mean sunrise of Friday, the 10th February A.D. 1077, which was the full-moon day of Phâlguna. I have no doubt that this is the day intended by the inscription, and that in the original date the month of Mâgha has been quoted erroneously instead of Phâlguna.

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1 In figures and in numerical words: gama-Nanda-bh-ûndu.
2 No. 151 of the Government Epigraphist’s collection for 1897; see p. 220 above.
3 For the word śrâhî compare Ind. Ant. Vol. XXV. p. 285.
4 See above, p. 24.
5 The case is different with the date of the Nâsuḷi plates of Suvarṇavaraha Kârâjâ of Gujarât, edited in Jour. Bo. As. Soc. Vol. XX. p. 125 ff., which quotes a lunar eclipse in the month of Mâgha of Saka-Saṃvat 738 expired. The eclipse undoubtedly is the one of the 5th February A.D. 817, which by the rules now in force would be the full-moon day of Phâlguna. The original date is nevertheless correct, because by the rules of mean intercalation Mâgha in Saka-Saṃvat 738 was an intercalary month, so that the month which we now should call Phâlguna, in accordance with those rules would have been called the second (or proper) Mâgha, or simply Mâgha, as it is actually called in the inscription. In Saka-Saṃvat 998 expired there was no intercalation of either description.
40.—In the Bhillēśvara temple at Drākṣahārāma. 1

1 [Sva]sti Śaka-va[r]aḥāmbula 1036 svasti Sarvvalōkārāya-śrī-Vishṇuvardhana-
ma(ha)hārājula

2 [pra]vardhāmāna-vijaya-rājya-divya-saṁvatsa 45 Dhau-māsamuna śukla-
pa[kha]muḥna āhaṇād-

3 [kṣi]nya Budhāvāmamu nāpūṇa uttaraṇaṇa-vyatiḍpāta-nimittamuna.

“In the Śaka year 1036 (and) the 45th heavenly year of the increasing reign of victory of the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja,—on Wednesday, the eleventh tīthi of the bright fortnight of the month of Dhanus,—on the occasion of the vyatiḍpāta of the Uttarāṇaṇa.”

A date in the month of Dhanus of the 45th year of the king’s reign will be expected to fall near the end of A.D. 1114, in Śaka-Saṅvat 1036 expired. In this year the 11th tīthi of the bright fortnight in the month of Dhanus commenced 7 h. 53 m. after mean sunrise of Wednesday, the 9th December A.D. 1114 (when the nakṣatras were Āśvinī and Bharaṇī, and the yūṛa Śīva and Siddha, Nos. 20 and 21, not Vyatīḍpāta, No. 17), and ended 5 h. 53 m. after mean sunrise of the following day.—The sidereal Uttarāṇaṇa-saṁkrānti took place, by the Ārya-siddhānta, 20 h. 18 m. after mean sunrise of Thursday, the 24th December A.D. 1114, which was the last day of the month of Dhanus, and on which the 11th tīthi of the dark fortnight ended 14 h. 48 m. after mean sunrise. The naksatras on the same day was Anurādhā, and the yūṛa were Gaṇḍa and Vṛiddhi, Nos. 10 and 11.—Lastly, the tropical Uttarāṇaṇa-saṁkrānti took place on Wednesday, the 16th December A.D. 1114, on which ended the 3rd tīthi of the dark fortnight in the month of Dhanus.

Having considered these results of my calculations, I have come to the conclusion that the choice of the proper equivalent of the original date can only lie between Wednesday, the 9th, and Thursday, the 24th December A.D. 1114; and the following reasons make me decide in favour of Wednesday, the 9th December A.D. 1114. If we were to accept Thursday, the 24th December A.D. 1114, as the equivalent of the date, the writer would have been guilty of quoting, not only a wrong weekday, but also a wrong lunar fortnight. On the other hand, accepting Wednesday, the 9th December, as the equivalent, we indeed have to admit that the words uttardyaṇaṇa-vyatiḍpāta-nimittamuna—supposing them to be intended for ‘on the occasion of the Uttarāṇaṇa-saṁkrānti,’ 4 have been wrongly added; but similar statements are added, apparently wrongly, in many other dates where the word vyatīḍpāta is made use of. 4 In the date under discussion and in a number of other dates this term can neither denote the yūṛa Vyatīḍpāta nor convey any of the three other meanings of vyatīḍpāta which I have given in Ind. Ant. Vol. XX. p. 292 f. What it means exactly, I do not know; but it may be suggested that e.g. in the present date the writer by uttardyaṇaṇa-vyatiḍpāta wishes to say, not that the donation— for such I suppose to be spoken of—was actually made at the Uttarāṇaṇa-saṁkrānti, but that it shall be regarded as equivalent in merit to one which may be made on the occasion of an Uttarāṇaṇa-saṁkrānti.

B.—VIKRĀMA-CHOLĀ.

41.—In the Kailāśaṇātha temple at Śevilimēdu. 5

2 . . . . Śrīmad-Vikrama[ma]-Chōjadēva-nripātēr-vva[r̥]a[nāhē] śubhē
shōdaśē grāmē śrī-Nṛpasaundarī-iti viditē Vaiśākha-māsa-para [19] pakahē
s-Ottara-Chandravāra-viditē kālē.

1 No. 374 of the Government Epigraphist’s collection for 1893; see above, p. 220 f.
2 Read ‘vyatīḍpāta.’
3 Uttarāṇaṇa-vyatiḍpāta undoubtedly is equivalent to uttardyaṇaṇa-saṁkrānti-vyatiḍpāta which occurs in at least eight other dates.
4 Compare Ind. Ant. Vol. XXV. p. 292, note 22. The dates referred to in that note are all in Kanarese, and I have not found yet any Sanskrit date in which the word vyatīḍpāta is similarly employed.
5 No. 43 of the Government Epigraphist’s collection for 1900; see above, pp. 238 and 239.
"In the auspicious sixteenth year (of the reign) of the glorious king Vikrama-Chôjlâdeva, in the month of Vaiśākhá, in the second fortnight, at the time known as Monday combined with an Uttarâ (nakshatra)."

The term Uttarâ of the date might denote any one of the three nakshatras Uttarâ Phalgunî, Uttarâ Ashâdhâ, and Uttarâ Bhadrapadâ. As it occurs here in connection with the dark fortnight of Vaiśâkha, it must denote either Uttarâ Ashâdhâ which is generally joined with the 5th titi, or Uttarâ Bhadrapadâ which is generally joined with the 11th titi of that dark fortnight. The calculation of the date shows that the nakshatra intended is really Uttarâshâdhâ, and that the titi of the date would be the 5th of the dark fortnight of Vaiśākha.

I have previously arrived at the conclusion that the reign of Vikrama-Chôja commenced 'most probably' on the 18th July A.D. 1108. There remained just the possibility that it might have commenced on the 15th July A.D. 1111. If it commenced on the earlier date, the present date, of the month of Vaiśākha of the 16th year of the king's reign, ought to fall in A.D. 1124, in Śaka-Saṅvat 1046 expired; and if it commenced on the later date, the present date ought to fall in A.D. 1127, in Śaka-Saṅvat 1049 expired. It so happens that the date would be quite correct for either Śaka year.

In Śaka-Saṅvat 1046 expired the 5th titi of the dark fortnight of Vaiśākha ended 14 h. 57 m. after mean sunrise of Monday, the 5th May A.D. 1124, when the nakshatra was Uttarâshâdhâ, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahmasisdhânta for 6 h. 34 m., after mean sunrise.

And in Śaka-Saṅvat 1049 expired the same titi ended 19 h. 54 m. after mean sunrise of Monday, the 2nd May A.D. 1127, when the nakshatra was Uttarâshâdhâ, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahmasisdhânta for 17 h. 4 m., after mean sunrise.

There is absolutely nothing which could make us prefer one of these possible equivalents to the other, and it is only the following date, No. 42, which in my opinion definitely shows that the king's reign commenced in A.D. 1108, and that the true equivalent of the present date therefore is Monday, the 5th May A.D. 1124.

42.—In the Kēśavaśvâmin temple at Chôbrâlu. 3
10 śrīma[-]Tribhi[-]u.-
11 vanachakravartti Vikrama-Chôj-
12 ladâvara pravarddha(mâna-vi-)
13 jaya-râjya-saṅvatsaranibu-
14 l 9 agun=8[ṣṭi] Sa(s)ka-[va]-
15 rauhanbul 1049 a-
16 gu Shila(pla)va-saṅvatsara Jēṣṭa-4
17 māsa sômagrahana(pa)-nîmitya-
18 mun.

"In the 9th year of the increasing reign of victory of the glorious emperor of the three worlds, Vikrama-Chôjlâdeva, (and) in the Piḷava year which was the Śaka year 1049,— on the occasion of an eclipse of the moon in the month of Jyaiṣṭha."

In Śaka-Saṅvat 1049 expired which was the year Piḷavaṅga,—not Piḷava, which would be Śaka-Saṅvat 1043 expired—there was a lunar eclipse, visible in India just after sunset on the 27th May A.D. 1127, which was the full-moon day of Jyaiṣṭha. If the king commenced to reign on the 18th July A.D. 1108, this day would fall in the 19th, not the 9th year of his reign.

1 See above, p. 24.
2 See above, Vol. IV. pp. 73 and 264.
3 No. 163 of the Government Epigraphist's collection for 1897; see above, pp. 224, 225, and 227.
4 Read Jyaiṣṭha—or, more correctly, Jyaiṣṭha.

3 . . . . kā Irāskēsariparman-āga Tiribu[va]ṇachakkharavatti[ga] āril-
Rājarājadēvarku yāṇḍu 16 vadīg
4 edir-sām-āṇḍu Kaṇḍī-nāyarru pūrvva-pakṣattu dāsamiyum Šāgi-klilamiyum[m]
peṛa Tiruvōcattu nāl.

“In the year which was opposite the 16th year (of the reign) of king Rājakēsarivarman
alias the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Śravlana,
which corresponded to a Saturday and to the tenth tīthi of the first fortnight of the month of
Kanyā.”

To simplify matters, I may state here at once that this date and the following dates 46-54
work out well on the supposition that the reign of Rājarāja III. commenced between (approx-
imately) the 17th March and the 13th August A.D. 1216.

The year opposite the 16th was the 17th year of the king’s reign. A date in the month of
Kanyā of this year must fall in A.D. 1232, in Śaka-Saṅvat 1154 expired. In this year the 10th
tīthi of the bright fortnight in the month of Kanyā ended 13 h. 19 m. after mean sunrise of
Saturday, the 25th September A.D. 1232, when the nakṣatra was Śravlana, by the equal space
system and according to Garga for 5 h. 16 m., and by the Brahma-siddhānta for 6 h. 34 m., after
mean sunrise.

46.—In the Šekāmranātha temple at Conjeeveram.¹

yāṇḍu 17 vadu . . .
2 . . . Magara-nāyarru pūrvva-pakṣattu-Tše(chche)vvāy-klilamiyum
Aśvatiyum-ā[ṇa]y-sāṛu.

“In the 17th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,— on the day of Aśvini and a Tuesday in the first fortnight of the month of
Makara.”

This date, in the month of Makara of the 17th year of the king’s reign, must fall in Śaka-
Saṅvat 1154 expired. In this year the 6th tīthi of the bright fortnight in the month of Makara
ended 8 h. 47 m. after mean sunrise of Tuesday, the 18th January A.D. 1333, when the nakṣatra
was Aśvini for 20 h. 59 m. after mean sunrise.

47.—In the Dharmaśvara temple at Maṇimāngalam.²

1 . . . . Tribhuvāṇaścha-kharavatt[1]igā śrī-Rājarājadēvarku yāṇḍu 18
vadu Simha-nā.

“In the 18th year (of the reign) of the emperor of the three worlds, the glorious
Rājarājadēva,— on the day of Rēvati, which corresponded to a Tuesday and to the second tīthi
of the second fortnight of the month of Simha.”

This date, in the month of Simha of the 18th year of the king’s reign, may be expected to fall
in A.D. 1233, in Śaka-Saṅvat 1155 expired. In this year the second tīthi of the dark fortnight in
the month of Simha ended 8 h. 30 m. after mean sunrise of Tuesday, the 32nd August
A.D. 1233, when the nakṣatra was Rēvati from 3 h. 56 m. after mean sunrise.

48. — In the Rājagopāla-Perumāl temple at Maṇimāngalam.³


¹ No. 6 of the Government Epigraphist’s collection for 1933.
2 ku yāṇḍu 18 vadu Dhanu-nāyikaṣṭu pūrvva-pakhatu pañchamayum Budhakilamaiyum pe-
3 Ṛṣa Aṛuṣṭattīṭṭhu[.]

"In the 18th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Dhanishtṭhā, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Dhanus."

This date, in the month of Dhanus of the 18th year of the king's reign, must fall in the same year as the last, Śaka-Saṅvat 1155 expired. In this year the 5th tithi of the bright fortnight in the month of Dhanus ended 17 h. 21 m. after mean sunrise of Wednesday, the 7th December A.D. 1233, when the nakṣatra was Dhanishtṭhā for 8 h. 32 m. after mean sunrise.

49.—In the Rājagopāla-Purumāl temple at Maṇimāṅgalam,1

2 . . . . Tribhuvanachakravat[ṛttigas] śrī-Rājarājadēvaṃ ku yāṇḍu 18
      Ṛva[d]u
3 Maṇgar-nāyikau pūrvva-pakhattu prathamayum Tiṅgaṅ-kilamaiyum peṛṛa
      Tiṅuv[ṛṭṭu] nāḷ.

"In the 18th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Śravaṇa, which corresponded to a Monday and to the first tithi of the first fortnight of the month of Makara."

This date, in the month of Makara of the 18th year of the king's reign, also must fall in Śaka-Saṅvat 1155 expired. In this year the first tithi of the bright fortnight in the month of Makara ended 11 h. 8 m. after mean sunrise of Monday, the 2nd January A.D. 1234, when the nakṣatra was Śravaṇa for 17 h. 4 m. after mean sunrise.

50.—In the Ādhipurīśvara temple at Tiṅuvorriyur.2

2 . . Tribhuvanachchaka[k] Karavattigas śrī-Rājarāja-
3 d[ṛṭṭu] yāṇḍu 19 vadu Si[ṛṭṭu] nāyikau-p-
4 pūṛṛa-pakhattu trittiyayum Uṭṭiarṭṭadīyum pe-
5 Ṛṛṣa Nāyikau-kiḷamai-nāḷ.

"In the 19th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on a Sunday which corresponded to (the day of) Uṛtta-Bhadrapadā and to the third tithi of the first fortnight of the month of Simha."3

This date, in the month of Simha of the 19th year of the king's reign, ought to fall in A.D. 1234, in Śaka Saṅvat 1156 expired. This it undoubtedly does, but the date is not quite correct. In Śaka Saṅvat 1156 expired the third tithi of the bright fortnight in the month of Simha ended 16 h. 56 m. after mean sunrise of Sunday, the 30th July A.D. 1234, when the nakṣatra was Uṛtta-Pahalguni for 21 h. 1 m. after mean sunrise; and the third tithi of the dark fortnight in the same month ended 14 h. 53 m. after mean sunrise of Sunday, the 13th August A.D. 1234, when the nakṣatra was Uṛtta-Bhadrapadā for 3 h. 55 m. after mean sunrise. This shows that either the nakṣatra Uṭṭiarṭṭadī has been wrongly quoted for Uṛttra (Uṛtta-Pahalguni), or that instead of pūṛṛa-pakhattu we must read aparā-pakhattu. I am inclined to adopt the latter alternative,4 and to regard Sunday, the 13th August A.D. 1234, as the proper equivalent of the date.

3 At the same time, I may state that in one of the Vijayanagara inscriptions (P.S.O.C.I. No. 25) Uttarahadrapadā has really been wrongly quoted instead of Uṛttra-Pahalguni. The mistake made in the present inscription has also been made in the Kadamba plates in Ind. Ant. Vol. VII. p. 36.
51.—In the Śvētāranyāśvara temple at Tiruvengādu.¹

1 Svasti śrīḥ [||#] Tribhuvaṇāchchakkaravattiga śrī-Rājarajadevarku yāṇḍu 22 vadu Miṉa-nāyargu aparā-pakkattu sa[d]u[r*]y[ti]y[u]m śe[y*]v[āy]-kkilamaiyum pera Uṭṭirāṭṭadi-nāḷ.

In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Rājarajadeva,— on the day of Uṭṭarā-Bhadrapāda, which corresponded to a Tuesday and to the fourth tīṭhi of the second fortnight of the month of Miṉa.²

This date, in the month of Miṉa of the 22nd year of the king's reign, would be expected to fall in A.D. 1238, in Śaka-Saṅvat 1159 expired, and it undoubtedly does so; but the wording of the date is intrinsically wrong because, in the month of Miṉa, the nakṣatra can never be Uṭṭarā-Bhadrapāda on the 4th tīṭhi of the dark fortnight. What suggests itself at once is that the fourth tīṭhi has been quoted wrongly instead of the fourteenth; and for this tīṭhi the date is correct. In Śaka-Saṅvat 1159 expired the 14th tīṭhi of the dark fortnight in the month of Miṉa ended 21 h. 37 m. after mean sunrise. On Tuesday, the 16th March A.D. 1238, when the nakṣatra was Uṭṭarā-Bhadrapāda, by the Brahma-sīdhānta and according to Garga during the whole of the day, and by the equal space system from 9 h. 51 m. after mean sunrise. I feel certain that this is the proper equivalent of the date.

52.—In the Rāja-gopāla-Perumāḷ temple at Maṇḍapurgudi.³


"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarajadeva,— on the day of Pūrvāśāḍhā, which corresponded to a Monday and to the ninth tīṭhi of the second fortnight of the month of Miṉa."

The year opposite the 22nd year of this date and of the two following dates was the 23rd year of the king's reign, and the three dates, being all of the month of Miṉa, will therefore be expected to fall in A.D. 1239, in Śaka-Saṅvat 1160 expired. In this year the 9th tīṭhi of the dark fortnight in the month of Miṉa entirely occupied ¹ Monday, the 28th February A.D. 1239, when the nakṣatra was Pūrvāśāḍhā, by the equal space system the whole day, by the Brahma-sīdhānta for 11 h. 10 m., and according to Garga for 16 h. 25 m., after mean sunrise.

53.—In the Kallāsnaṭha temple at Maṇḍapurgudi.⁴


"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarajadeva,— on the day of Uṭṭarāshāḍhā, which corresponded to a Wednesday and to the tenth tīṭhi of the second fortnight of the month of Miṉa."

¹ No. 119 of the Government Epigraphist's collection for 1896.
² No. 104 of the Government Epigraphist's collection for 1897.
³ Read Miṉa.
⁴ It commenced 35 m. before mean sunrise of the Monday and ended 1 h. 12 m. after mean sunrise of the following Tuesday, and could therefore be properly described (for the Monday) as prakṣama-nāṣautu.
⁵ No. 99 of the Government Epigraphist's collection for 1897.
In Śaka-Samvat 1160 expired the 10th tithi of the dark fortnight in the month of Mina ended 2 h. 59 m. after mean sunrise of Wednesday, the 2nd March A.D. 1239, when the nakṣatra was Uttarāshādhya, by the equal space system and according to Garga for 9 h. 51 m., and by the Brahma-siddhānta for 3 h. 17 m., after mean sunrise.

54.—In the Kailāsanātha temple at Māṇḍapgaruḍī,


"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Dhanishtā, which corresponded to a Friday and to the thirteenth tithi of the second fortnight of the month of Mina."

In Śaka-Samvat 1160 expired the 13th tithi of the dark fortnight in the month of Mina commenced 5 h. 57 m. after mean sunrise of Friday, the 4th March A.D. 1239, when the nakṣatra was Dhanishtā for 13 h. 8 m. after mean sunrise.

No. 28.—PLATES OF DANTIVARMAN OF GUJARAT;
SAKA-SAMVAT 789.

By D. R. Bhandarkar, M.A.

These copper plates were brought to my father, Dr. R. G. Bhandarkar, from Gujarāt; but he does not know the name of the village where they were found. The plates are three in number, each measuring about 1' 1" by 9½". Their edges are raised into rims for the protection of the writing. The first plate is inscribed on one side only, the remaining two being engraved on both sides. They are strung on a copper ring which measures about 3½" in diameter and is about ½" thick. The ring had not yet been cut when the plates were sent to Dr. Hultsch. The ends of the ring are secured in the base of a circular seal, measuring about 1½" in diameter and bearing, in high relief on a countersunk surface, a much corroded figure of Garuda, squatting and facing to the full front. The engraving is clear, bold and deep, but not well executed. Very often the letters are not fully engraved, and in a good many places they are drawn carelessly. The language is Sanskrit throughout. There can be no doubt that the kāhār has engraved the original document without understanding it, as will be seen from the numerous mistakes pointed out in the footnotes. Allowing for the misspellings and inaccuracies due to an unskilled engraver, there are certain solecisms for which the official who drew up the grant must be held responsible. There is one compound in line 55, which cannot be justified by the rules of grammar. Other grammatical mistakes may be noticed in such instances as Sarthādūldabīsīya-devichetadvīstān-vartagata in line 59,-mahāpurvam-suṣṭhisya in line 66, and so forth.—As regards lexicography, attention may be drawn (1) to the word edaśpaka in line 58 which occurs in the list of the officials and functionaries to whom the royal grantor addresses himself, and (2) to the term talapraḥārī in line 57 which appears to have been an appellation of Dantivarman. In respect of orthography, it deserves to be noted (1) that the rules of sahādāi

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1 See date No. 52.
2 Restore aparā-pakṣhata.
3 No 96 of the Government Epigraphist's collection for 1897.
4 Read trayūḍādaśīya.
5 See date No. 52.
6 [Compare Ind. Ant. Vol. XIII. p. 60, note 81. — E. H.]
7 [Note also, śemāhāgā (l. 81), which is an older form of śemāhāga, śemāhā, etc., 'the clerk of a village or of some village' (Kittel's Kannada-English Dictionary).—E. H.]
are often disregarded; (2) that there is an indifference about the doubling of consonants after r; (3) that the letter b is throughout denoted by the sign for v; (4) that rKh is doubled (by d) in conjunction with a following y or r in ll. 42 and 82; (5) that the vowel ri is employed instead of ri in dhūpas-triśivāshpa" (l. 6) and -Kanakādrīr-ir=Eµdrārdjaḥ (l. 7), and (6) gh instead of h in rāja-rṇghāh (l. 3); (7) that the jihādmātya and the upadhāmātya are used in bhūtyārā-kāsāḥ(ya)dhārā (l. 9) and in udāyābh-praspatā (l. 49); (8) that the visarga followed by s has been twice changed to that letter, in manastā-samam-ēva (l. 4) and tanayāsamabhāt (l. 41); (9) that the final m of a word, instead of being changed to an anusvāra, is joined to a following p, bh or v in ll. 9, 25, 40, 45, 46 and 78; (10) that the anusvāra before y, v and s is sometimes represented by n (ll. 3, 21, 25, 26, 55); and (11) that the sign of avagraha is employed once in l. 51.—The characters belong to the northern class of alphabets and in general agree with those of the grants of the Gujarāt Rāṣṭrakūṭa princes; but the sign for d in the words yadd and āra(dā)litā in ll. 76 and 78 and the sign for the conjunct mn in the words dīnastin-nayann abhimukho (l. 2), prabhinn (l. 6), etc. are worthy of note. Another point that calls for special notice is that most of the letters of the sign-manual of Dhruvarāja and one letter of that of Dantivarmar at the end, and a few in the benedictory verse at the beginning, are engraved with their tops nail-headed.

The inscription is one of Dantivarmar, of the Gujarāt branch of the Rāṣṭrakūṭa family, or, as he is described in line 56 f., 'the Talaprahōri śrī-Dantivarmadēva, who has the biruda of Aparimitavarsha, who is the lord of great feudal chiefs (mahādēmanta), and who has obtained the five great sounds (mahātābāda),' The inscription opens with the salutation dom dom namō Buddhāya, which furnishes an indication, at the very outset, of the grant being Buddhist. It then gives one verse (which is well known from other Rāṣṭrakūṭa grants) invoking the protection of Vishnu and Śiva. Then in lines 1-49 the genealogy of Dantivarmar is set forth, exactly in the same verses (with a few unimportant variants) as in the Bagumrā plates of Dhruvarāja II. Then follow three verses (ll. 49-52) which are peculiar to this grant, and which tell us that Dantivarmar was a younger brother of Dhruvarāja II. After this there is another well known verse on the vanity of this life. The proper object of the inscription is stated in prose, in ll. 53-67. Dantivarmar informs all the officials called rādhapati, viśhaya-pati, grāmakṣa, niyukta, ādhukārika, vāspaka, mahattāra, etc. that, having bathed in the great river Pūravā, on the ninth titki of the dark half of Pausha in Śaka-Saṁvat 798 (in words and in figures), on the great occasion of the Uttarārāyaṇa, he granted to the vihāra at the sacred place (śrīka) of Kāmpilya the village of Chokkhakuṭī, situated in the north-west of, and included in, the forty-two (villages) named after Sārthātaiṣṭa, to be enjoyed by the succession of the pupils of the holy Āryasaṅgha, for defraying the expenses of perfumes, flowers, frankincense, lamps and ointments, and of the repairs of the temple broken in parts. The boundaries of the village granted were, in the east the village of Dāntījellamkā, in the south the village of Apasundara, in the west the village of Kalupallikā, and in the north the river Mandākini (Gaṅgā). Lines 67-72 contain a request to future rulers to respect the donation, and threaten with spiritual punishment those who might resume it. Lines 73-80 quote seven of the customary benedictive and imperatric verses. And the inscription then (from line 80) concludes thus: — "The dātaka of this (charter) is the great minister śrī-Kriṣṇabhaṭta. And this has been written by the śrīnabhadra Golla, the son of Rāṇappa. (This is) the pleasure of me, the glorious Dantivarmar, the son of the glorious Akālavarsadēva. Also, (this is) the pleasure of me, the glorious Dhruvarājadēva, the son of the glorious Akālavarsadēva."

The gain from this inscription for the social and political history of Gujarāt is considerable. In the first place, this grant, as will be seen from the above summary of the contents, was made to the Āryasaṅgha, or Buddhist community, settled at Kāmpilya. This shows that Buddhism was still in the latter half of the ninth century of the Christian era a living religion, favoured by kings in Western India. Secondly, the inscription adds to the list of the Gujarāt
Rāṣṭrakūṭa princes the name of Dantivarman, who, as stated above, is styled a mahādāsamantā-
dhāpataḥ who had obtained the pāṇcha-mahāśataba. This indicates that he was ruling over some province as a minor chief. Further, as we have seen, the sign-manual of Dantivarman is followed by that of his elder brother Dhrurvarāja. From this it is plain that both Dhrurvarāja II and Dantivarman were alive when the charter was issued, and that Dantivarman was wielding power under Dhrurvarāja II. This enables us to settle another point of importance, connected with the history of the Gujarāt branch of the Rāṣṭrakūṭas. The Bagumrā plates of Śaka-Saṅvat 810 mention Krishṇapāla-Akālavarsa (II.) as their donor. And to judge from their contents, which are full of misspellings and omissions, he appears to be the son of Dantivarman. Dr. Hultsch, who edited the grant, held that this Dantivarman must be placed between Dhrurvarāja II. and Krishṇapāla II. Dr. Bhagwanlal Indrají, however, was of opinion that this Dantivarman, the father of Krishṇapāla II., was identical with Dantivarman, the dātaka of the Baroda plates of Karka. Now, the date of the Baroda plates is Śaka-Saṅvat 734, and that of the plates of Krishṇapāla II. is Śaka-Saṅvat 810, so that if, according to Dr. Bhagwanlal Indrají's supposition, we hold that Dantivarman, the dātaka of the Baroda charter dated Śaka-Saṅvat 734, was the father of Krishṇapāla II. whose grant bears the date Śaka-Saṅvat 810, the son is separated from the father by no less than seventy-six years. This is highly improbable, though not altogether impossible. But our grant mentions another Dantivarman as brother of Dhrurvarāja II., and its date is Śaka-Saṅvat 789, whereas that of Krishṇapāla II, as has been just stated, is Śaka-Saṅvat 810. Thus the Dantivarman of our grant is brought close to Krishṇapāla II., and there can be little doubt that Dantivarman, the father of Krishṇapāla II., is no other than Dantivarman, the younger brother of Dhrurvarāja II., the donor of our grant. The new plates therefore show that the view of Dr. Hultsch is correct.

As regards the places mentioned in the inscription, the Kāmpīla tīrtha is, in my opinion, to be identified with Kampil in the Kaimganj tahsil of the Farukhābād district in the North-West Provinces. This Kampil, whose ancient name was Kāmpīla, was for long the capital of Southern Paśchāla and was once a sacred place of the Jainas. The river Pūrāvī is perhaps identical with the modern Pūrā, in the Surat collectorate. For, in an unpublished grant belonging to the Bombay Branch of the Royal Asiatic Society, the Pūrāvī is spoken of as being in the vicinity of Nāgaśrikā, which is evidently the modern Nausāri, and the river which is close by Nausāri is the Pūrā. The river Mandākini, which is mentioned in defining the boundaries of the village granted, cannot be identified with the Ganges, as we have no grounds whatever to suppose that the Gujarāt Rāṣṭrakūṭas extended their dominions as far as the Ganges. And since the name Mandākini is used also to designate other rivers than the Ganges, the river Mandākini mentioned in these plates may have been some river in Gujarāt, and the village granted was probably situated in that province. Instances of grants made to religious establishments remote from the village granted are not wanting in modern times, and there can therefore be nothing improbable in the supposition that the Buddhist vihāra at Kampil in the North-West Provinces enjoyed the income accruing from a village in Gujarāt.

TEXT.*

First Plate.

1 Bhīṅa 2 Bhīṅa 3 [Māl] 4 Bhāyav 5 5 Viśeśāvindra Īām 6 (I)Śārmikām Nāma 7 Isūrṇāvav 8 Ākālāviksāva Kālanālāvāya Kālamālāvāya 9 [10] Pāliṣṭhīvavī.

1 Ind. Ant. Vol. XIII. p. 65 ff.
3 From the original plates.
4 Expressed by a symbol.
5 Read Pūrāvī.
6 Read विशेषाविन्द्रा.
7 Read पालिष्ठीविवन्द्र.
8 Read चालक्षेपिन्द्र.
9 Read चालाविव्यिन्द्र.
2 मिरसुः[व] तन्माला व अधिवास्यभिःसुखो रणश्वरोऽधु। भूप: वचि[वि]-
धुंविस्यदिगमकीसिंधीविदरान् जनि र[ज]।
3 राजसिंहः [२०] दौटः चमुनिसुखोः समताक्रासासावामित[श] पतिः
वेय[न] रचेषु निलं। दुष्टवर्ये दुष्टान्य चकुट।
4 लेकिन खाई कल्य च ब्रदुयु निन्तं च सल। [१९] खाई करार-
प्रायुआत्तथा शीशा मानिं म[ड] लग्नमीव यथा। मन्नाहशे नाते।
5 [ड] निम[१] मह[व] क्षय[य] [२०] रिपुयाँ विगळिकाण्डः [४८] तस्माते-
काँजो जनित। विष्यतनिकोशरास्त्रिष्टिसिासत्रिष्टिरिति।
6 समारे। भुपेनिर्दयपाण्युः: कांतः नौकार नाति गोचर्मणिः-
भूमः [५ै] तस्मात्र प्रमिश्कार्वयुद्धदान[नित्] ते।
7 दलिताभारवचेरोतिकितानः सेठ। [च्छ] प: चितो चपितमूलमूत्तमः
वम्हारकृतकनादूर्विवर्धः [६४]।
8 नियोतिवितमसंकुट[ऍ] बंदुक्दिकवलयमालिबः। भूकः [२४]
भुवः गतकतु-सद्धः [२४] वैदिकितुःराज्येषु [१७] कांची-
9 [ड] सिंहनारायणविपणियोपायत्रीरवहचिविमेरिवान[ड] दलः। [२८]
कर्म्मकानुसारमानीमन्येवतिकविधिरी।
10 य: सहसा निगाहः [६४] [१७] भा उत्तरित्वपुथीलाविकलसबोकोपृश्मा-
लाभाश्च प्राणिकलैकविह[व] शिशाज्ञ। [१३] ता।
11 पुनःवाचलाः। भा पृथ्विपर[व] रितामिपुलिनप्रमंगसबाह्येते[ण] [१] समटी
"विविधवस्यनेत्राकातपचितः। [५८] न[वि] [२४]
12 दिव [प] पारी। व्यभिरजितप्रजावामः। नौकाराजभूमिः [१०८]
यः लक्ष्मपराक्रमकनिः।
13 हीरादितिति [वि] कर्मः। कांश्चेयाकाङ चरितः हीराचराराजः [ड]
[१११] शुभमनाख्युमेवः[व] वर्षेन; [वि] करणः। [३८]। हीरे-
14 यि नसो निमित्त[व] प्रामुखकालायने [कर] [१२] [१२] [ह] राज्यमा[म] [भक-
श्वात्व[व] वलिमायी। [वि] विजिल्निमित्त[व] लताप्रत्येकः। पासि-
15 धनायविवेशाय दश यि दि राजस्वितराजस्विविद्वातातातात ॥ [१६८] प्राता ¹ अनुसरणपरिवर्तनाविशिष्टार्थायताय अधिक: ² [चं]ऽयावा।
18 राजी ⁸ धीमानिव[न्त]राजी ⁹ जितज्ञ[व]दस्तितः प्रक्षिप्ताध्यवशः ¹० तस्याभीतः तुरेकः दस्तितात्तिरिति[नि]भूषः।

Second Plate; First Side.

20 "बालाकृष्णपुरमवस्थः १० ॥ [१६४] जाति यय च राजस्वितिकले सेवुप्पुड़ा-मभी । (१) गृही तृतियार्थिकस्य जगत: सुवा।
22 सें ॥ [१७५] रचना येन निश्चितां चतुरभोविधिसयुंत । राजेण ध[भो]ण लोकान्त ज्ञाता ।[१७६] तस्याक्षे [नु] कालि
23 सब्जितीस्विनिकर्मिन्त्वराज क्षिति गोविलामलृतः । वाती पराङ्गम-धन: २० क्रकड़प्रताप(ि)समापिताकितः।
24 जानो जनवारीभोभूतः ॥ [१८४] प्रक्षिप्तात दशि । प्रवित्ति वयापर्याय जगति नाम । यथासे सदिशसीमामैथि ककसु:।
25 धार्श्च ²² चारीं ॥ [२०३] एकेनकलंदद्वसद्विपिन्तायसादकसामसायनपि जीव्यासात्सादकराविद्वारः ३२ वासा महाकु:।
27 च म गवे नाकामाकमितीयिुकिे । वद्वरकार्जवर्षः खातिौ राजामि
वुँके । [२२] चविंदु वधारतिर यः
28 समाभोकनावतोर्षसंचार्कोषियस् । वृङ्गविजियाय प्रवासीधवर्षभिषिषियि
[२३] राजाभुषणाः[ङ]धि हो दिनवीषिय-
29 मयोक्ष्माभ्यास्वितेः वृङ्गोक्ष्मात्यराधी गुणमुभियः राजसहकारार्कराय । [२४] गाद[ेका]मुङ्गः प्रकटितििविषिय-
30 या वं चुपाःै। शीष्माना राजहोरव [च]को सकलविज्ञानीहीततथाय
स्मायिः। [२४] निर्भारवित्सवायप्रायःसहितििविषिय-
31 ना यथ समाय: खुंगतुः वुँत निवायरायां वारितसुदेयवायस्वतातो
[विष्णु]चिंक्यिः। एकाको द्वैरेविक्षःकःकःविभः[वा]
32 तिरी[ज्याथ्]कुञ्चांरीयं मडल् प[शतन]य वव निजलाभितरं रचौ
[२५] चवुँमुङ्गः क्षुः तथ भाताभाय: 'मायावर्षेष्वस्वःकः-
33 ज्ञतीरकार्यिःगीि[श्]ना[म]यपकर्वसुखा पूवी अकाकारसुभ[न]यप
देव[भु]वेे।। [२६] शीरङ्गराज वृङ्ग रिविगरा-
34 व्याईयः: सारे कुञ्च[व] नयनी स्वःस्वायियिः। तथाभाव[वि]भवनादि
तवनुभाय:। (१) यायिः: धाव वगुः प्रभः श[शी]
35 नां । [२७ द]ानेन मानेन सदाशया वा वीयिः शीयिः च
क्रोणिः भुः । एतेन तुष्योक्षिः न वेण्टिः क्रीपि: सकीवियाै
भास्यति य[व] विकिे । [२८]
36 [वीष्णु]सुङ्गितियया[ने]
37 व वृङ्गि राजापदः व्याहन । [२८] पवीत्रतममक्ष महाभाय: खातो
क्षति:। शतवियियिः। वमीक्ष्मात्यवर्नरेन्द्रत्यो वमूः

1 Read क्यारी।
2 Read ममायिः।
3 Read अबथाराः।
4 To this letter y'd a superfluous sign of the vowel d is conjoined.
5 Read चपाः।
6 Read समायः।
7 The reading intended is probably निर्भकृत: as in the Nanakri plates of Kanka (J. B. B. R. L. & L. Vol. XX. p. 132).
8 Read नतिस्वायियाः गमयिः।
9 Read मक्षयिः ने।
10 Read अस्मधिः।
11 Read मयार्ज्ञिः।
12 Read मिन्तियाः।
13 Read अस्यः।
14 Read अस्यः।
15 Read दुसर्याः।
16 Read गानः।
17 Read ब्रह्माण्डः।
18 Read ब्रह्माण्डः।
Second Plate; Second Side.

38 छन्दुवराणाम् || [२२०] चंद्रभंडो हिमसिंहिरः स्वतम् प्रजाका वातावरण तपनस्तरस्मीयः || चारः प्र.

39 योचितिः तैः समस्य नाखि चनोपमात निरपम(१)स्तूत एव गीतः || [२२९] रघुसरसि खिन्नातैवंदितः

40 भद्रपरांकुशीकावः शास्त्राध्यायेहि[२१] शास्त्रोमादेक ए[वा-]को || [२२८] तथाश्चिपनराधिपपतत्वः

41 श्रस्त्रं कृतश्रीतिः समानकालवंकात[व]कन्मकुक्षातः' || [२२८] वक्षपालकायः विचः

42 [वि]तत् लघुत्तान्त्रिक[वि]गर्भस्यः पितप्रयोगतमिष्करांशक्षांस्वातिः के-[न] || [२२८] निधवादि सालब[न]: कृतः

43 मानुषी संविधानानं मानं प्रतिप्रचोभकारः श्रमतुमः श्रमकरः सुख-दानं || [२२८] तथिन्द्रावर्षेण सुखः

44 विति शुभावि शुभाधिकरणीति: समभवुवराजस्वातः शुभराग्निवस्तिक-वीकोः || [२२८] प्रतिकिम्बुषः

45 'मात[व]प्रवाकर्णेऽशिरामवः' प्रतिकिम्बुषवायो विश्विमागगता वा-वमाः' इति तुजुविक-

46 ध्वनिः समागमस्तन्तरस्थवादेशो खुलरम्यवत[१] निशपमित्रः खिन्नः ते || [२२८] १०गुप्तवर्गविवाहवातः

47 कामुदात ब्रह्मस्थितः सः कुलेन एकाकारविन्य विशिष्टम पराक्षुमन्न श्रीया श्रेष्ठ || [२२८] यथाशिपिकऽकावः

48 परं यमाः खंगालब्योमाप्सः' । श्रमतुम्यिनिनूतः पर्यं पदतस्तिः नाम-चिवः' || [२२८] यथ खुलवलान्तः

49 ततः[व]लक्षिते नसातुम्यचतुर्थिः प्रथयते भ्यमपि विशेषिणजे रणबर्दा[व]चितरः कामः || [२२८] राजावेशः शैलिकिविशः

1 Read "चित्रायतः.
2 Read "वलानः.
3 The lower end of f is prolonged into a curve turning to the left.
4 Read "दुराधिनः.
5 Read "कर्मः.
6 Read "प्राणः.
7 Read "श्रमः.
8 Read "वनमः.
9 Read "निशपमित्रः.
10 Read "निशपमित्रः.
11 Read "प्राणः.
12 Read "श्रमः.
13 Read "श्रमः.
14 Read "श्रमः.
15 Read "श्रमः.
16 Read "श्रमः.
17 Read "श्रमः.
18 Read "वनमः.
19 Insert गर्भ or some such short syllable after राजावेशः.
20 Read "राजावेशः.
21 Read "मातः in accordance with the Bagumarā plates of Dhrusarāja II.
22 Read "श्रमितिः.
23 Read "श्रमितिः.
24 Read "श्रमितिः.
25 Read "श्रमितिः.
26 Read "श्रमितिः.
27 Read "श्रमितिः.
28 Read "श्रमितिः.
29 Read "श्रमितिः.
30 Insert गर्भ or some such short syllable after राजावेशः.
50 सेव घनजयः। चस्म भाताभवन्यो दलिवाचिति दीयवान् ॥
[41]**
यभ निपितास[वारा] मरकिरिणः संग।
51। रै नामनवतः। मः। दलिवाचिति द्याताध्रवानुः। प्रस्तम ॥
[42]**
प्रसुकरिकुम्ब दारितविग्नितः [तः] सुकाः।
52। फातिरष्टकरणः ॥ रंजितद्रोहंद्रुगः। विजयः ॥ समरे रिपुः ख्रीः ॥
[43]**
तिनदमनितिूधुपंचश्चलम।
53। लीका जी[वि] तमसार।(१)। वित्तिदानपरमपुषः। प्रवरीः। चमृदायो-रच्यः।
[44]**
व । चर[प] वर[प] ॥ विक्रमाकालसम।
54। स्वभूमवणः। दोहिद्रुगः [मा] झटकोद्रवकोष्ठिकजत्वमहासामानः। लक्षीसात्।
माध्यांसिततवः[ः] खः।

Third Plate; First Side.
55। पदन्द्रवमवर। ॥ किजुज्वलवितिविजितमेऽ॥ यवेविरितप्रतिजतजविविश्वातः।
प्रतापः।
56। वा। कालितत्त्वारद्यं दलिवाचितिविकुक्कुञ्जितविद्विद्विद्विदितसुकाफलवंकररंजितद्रोहंद्रुगः। समिश्रातपंचश्चलम।
57। यवविसमासमात्विपुविपुरितविशिष्टप्रशासिकारंजितितविद्विदितः। सम्विविश्वातमाकालसम।
58। वास्यांसमस्मानात्विपुविपुरितविशिष्टप्रशासिकारंजितितविद्विदितः। सम्विविश्वातमाकालसम।
59। यत् यत् ॥ चमृदायोऽरच्यः।
59। वा। [मा] तापरीकालराजविपुविपुरितविशिष्टमयः। [्यो] भवेवेवे सर्वतेक्ष्यकविविशिष्टमाकालसम।
60। यवविसमासमात्विपुविपुरितविशिष्टप्रशासिकारम्। कालितकोद्रवकोष्ठिकजत्वमहासामानः। चाहारा- तानाः।
61। कः [प्राम] सोमदचिन्तलाः। एदुंद्रवमसोमम् पविष्टमति। कालितकोद्रवकोष्ठिकजत्वमहासामानः। सोमम् उत्तरतो संदर्कायः।

1 Read "करिणः।"
2 Read "कुनी।"
3 This ought to be विजयः according to the rules of grammar; but this will not suit the metre.
4 Read "विसुहृ।"
5 Read "विग्रहः।"
6 Here and in the following the rules of sathdā have not been followed.
7 Read "कालितः।"
8 Read "कतस्।"
9 Read "कस्ताद्।"
10 Read "कस्ताद्।"
11 Read "कालितः।"
12 Read "विष्ठु।"
13 Read "कालितः।"
14 Read "कालितः।"
15 Read "कालितः।"
16 Read "कालितः।"
17 Read "कालितः।"
PLATES OF DANTIVARMAN OF GUJARAT.

62 नदी [1*] एवं चुतुराधारणापल्लित: सपरिक: सृष्टभासालकुल: ससो-
मायलमः। नीलयामानवेशिके ।

63 ऋक्षरणेयो (उ) चतुरमाधवेयो: सवमाझावीया[ता]* महसुपङ्क्षप्यायीयो: शा-
चंद्राकाशांवटावनिवः

64 सर्वश्रेष्ठमालकीयो: शीष्य[ः]वंशः शिष्यालिङैः कमोलमूलजयो: [पू]वर्ण-
प्रदत्ताकांहादये

65 [उ] दार्यावलियोत्तांत्पियो: शक्तिपक्षालितसंविक्रानमिथियो: स[भ]चु स नवायी-
शिष्यामकोतिपः सपरिकः

66 वर्णमः १०८ शौरिपुंलनवर्यांसुरायणमप्रायुक्तमुखः पूरावीमहानान्याय
श्राकोदायो

67 सर्वभासालकीयो: श्रायतालिनिविषयो: शिष्यालिङणिशादुष्पः[ः] संकरणार्य
प्रतिपद्यत: [ः] वर्णमः[पर]

68 [त] त्रैवद्य[ः]शिष्या मूलजो भीमायप्तो वा हपायो वा प्रतिपद्यतो न वेनाविलिनः

69 श्रायतालिनिविषयो: श्रायतालिनिविषयो: सामान्यमूदानवकलम्बः (भ)
विद्यालिनिविषयोः

70 एत दार्यासः[भ] जालविलिनः वर्णमः श्राकोदायमः श्रायतालिनिविषयो: श्रायतालिनिविषयो: परिपलिनः

71 वश य यवान्तिसिद्धरपंक्तिलिङा विशेषतिः अक्षयांक्तिसिद्धरपंक्तिलिङातः [का] / [सी] द्रव्यः[सी]
संविक्रानमहापाटः

72 [की]शपातङ्गसत्त्वांवनिविषयो: शारीरिकः[ः] वर्णमः[भ]

Third Plate; Second Side.

73 भगवता देववासेन । यत्तिवत्तिसमस्त अः तिथि भूमिष्ठः ।
शासिन्तूः[१४] चारुमः[ता] च ताममः (न)

74 नरेण्यायो वर्णमः [४५] विष्णुवाट[को] वर्णयासु श्राकोर्तवासिनः । "कपुर-Yahoo वह जायने भूमिदान" हरिं

1 Read "पालि ।" 2 Read "धारा ।"
3 Read "धारां ।"
4 After श्रीसांस्थिता the letter श् was originally engraved, but was afterwards cancelled.
5 Read "श्रीयोः।"
6 Read "शिष्या।"
7 Read "वाकानामातः।"
8 Read "शिष्या।"
9 Read "वाहनार्योः।"
10 Read "विमुः।"
11 Read "श्रीदेवा।"
12 Read "श्रीयोः।"
13 Read "श्रीयोः।"
14 Read "श्रीयोः।"
No. 29.—SARSAVNI PLATES OF BUDDHARAJA;
[KALACHURI]-SAMVAT 361.

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

These plates are in the possession of Patel Karsan Daji at Sarasavni (Saravani), a village four and a half miles south of Pādra, in the Pādra subdivision of the Baroda State. Through Mr. Keshavrai Ranchod Kirtania they were brought to the notice of Mr. Withal Nagar of Baroda, who kindly informed Dr. Hultsch of their existence; and at the latter’s request Lieutenant-Colonel C. W. Ravenshaw, Officiating Resident at Baroda, was good enough to send the plates to him for examination. I edit the inscription which they contain from excellent impressions, furnished to me by Dr. Hultsch.

These are two copper-plates, either of which measures 10½" broad by 7½" high, and is inscribed on one side only. Their margins are raised into rims. Through two holes at the bottom of the first and the top of the second plate are passed two unsoldered plain rings, measuring 2½" and 2½" in diameter. There is no seal, and no indication of one having been attached to the plates.—The writing is well done and carefully engraved, and throughout in an excellent state of preservation. The size of the letters is about ¾". The characters belong to a variety of the southern alphabet which is well-known from Valabhi inscriptions and from the inscriptions...

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1 Read दारि.
2 Read दारि.
3 Read दारि.
4 Read दारि.
5 Read दारि.
6 Read दारि.
7 Read दारि.
8 Read दारि.
9 Read दारि.
10 Read दारि.
Plates of Dantivarman of Gujarat. — Saka-Samvat 789.

Nadagam Plates of Vajrahasta (Vol. IV. No. 24).

Mayidavolu Plates (Vol. VI. No. 8).

Plates of the time of Sasankaraja.

E. HULTZSCH.

Colotype by Römmler & Jonas, Dresden.
of the Gujarát Chalukyas. As regards individual letters, attention may be drawn to the following signs: the initial ñ, e.g. in śīha, and the initial d in Kumārīvaṇdā, both in l. 20; the kh in līkhatrā, l. 34, and ṣrhaṣṭa-, l. 6; the θ, e.g. in pīḍita- and -maṇḍalaḥ, l. 10; the subscript n in arāṇa-, l. 21; the θ, e.g. in prithivỵām=apratiṅtha-, l. 9, and dharmārtha-, l. 32; the ph, e.g. in phalāṇa-, l. 31; the final m and t in prajñām, l. 17, and vaeṣṭ, l. 29; the jihetva-maṇya and upa-dhāmānīya, e.g. in parañkalañka-, l. 4, and vigrāhaḥ-parā-, l. 7. The writing in line 35 also contains numerical symbols for 300, 60, 10, 5, and 1.—The language of the inscription is Sanskrit, and with the exception of a few benedictive and impercative verses in lines 28-32, the text is in prose. The orthography calls for few remarks. Instead of anuṣvara the guttural and dental nasals are employed in the words vaśī, l. 6 and 12, vaśīya, l. 24, and pradhanama, l. 16; final visarga is changed to the jihetva-nilaya in parañkalañka- and ratiñka-kula-, l. 4, and to the upadāmānāya in vigrāhaḥ-parā-, l. 7, “patiḥḥety-prabal-, l. 24, “mamādyāḥ-pāla”, l. 27, and sṛddhaḥ-punara-ya, l. 32; sī is (wrongly) doubled after r in varṣha-, l. 28, and dh (correctly) before y in the word anuṣṭhāta, twice in line 14. Besides, the word prithiṣṭa is written prithiṣṭa in line 9, and a few rules of saṃdhi have been neglected.

The inscription is one of Buddhāraja, the son of Śāṅkaragṛhaṇa who was the son of Kṛishnarāja, of the family of the Kāṭachohuris. It records an order of Buddhāraja’s, issued from the royal residence or camp at Anandapura, to the effect that he granted the village of Kumārīvaṇdā, which was near to Bṛihannārīkā, in the Gorajā-bhūga of the Bharukachchva-viṣaya, to the Bṛahmaṇ Bappasvāmin, an inhabitant of Pēbhaka. It is dated, in words and numerical symbols, on the 15th of the dark half of Kārttika of the year 381.

The names of the three kings or chiefs—the inscription does not furnish any titles for them—who are mentioned in the preceding paragraph, are not new to us. As the date of the inscription must undoubtedly be referred to the Kalachuri era, it would fall in either A.D. 609 or A.D. 610, and it is therefore certain that the donor of the grant, Śāṅkaragṛhaṇa’s son Buddhāraja, is identical with that Buddhāraja, the son of Śāṅkaragṛhaṇa, who according to the Nārāya plates (Ind. Ant. Vol. VII. p. 161) was put to flight by the Western Chalukya Maṅgalarāja (Maṅgalēṣa), and to whom the Bāḍāmi (Mahākūta) pillar-inscription (of A.D. 602 (?), ibid. Vol. XIX. p. 16) refers when it states that Maṅgalēṣa, having set his heart upon the conquest of the northern region, conquered the Kalatsuri king Buddha and took away his wealth. Śāṅkaragṛhaṇa, again, clearly is that Śāṅkaragṛhaṇa, the son of Kṛishnarāja, whose feet according to the Śāṅkheṭa plate of Sāntila (Ep. Ind. Vol. II. p. 23) were meditated on by the Bhāḍikapāl Mahādpilapatī Nirghullaka, and our grant proves the correctness of Prof. Bühler’s suggestion (ibid. p. 22) that the reading Śāṅkaraṇaḥ of the Sāṅkheṭa plate should be altered to Śāṅkaragṛhaṇaḥ.

Though the eulogy of the three kings, which fills just one half of the inscription, does not contain any historical allusions, it is not void of interest. Some of the epithets applied to the

2 The same form of tā we have in the Sātārā plate of Vīhāravarāhama L, Ind. Ant. Vol. XIX. p. 399, Plate.
3 The symbols agree with those given by Prof. Bühler from Valabhi plates.
4 Compare Pāṇini, VIII. 4, 42. For other instances where sibilants are wrongly doubled, compare yaśaya,
5 Gupta Insor, p. 73, and paścikadisyā and śīka-, ibid. p. 253.
6 So this word is written also in the Alhoje inscription, above, p. 8, l. 6 of the text.
7 With my epoch for the later Kalachuri dates, the date (for the pāvη̄māṇda Kārtikā) would correspond to the 3rd October A.D. 609; but in agreement with the dates of the Nānekā and Kārī plates of the Gujarāt Jāyshhrta III. (Nos. 402 and 403 of my List of Northern Insor.) it would correspond to either the 22nd September or the 22nd October A.D. 610. The date, of course, does not admit of verification.
8 See my List of Northern Insor. No. 437.
second king, Śāṅkarāgaṇa, shew that the author was acquainted with, and borrowed or imitated, certain epithets which are found only in some of the Gupta inscriptions. On the other hand, it is clear that the eulogistic part of this inscription or of some similar Kaṭachchuri grant was known to, and made use of by, the authors of the corresponding portions of the grants of the Gurjara Dadda [II.] Praśāntarmaṅga of the [Kalachuri] years 380 and 385, and of the [Gujarāt] Chalukya Vijayanāga of the [Kalachuri] year 394. Of the last named grant the first two lines may be said to be identical with the same lines of the present grant, and the description of Vijayanāga in lines 5-8 to a great extent literally agrees with the description of Śāṅkarāgaṇa in lines 8-14 of the present inscription. In the case of the Gurjara grants the agreement is not so close, but about the fact that their author knew and made use of some such Kaṭachchuri grant as the one here edited, there cannot be the slightest doubt. In his opening sentence he too compares the family of the Gurjara kings with the great ocean (mahādādhi), and in describing that ocean he employs the words vividha, vimāla, guṇaratna, udvāda, avanājñāvddakā, gāmbhīra, and the phrase mahāsattra-devadānagādh, which to the reader of the present grant will surely betray their origin. Then, as in the present inscription Krīṣṇarāja is described as from his very birth (ājumāna eva) devoted to the service of Śiva, so the eulogist of Dadda makes that chief from his very birth (upattita eva) worship the sun. He moreover, just as is the case in the present grant, continues the description of his chief in a series of relative sentences (yēna ... yaśa cha ... yasya cha, etc.); and in the clause commencing with yasya cha in line 7 and ending with Vividhayayag-opatyakādh in line 10, he imitates, and labours to improve on, the relative sentence beginning with yēna cha in line 6 and ending with dīto in line 7 of the present grant. So far as I can judge, his plagiarism, if I may call it so, is not without some importance for the history of the Gurjara. In my opinion, it tends to indicate that the family of these chiefs rose to independence only after the time of the Kaṭachchuri Buhdrarāja. If Dadda Praśāntarmaṅga had been preceded by other Gurjara kings, a eulogist of his, in drawing up his praśāti, most probably would have taken for his model some older Gurjara grant, and would not have allowed himself to be inspired by a Kaṭachchuri grant.

1 See my notes on the translation.
3 The present inscription shows that in line 7 of Vijayanāga's grant the intended reading is -nīkheṭa, not -nirmanākheṭa.
4 In both inscriptions the king is compared with an elephant (ṣaanāṅgana-gāthopas and bhadra-mataṅgao). Instead of the epithet ruchira-naṅg-a-dōhīn of the present grant, the author of the Gurjara grant puts sud-vna-māla-dōh-dārana, where also the word oṣuka has the double meaning of 'backbone' and 'lineage.' The word ruchira, which the imitator here discards, he employs in the same line in ruchira-kṛiti-saśād-sadaṅga, 'accompanied by his bright fame,' as the elephant is 'by his charming mace.' In a similar way he treats the following epithet of the present inscription, asaṅkala-taśa-prasaraṇa. The first and last word of this compound suggest to him asaṅkala-padaḥ-prasaraṇaḥ, and the sense of the whole compound he expresses, in a more elaborate manner, by the compound commencing with asaṅkala-raśa-pradādaḥ. Of his own he adds, that his chief took delight in the lands lying at the foot of the Vividha mountain.—As it concerns a point of history, I may perhaps state here that I differ from those scholars who understand the epithet dārśa-sātra-nāgo-kula-sadānte in lines 3 and 4 of the Gurjara grant (Ind. Ant. Vol. XIII. p. 82) to mean that Īdāda I. conquered some hostile tribe or family of the Nāgas. In my opinion, adya here means nothing but 'snakes,' and the author simply says that Īdāda uprooted his enemies as the bird Garuḍa destroys the snakes. The compound is exactly like pratī-sūri-maṇḍākara-kula in line 8 of the same inscription, which everybody would admit to mean that the king (by his liberality) delighted the suppliants as the elephant (by its cutting-juice) does the bees. If the eulogy of Īdāda 1. does contain any historical allusion, it is furnished, in my opinion, by the epithet kriyā-kitāyā-dīda-stapadaḥ in lines 2 and 3, the word kriyā of which, in addition to denoting the god Kriyā, may perhaps denote the Kaṭachchuri Krīṣṇarāja, and which therefore may represent Īdāda I. as a favourite (or feudatory) of that Kaṭachchuri king; as the Kuṣāṇa āsa is placed on Kriyā's breast, so Īdāda found a place in Krīṣṇarāja's heart. That the epithet kriyā-kitāyā-dīda-stapadaḥ, just like the Śrī-kauṣānam by which it is proceeded, does convey a double meaning, is not at all doubtful; the only question is whether it might not be taken to mean 'he whose actions (dāpaḥ—kriyā) were hostile to the evil-minded.'

6 Compare Dr. Fleet's Dynasties, p. 815.
SARSAVNI PLATES OF BUDDHARAJA.

I may further point out that in the wording of the formal part of the grants also the two inscriptions of Dadda Prašaṇtarāga referred to above agree most closely with the inscription here edited. We find in them exactly the same list of officials to whom the order is addressed (sarvāṇa-eva rája-sanānta-bhūgikā-visaṣayopatī-rājaḥprāṇmamaḥattār-dāhādkārik-dātin); the same technical and other terms applied to the village granted (from ēśa gṛd安全保障 to putra-pauruṣ-rayā-bhūgikā in lines 20-22 of the present inscription); with the exception of a single word, the same form of appeal to future rulers to preserve the grant, and, with the omission of one verse, the same benedictive and impercitative verses, given in the same order. And one cannot help asking oneself how very different all this might have been, if the existing Gurjar grants of Śaka-Saṅvat 400, 415 and 417 ¹ were really genuine documents.

Of the localities mentioned in this inscription, Anandapura, from where the grant was issued, probably is the same Anandapura from where the Alinā grant of Śilāditya VII. Dhrūbhāga of Valabhi of the year 447 was issued, and which has been identified by Dr. Fleet ² with the modern Anand, the chief town of the Anand subdivision of the Kaira district. And Bharukachchhā, so often mentioned elsewhere, is the modern Broach. Dēbhaka, the place of residence of the donee, apparently is Dabka, ³ a village in the Baroda State, about 8 miles west of Pātra and 40 miles north of Broach. On the remaining localities Dr. Fleet, who at my request has kindly searched the sheets No. 22, S. E. (1883) and No. 36, S. W. (1897) of the Indian Atlas, of which copies were not accessible to me, has sent me the following note:—"The Gomajā of this grant must be the 'Goraj' of sheet No. 36, in lat. 22° 20', long. 73° 32', in the Hālob subdivision of the Pańch Mahāls: it is shown as a town or large village 11 miles on the south of Hālob, and is about 54 miles northwards from Broach. Kumārivaśā must be the 'Kawarwara' of sheet No. 22, about 11 miles towards the west-south-west from 'Goraj,' and about 8 miles east-south-east from Baroda; it is about 24 miles almost due east of 'Dabka.' And Brahmanārīkā must be the 'Banaīya' of the same sheet, 4½ miles on the south of 'Kawarwara.'" ⁴

TEXT.

First Plate; Second Side.

1 Ōṃ² svasti [I*] Vijaya-saṃkhaṇḍhāvarād-Anandapura-vāsakṣaḥ-chharad-upagama-prasanna-gaganatāla-vimala-vipulē vividha-purushatma-gruṇa-
2 kiraṇa-nikar-avabhāsitē mahāśa[†] eva-ākāra-surya-durlaṅghē gāmbhirya-vatī sthity-
   -amālāna-parē mahādadhār-iva Kāṭa[chech]ju.⁵
3 riṇām-anvayē sakala-jana-maṅgharaya chandrakṣay-eva kirtī[Å] bhuvaṇam-
   -avabhāsyanā-jā janmanā eva Pāṇḍati-samārn-
4 ya-parī-kalaṅka-dōhā-rāhitāh-kula-kumudavana-lakṣhaṁ-vibhōdhanāy-chandramā iva
   ārya-Krīṣṇarājō yaṁ-saṁśaya-vaśē.
5 sha-lōbhād-iva sakalair-ābbhegarikair-itaraśī-cha grepair-upetāḥ saṃpanna-prakrit-
   -maṇḍalō yathāvad-ātmanti-āhitē-sāktī-
6 siddhir-yaśena cha ruchira-vahā-sāśōbhīnā niyataṁ-aškhalita-dāna-prasaṛgaḥ prathita-
   -bala-garimṣā vanavāṃṣa-yūtha-
7 pēn-ēv-āviaśākṣaṁ vicharaṭa vana-rājya iv-āvanamitar īśō yasya cha ṣastram-
   -āpāna-trāpya āgraḥ-pār-ār-
8 bhimāna-bhaṅgāya śīkaṭāmā vaiṇayāya vibhav-ārjanaṁ pradānāya pradānaṁ
dharmmaṁ bhūtāṁ śrūyē-vāptayē tusya prutraṅ

¹ See my List of Northern Inscri. No. 547-549.
² See Gupta Inscr. p. 173.
⁴ From impressions supplied by Dr. Hultsch.
⁵ Expressed by a symbol.
⁶ The consonants of the akṣara cheks are not clear in the impressions, but I do not think that the akṣara can be read differently.
⁷ Read -saṁśaya-.
Second Plate; First Side.

18 sarvvāṇ-evā rāja-sāmanta-bhōgika-vishayapati-rāṣṭrāgrāmarahmahattra-ādhikārik-ādi

23 Bappavāminē balī-charm-vaiśvādēv-āgniḥotr-ādi-kriy-ōtesappāq-ārththam mātāpitrā

25 ṛacakalāya sāmānya-bhōga-bhū-pradāna-phaḷ-ēpsubhiś-śaśi-kara-rohiraṁ chirāya

26 māyāyānaḥ sāmānya-bhōga-bhū-pradāna-phaḷ-ēpsubhiś-śaśi-kara-rohiraṁ chirāya

1 Read राजसामंतभौगिकाचिर्. 2 Read श्रीसांकरागान. 3 Read ब्रह्मदर्शिका. 4 Read प्रतार्काः. 5 Read विविधानंत. 6 Read विविधानंत. 7 Read विविधानंत. 8 Read त्रिष्णाः. 9 Read त्रिष्णाः. 10 Read त्रिष्णाः. 11 Read त्रिष्णाः. 12 Read त्रिष्णाः. 13 Read त्रिष्णाः. 14 Read त्रिष्णाः.
TRANSLATION.

(Line 1.) Om. Hail! From the royal residence of victory, fixed at Anandapura:—

In the lineage of the Kātacchuris—which, like the great ocean, is extensive and spotless as the vault of the sky clear on the advent of autumn; illumined by the mass of the rays of the manifold excellences of jewels of men (as the ocean is by those of its gems); difficult to be crossed because it is the home of men of great vigour (as the ocean is of large animals); endowed with profundity (and) intent on observing the limits of what is right (as the ocean is on keeping within its proper limits)—(there was) the glorious Krishnarāja, who illumined the world with his fame that charmed all mankind, who from his birth was devoted to the service of Paññatī (Siva), who promoted the fortune of his family (and who thus, though) free from blemish, was like the moon which illuminates the earth with its light pleasing to all mankind, which is ever resting on Siva, (and) which causes the groups of night-lotuses to expand. From a desire, as it were, of securing a choice resting-place, he was resorted to by all the qualities that make a king the object of attachment, as well as by every other excellence. He was fully endowed with all the constituent elements of royalty, and duly reaped the beneficial results (of his management) of the regal powers. As the chief elephant of the herd, distinguished by its splendid backbone, with the flow of its cutting-juice never ceasing, displaying the might of its strength; fearlessly roams about and breaks down rows of forest-trees, so be, who was illustrious by his splendid lineage, and the stream of whose liberality was never failing, and the might of whose power was well-known, marched about without apprehension and brought to subjection the regions. He wielded the sword to protect people in distress, made war to break the conceit of adversaries, engaged in study to learn propriety of conduct, gathered wealth to make donations, made donations for the sake of religious merit, and acquired religious merit to obtain the bliss of final emancipation.

(L. 8.) His son, who meditated on his parents' feet, was the devout worshipper of Mahēśvara (Siva), the glorious Sankarāgana, the lord of the countries bounded by the eastern and western seas and of other lands; who on the earth had no antagonist equal to him; whose fame was tasted by the waters of the four oceans; whose might was like that of Dhanada,
2.—In the Nellaiyappar temple at Tinnevelly.\(^1\)

1 Svasti [śrī] [II\(^*\)] [Pāvi]ṇaṃ kilattī\(^2\) . . . . . . . . . .

5 āśrī-kō-Choṇḍaiyaṃ[ma].

6 r-[ā]ṇa Trī[ḥuṇaṇa]ḥchakravarttigal āśrī-Kulaśēgarad[e]vaṛkkku yāṇḍu padippu(mā)ṇaḷ[vadi]ṇu edirām-āṇḍu Miṣa-nāyāru nāḷan-diyadiyum āpara-pakshattu daśa-

7 [miyum] Viyālā-kljama[i]yum pera Pūrṇājattu nā.[

"In the year opposite to the thirteenth year (of the reign) of the glorious king Jaṭāvarman alias the emperor of the three worlds, the glorious Kulaśekharadēva,— on the day of Pūrvāśādāḥā, which corresponded to a Thursday, and to the tenth tīṭhi of the second fortnight, and to the fourth solar day of the month of Mina.”

Under No. 1 we found that a date of the 12th opposite to the 13th year, i.e. of the 25th year, of the king’s reign fell in November A.D. 1214. If such was really the case, this date No. 2, of the month of Mina of the year opposite to the 13th, i.e. of the 14th year, of the same reign, must fall in February-March of either A.D. 1203 or 1204. As a matter of fact, the date is correct for Thursday, the 26th February A.D. 1204. In A.D. 1204 the Mina-sankrānti took place 3 h. 12 m. after mean sunrise of Monday, the 23rd February, which was the first day of the month of Mina. The fourth day of the month of Mina therefore was Thursday, the 26th February; and on this day the 10th tīṭhi of the dark half (of the month Phālguṇa) commenced 3 h. 33 m., and the naksatra was Pūrvāśādāḥā, by the equal space system for 14 h. 27 m., and according to Garga for 1 h. 58 m., after mean sunrise.

The way in which this date works out proves that the equivalent found for the date No. 1 undoubtedly is the proper equivalent of that date; and the two dates together show that the reign of Jaṭāvarman Kulaśēkharas commenced between (approximately) the 27th February and the 29th November A.D. 1190.

B.—MARAVARMAN SUNDARA-PANDYA I.\(^3\)

3.—In the Nellaiyappar temple at Tinnevelly.\(^4\)

1 Svasti śrī [II\(^*\)] Śrī-kō Māṇaṇeṇa-sāṇa Tribhuṇaṇaḥchakravarttigal Śēgāṇu

köṇḍu Muṇḍikopadaša-\(\text{[p]}

2 ṇapruṣattu vi(v)ḷaṛbhihśakam paṇṇiy-arunija śrī-Śundara-Pā[na]ṭdiyadēvaṛku yāṇḍu

padippaḷ[vadi]ṇu[\(\text{[p]}

3 edirām-āṇḍi[\(\text{[p]}

5 . . . . . . . . . yivv-ā[\(\text{[p]}

6 Ṭai-Puruṣṭādi-māsattu ṫājan-diyadiyum desa[m]jiyum T[i]ḷa[ga]ṭ-k[i]lamaiyu[m]

pera Uttaraṭjattu nā[.]\]

"In the year opposite to the year opposite to the seventeenth year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-

Pāṇḍya-deva who was pleased to take the Chōla country and to perform the anointment of heroes at Muṇḍikopadaśaḷpuram,— on the day of Uttaraśādāḥā, which corresponded to a Monday, and to the tenth tīṭhi, and to the seventh solar day of the month of Puraṭṭādi in this year.”

Between A.D. 1200 and 1300 the only year for which this date would be correct, is 1234. In this year the Kanyā-sankrānti took place 16 h. 3 m. after mean sunrise of Monday, the 28th

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\(^1\) No. 123 of the Government Epigraphist’s collection for 1894.

\(^2\) See the larger Tirupṇḍavan grant.

\(^3\) I add the numbers ‘I’ and ‘II’ here and below merely for convenience of reference so far as this list is concerned. There may have been other kings of the same names before those here numbered as I.

\(^4\) No. 155 of the Government Epigraphist’s collection for 1894.
August. The 7th day of the month of Kanyā (or Puraṭṭādi) therefore was Monday, the 4th September A.D. 1234; and on this day the 10th tithi of the bright half (of the month Bhādra-pada) ended 13 h. 6 m., and the nakshatra was Uttarāshādhā, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 13 h. 8 m., after mean sunrise.

4.—In the Nellaiyappar temple at Tinnevelly.1

śōṇḍādu-gōṇḍu Mudikōṇḍa-
2 [v]iraḥbhisthēkam ṛṇiṣy-aruṣiyā śrī-Sundara-Pāṇḍyadēvavarku
yāṇḍu 17vādin-śēdirām-śāṅdīn-śēdirām-śāṅ-
3 ru ḍina[t]?[i]ā[n]-diyādīyu[m] pārvva-[pa]ksha[t]tu prathamaiyum-

"In the year opposite to the year opposite to the 17th year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva who was pleased to take the Chōja country and to perform the anointment of heroes at Mudikōṇḍa[śēlapurum],—on the day of Pārvva-Bhadrāpada, which corresponded to a Monday, and to the first tithi of the first fortnight, and to the twenty-seventh solar day of . . ."

Although the name of the solar month of this date is broken away or quite illegible, the fact that during that month the first tithi of the bright half was joined with the nakshatra Pūrva-Bhadrāpada, at once suggests the conjecture that the month was that of Kumbha; and this conjecture is shewn to be correct by the calculation of the date. The date, which is of the same regnal year as No. 3, corresponds to Monday, the 18th February A.D. 1235. In A.D. 1235 the Kumbha-samkrānti took place 8 h. 16 m. after mean sunrise of Wednesday, the 24th January, which was the first day of the month of Kumbha. The 27th day of the month of Kumbha therefore was Monday, the 19th February; and on this day the first tithi of the bright half (of the month Phālguṇa) commenced 0 h. 30 m., and the nakshatra was Pārvva-Bhadrāpada, by the equal space system for 14 h. 27 m., according to Garga for 2 h. 38 m., and by the Brahma-siddhānta for 3 h. 17 m., after mean sunrise.

5.—In the Raṅganāth temple at Śrīraṅgam.2

1 śrī-kō Mārpanmar-āṇa Tiribhuṇāchakkaravatt[ī]ga Śōṇḍādu
valaṅgi aruṣiyā śrī-Sundara-Pāṇḍyadēvav[k]ku yāṇḍu ophādāvadu
2 Mēṣa-nāṭhṛṇa aparʿ-ṣakshattu tṛitīyaιum Veḷḷi-kuḷi-lamaiyum peṛṛa Viśākṭha
nāl.

"In the ninth year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva who was pleased to present the Chōja country,3—on the day of Viśākha, which corresponded to a Friday and to the third tithi of the second fortnight of the month of Mēṣha."

As the two preceding dates Nos. 3 and 4, of the year opposite to the year opposite to the 17th year, i.e. of the 19th year, of the king's reign fell in A.D. 1234 and 1235, this date No. 5, of the 9th year of the same reign, will be expected to fall in A.D. 1224 or 1225. The date actually corresponds to Friday, the 28th March A.D. 1225, which was the 4th day of the month of Mēṣha, and on which the third tithi of the dark half (of the month Chāitra) ended 22 h. 45 m., and the nakshatra was Viśākha, by the equal space system and according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 7 h. 13 m., after mean sunrise.

1 No. 183 of the Government Epigraphist's collection for 1894.
3 See the smaller Tiruppṉaṇam grant.
8.—In the Agniśvara temple at Tirukkāṭuppaḷi.1

1 Svasti śrī [||*] Kō Māravartma[r-ā]na Tiribuvanachakkaravattiga Śūndu
vaśāṃgiya Sundara-Paṇḍyadēva[va]jku yāṇu 7āvu Miṣa-nāyikuru-ppārvva-
pakshattu navamiyu[m] . . . . . . [yu]m [pe]rā Pā sukku nāl
2 Rishabham muhārtattu.

"In the 7th year (of the reign) of king Māravarman alias the emperor of the three worlds, Sundara-Paṇḍyaadēva who presented the Chola country,— on the auspicious occasion of the Rishabha (lagna) on the day of Pushya, which corresponded to . . . . . . and to the ninth tithe of the first fortnight of the month of Mina."

The three preceding dates Nos. 3–5 show that a date of the month of Mina of the 7th year of the king’s reign should fall in A.D. 1223, and in my opinion this date No. 6 undoubtedly corresponds to [Monday] the 13th March A.D. 1223, which was the 19th day of the month of Mina, and on which the nakshatra was Pushya, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-nidhānta for 17 h. 44 m., after mean sunrise. There is the difficulty that by our Tables the 9th tithe of the bright half had ended 0 h. 21 m. before mean sunrise of the 13th March, but it may be reasonably supposed that by other Tables it ended shortly after mean sunrise. The name of the weekday which would have removed all doubt unfortunately is illegible or broken away.—On the day found Rishabha was lagna from 2 h. 23 m. to about 4 h. 28 m. after mean sunrise.

The four dates Nos. 3–6 together prove that the reign of Māravarman Sundara-Paṇḍya I. commenced between (approximately) the 29th March and the 4th September A.D. 1216.

C.—MARAVARMAN SUNDARA-PANDYA II.

7.—In the Nellaiyappar temple at Tinnevelly.3

1 Svasti śrī [||*] Śrī-kō Māravartm[a]r-āṇa Tiribuvanachakkaravattiga śrī-
Magava-nāyikuru [i]rubattunālān-diṣṭiyum āpara-pakshattu daśamiyu[m] Budan-
kilamaiyum perā Ṭuḷattu nā-

2 |

"In the year opposite to the year opposite to the eleventh year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Paṇḍyaadēva,— on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth tithe of the second fortnight, and to the twenty-fourth solar day of the month of Makara."

Between A.D. 1150 and 1350 the only year for which this date would be correct, is 1251. The Makara-saṅkrānti took place 0 h. 38 m. after mean sunrise of Monday, the 26th December A.D. 1250, which was the first day of the month of Makara. The 24th day of the month of Makara therefore was Wednesday, the 18th January A.D. 1251; and on this day the 10th tithe of the dark half of the month Pausha) ended 17 h., and the nakshatra was Anurādhā by the equal space system and according to Garga for 3 h. 56 m., after mean sunrise.

8.—In the Nellaiyappar temple at Tinnevelly.3

1 Svasti śrī [||*] Kō Māravartma[r-āṇa Tiribuvanachakkaravattiga śrī-[Śunda]
edirām-aṅg[ū]-Maṇava-pāyiru irubattunālān-diṣṭiyum a[pa]-ra-paksha[ttu da]-
śamiyu[m] Budan-kilamaiyum perā Ṭuḷattu nāl.

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1 No. 52 of the Government Epigraphist’s collection for 1907.
3 No. 146 of the Government Epigraphist’s collection for 1904.
"In the year opposite to the year opposite to the [11th] year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,— on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth tīthi of the second fortnight, and to the twenty-fourth solar day of the month of Makara."

This date is the same as No. 7, except that in the expression 'opposite to the 11th year' numeral figures are used by the writer.

9.—In the Nellaiappar temple at Tinnevelly.¹

"In the year opposite to the year opposite to the eleventh year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,— on the day of Aśvinī, which corresponded to a Wednesday, and to the ninth tīthi of the second fortnight, and to the nineteenth solar day of the month of Mīna."

The wording of this date is intrinsically wrong, because during the month of Mīna a 9th tīthi of the dark half can never be joined with the nakṣattra Aśvinī. The probability is that the month intended was that of Mithuna, and calculation proves that it was that month. The date, which is of the same year as No. 7, corresponds to Wednesday, the 14th June A.D. 1251.

In A.D. 1251 the Mithuna-saṅkrānti took place 22 h. 56 m. after mean sunrise of Friday, the 26th May. The 19th day of the month of Mithuna therefore was Wednesday, the 14th June; and on this day the 9th tīthi of the dark half (of the month Jyaiṣṭha) ended 5 h. 19 m., and the nakṣattra was Aśvinī for 20 h. 21 m., after mean sunrise.

10.—In the Nellaiyappar temple at Tinnevelly.²

"In the eleventh year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍya-deva,— on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāśi."

As the dates Nos. 7-9, which are of the year opposite to the year opposite to the 11th year, i.e. of the 13th year, of the king's reign, have been found to fall in A.D. 1251, this date No. 10, which is of the 11th year of the same reign, will in the first instance be expected to fall in A.D. 1249. It actually corresponds to Sunday, the 25th April A.D. 1249, which was the first day of the month of Vaigāśi—the Viṣṇabha-saṅkrānti having taken place 0 h. 54 m. after mean sunrise—and on which the nakṣattra was Hasta, by the equal space system and according to Garga for 15 h. 6 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise.

The dates Nos. 7-10 together prove that the reign of Māravarman Sundara-Pāṇḍya II. commenced between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

¹ No. 147 of the Government Epigraphist's collection for 1894.
² Read mādiyadiyum.
³ No. 143 of the Government Epigraphist's collection for 1894.
D.—JATAVARMAN SUNDARA-PANDYA I.

11.—In the Pañchamandāvāra temple at Tiruvaiyāru.†


"In the 2nd year (of the reign) of king Jāṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,— on the day of Šatabhishāj, which corresponded to a Thursday and to the eleventh tithi of the second fortnight of the month of Mēsha."

To shorten my remarks, I may state here at once that the six dates Nos. 11-16 work out correctly on the assumption (and prove thus) that the reign of Jāṭāvarman Sundara-Pāṇḍya I. commenced between (approximately) the 20th and 28th April A.D. 1251.

This date, No. 11, corresponds to Thursday, the 27th March A.D. 1253, which was the third day of the month of Mēsha, and on which the 11th tithi of the dark half (of the month Chaitra) ended 2 h. 20 m., and the nakṣatra was Šatabhishāj, by the equal space system for 13 h. 47 m., according to Garda for 5 h. 16 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

To ascertain whether this date could possibly be one of the reign of Jāṭāvarman Sundara-Pāṇḍya II., I have calculated it also for the years A.D. 1277, 1278, and 1279, and have found that it would be incorrect for any one of these years. The same remark applies to the dates Nos. 12 and 13.

12.—In the Vaidyanātha temple at Tirumalavadi.‡


"In the 2nd year (of the reign) of king Jāṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,— on the day of Mūla, which corresponded to a Saturday and to the fourth tithi of the second fortnight of the month of Mēsha."

The date corresponds to Saturday, the 19th April A.D. 1253, which was the 26th day of the month of Mēsha, and on which the 4th tithi of the dark half (of the month Vaṣākha) ended 2 h. 59 m., and the nakṣatra was Mūla by the equal space system for 5 h. 16 m., after mean sunrise.

13.—In the Vaidyanātha temple at Tirumalavadi.‡


"In the 3rd year (of the reign) of king Jāṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,— on the day of Uttarāśāḍhā, which corresponded to a Wednesday and to the sixth tithi of the first fortnight of the month of Vṛṣchika."

The date corresponds to Wednesday, the 29th October A.D. 1253, which was the second day of the month of Vṛṣchika, and on which the 6th tithi of the bright half (of the month Kārttika) ended 18 h. 4 m., and the nakṣatra was Uttarāśāḍhā, by the equal space system and according to Garda for 12 h. 29 m., and by the Brahma-siddhānta for 5 h. 55 m., after mean sunrise.

† No. 254 of the Government Epigraphist's collection for 1884.
‡ No. 30 of the Government Epigraphist's collection for 1884.
§ No. 29 of the Government Epigraphist's collection for 1885.
14.—In the Vēdagiriśvara temple at Tirukkalukkuṟram.¹

9âvadu Isha-vâ-nâ[ya]rru pûrva-pakshattu pañcchami[1]m śe[v*r]vây-kkâl-
3 mañjum peṛga Puparpâtsu nâl.

“In the 9th year (of the reign) of the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,— on the day of Punarvasu, which corresponded to a Tuesday and to the fifth tithi of the first fortnight of the month of Bhishabha.”

The date corresponds to Tuesday, the 29th April A.D. 1259, which was the 4th day of the month of Bhishabha, and on which the 5th tithi of the bright half (of the month Vaiśākha) ended 6 h. 44 m., and the nakṣatra was Punarvasu, by the equal space system and according to Garga for 6 h. 34 m., and by the Brahma-siddhânta for 5 h. 55 m., after mean sunrise.

15.—In the Vēdagiriśvara temple at Tirukkalukkuṟram.²

1 śrī-kôṛ-Chaṭṭaipaṭamar-âṇa Tiru(r)i)buṇavaḥchakkaravattiga[1] emma-
3 yâ[1] 9âvadu Mîdana-nâyâru aparâ-pakshattu navamiyâm Nâyâru-[k]kîlâmâm-
4 yum peṛga Iâbrâ[va]di-nâl.

“In the 9th year (of the reign) of the glorious king Jâtâvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva who was pleased to take every country, — on the day of Râvati, which corresponded to a Sunday and to the ninth tithi of the second fortnight of the month of Mithuna.”

The date corresponds to Sunday, the 15th June A.D. 1259, which was the 20th day of the month of Mithuna, and was entirely occupied by the 9th tithi of the dark half (of the month Jyaishthâ), and on which the nakṣatra was Râvati for 9 h. 51 m. after mean sunrise.

16.—In the Jambukēśvara temple near Śrīrângam.³

2 . . . . . Kâ-Chaṭṭaipaṭamar-âṇa Tribhuvanachakkarvattiga[1] emmaqâdalam-pu-
4 nâyâru aparâ-[-pa]kshattu Budâñ-kâlâmâyâm prathamâyâm peṛga A[1i]-
5 qâl[1]tû nuâl.

“In the 10th—tenth—year (of the reign) of king Jâtâvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva who was pleased to take every country, — on the day of Anurâdha, which corresponded to a Wednesday and to the first tithi of the second fortnight of the month of Bhishabha.”

The date corresponds to Wednesday, the 28th April A.D. 1260, which was the 4th day of the month of Bhishabha, and on which the first tithi of the dark half (of the month Vaiśākha) ended 0 h. 4 m., and the nakṣatra was Anurâdha, by the equal space system and according to Garga for 3 h. 56 m., after mean sunrise.

17.—In the Pushpavanâśvara temple at Tiruppandururtti.⁴

1 Sva[-]tî śr[i][l]|l* Pâ-[]ma]j[ar [va]j[a[1]
16 . . . . . śrî-[k]ô-Chaṭṭ[â]rpaṭamar-âṇa Tribhuvanachacha[k]karavattiga śrî-

² No. 186 of the Government Epigraphist's collection for 1894.
⁴ The tithi ended later after true sunrise.
⁵ No. 166 of the Government Epigraphist's collection for 1894. The king took Kapuṇḍar from the Hoyaseṭa king and covered the temple at Śrīrângam with gold.

2 r 2
17 7āvadu Kannī-nāyaga [ag]ha(ḥa)m-ga(ḥa)kṣhātu trayōdasiyum Nāyārugu-

"In the 7th year (of the reign) of the glorious king Jaṭāvarman alias the emperor of
the three worlds, the glorious Sundara-Phaṇḍyadeva,—on the day of Hastā, which corre-
sponded to a Sunday and to the thirteenth ṭithi of the second fortnight of the month of Kansa."

The wording of this date, so far as I can see, is intrinsically wrong, because during the
month of Kansa a 13th ṭithi of the dark half can never be actually joined with the nakṣatra
Hasta. Judging by the preceding dates Nos. 11-16, a date of the 7th year of the king's reign
should fall in A.D. 1257 or 1258; and during these two years the date would be correct only
for the month of Tulā, which follows immediately upon the month of Kansa. For the month of Tulā it regularly corresponds to Sunday, the 7th October A.D. 1257, which was the 10th
day of the month of Tulā, and on which the 13th ṭithi of the dark half (of the month Āsvina)
ended 7 h. 31 m., and the nakṣatra was Hastā, by the equal space system and according to Garga
for 22 h. 20 m., and by the Brahmana-siddhānta for 19 h. 3 m., after mean sunrise.

18.—In the Vaidyanātha temple at Tirumalavādi.¹

1 Svasti śrī ||² Kṣi-Cha[ṛa]ṇmar Tiribuṇa[ṭa]chakkaravattigā] śrī-Śundara-
Phaṇḍiya-
2 dēvaṛku yāntu 11āvadu Karkaḍaga-nāygra aparā-pakṣhata ssa-
3 aḥṭhiyum Viyā[ḷa-]kiḷaṃaḷiyum pṛṇ around Āsvati-nāḷ.

"In the 11th year (of the reign) of king Jaṭāvarman (alias) the emperor of the three
worlds, the glorious Sundara-Phaṇḍyadeva,—on the day of Āsvina, which corresponded to a
Thursday and to the sixth ṭithi of the second fortnight of the month of Karkaṭaka."

As this date is of the month of Karkaṭaka of the 11th year, it should fall in A.D. 1261, if
it is a date of Jaṭāvarman Sundara-Phaṇḍya I.; but for that year it does not work out properly.
In A.D. 1261 the 6th ṭithi of the dark half in the month of Karkaṭaka ended 7 h. 22 m. after
mean sunrise of Tuesday, the 19th July, which was the 23rd day of the month of Karkaṭaka,
and on which the nakṣatra was Āsvina from 1 h. 58 m. after mean sunrise. As I obtain no
really better result for other years of the same reign, and no satisfactory result at all for the
11th year of the reign of Jaṭāvarman Sundara-Phaṇḍya II., I would take Tuesday, the 19th
July A.D. 1261, to be the intended day, and assume that in the original date the weekday has
been given incorrectly.

E.—MARAVARMAN KULASEKHARA I.

19.—In the Nellaiappar temple at Timnevelly.³

2 śrī-[k]o Mārpaṛṇmar-ā[ṛa] Triḥbuṇaṇḍchachha-
3 kravarta[ṛ]lgal e[m*]maṇḍalamū-gop-
4 d-aruljya śrī-Kulaśēkapadēvaṛku [y]ā[ṛ]*
5 ṭu 27va[ṛ]d Dhanu-nā[ṛa] yā[ṛ]tu 14 tiyadiy[m]
6 Veḷḷi-kkiḷaṃalium aparā-paksha[ṛ]tu
7 saptamiyum pṛṇa U[ṛ]tṛa-nāḷ.

"In the 27th year (of the reign) of the glorious king Māravarman alias the emperor of
the three worlds, the glorious Kulaśēkapadēva who was pleased to take every country,—on
the day of Uttara-Phalguni, which corresponds to the seventh ṭithi of the second fortnight, and
to a Friday, and to the 14th solar day of the month of Dhanu."

¹ No. 71 of the Government Epigraphist's collection for 1895.
Between A.D. 1200 and 1350 the only year for which this date would be correct, is 1294. In this year the Dhanañ-saṅkrānti took place 1 h. 23 m. after mean sunrise of Saturday, the 27th November, which was the first day of the month of Dhanañs. The 14th day of the month of Dhanañs therefore was Friday, the 10th December A.D. 1294; and on this day the 7th tithi of the dark half (of the month Mārgaśīrṣha) commenced 4 h. 45 m. after mean sunrise, and the nakṣatra was Uṭṭara-Phasgūṇī, by the equal space system from 7 h. 13 m. after mean sunrise, and by the Brahma-siddhānta and according to Garga during the whole day.

20.—In the Jambukēśvara temple near Śrīraṅgam.1

1 Svasti śrīḥ [l*l] Tēri pōl . . . . . . . . . . . .
4 śr[ī]-kō Māpa[pa]ṁmā(ṇa)ṁ-āṅga Tiribuṣa[n]aḥchakka[mb]aṣaṇa[ga] śrī- 

"In the tenth year (of the reign) of the glorious king Mārvarmas alias the emperor of the three worlds, the glorious Kulaśekharadeva,— on the day of Rōhiṇī, which corresponded to a Wednesday and to the tenth tithi of the first fortnight of the month of Makara."

If the equivalent obtained under No. 19 for the date of the 27th year is the true equivalent of that date, this date No. 20, of the 10th year of the king’s reign, will be expected to fall in about A.D. 1277. It actually corresponds to Wednesday, the 8th January A.D. 1278. This day was the 11th of the month of Makara; and on it the 10th tithi of the bright half (of the month Māgha) ended 7 h. 39 m. after mean sunrise, and the nakṣatra was Rōhiṇī by the equal space system from 7 h. 13 m. after mean sunrise, and by the Brahma-siddhānta and according to Garga during the whole day.

21.—In the Nellaiyappar temple at Tinnevelly.3

1 [Sva*]sti śrī [l*l] Śrī-kō Māpa[pa]ṁmā(ṇa)ṁ-āṅga Tirbhuvanachakra-
2 [va*]ṛitiṣaḥ emmaṇḍalamu[ṇa]-go[u]d-saralīya śrī-Kula-
4 iru[l]ā[r][n]a[n]d-d[n]-diyadiyum [a]par-[pa]kaḥantu [dv]iti-
6 [l].

"In the [23]tenth year (of the reign) of the glorious king Mārvarmas alias the emperor of the three worlds, the glorious Kulaśekharadeva who was pleased to take every country,— on the day of Punarvasu, which corresponded to a Wednesday, and to the second tithi of the second fortnight, and to the twenty-second solar day of the month of Vṛīṣhika."

The results obtained under Nos. 19 and 20 show that this date, of the month of Vṛīṣhika of the 20th year of the king’s reign, must fall in about A.D. 1293. The date, in my opinion, actually corresponds to Wednesday, the 16th November A.D. 1293. In A.D. 1293 the Vṛīṣhika-saṅkrānti took place 6 h. 58 m. after mean sunrise of Wednesday, the 28th October, which was the first day of the month of Vṛīṣhika. The 22nd day of the month of Vṛīṣhika therefore was Wednesday, the 18th November; and on this day the nakṣatra was Punarvasu by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise. But the tithi which ended 8 h. 39 m. after mean sunrise of the same day was the third (not the second) tithi of the dark half (of the month Mārgaśīrṣha).—

I have no doubt that in the original date the second tithi (dvitiyaiṣṭymax) has been wrongly quoted instead of the third (tritiyaiṣṭymax).

1 No. 25 of the Government Epigraphist’s collection for 1891.  
2 Cancel yam.  
3 No. 134 of the Government Epigraphist’s collection for 1894.
23.—In the Śvētāranyēśvara temple at Kaḍappēri. 1


"In the 40th year (of the reign) of king Māravarman (alias) the emperor of the three worlds, the glorious Kulaśēkhara-deva,— on the day of Rēvati, which corresponded to a Saturday and to the second tīthi of the first fortnight of the month of Mina."

The results obtained under the three preceding dates show that this date, of the month of Mina of the 40th year of the king’s reign, must fall in either A.D. 1307 or A.D. 1308. It actually corresponds to Saturday, the 24th February A.D. 1308. On this day the Mina-saṃkrānti took place 8 h. 45 m. after mean sunrise, and the day therefore was the first of the month of Mina; the second tīthi of the bright half (of the month Pālguna) ended 12 h. 32 m., and the naksatra was Rēvati for 21 h. 40 m., after mean sunrise.

The four dates Nos. 19-22 together prove that the reign of Māravarman Kulaśēkhara I commenced between (approximately) the 25th February and the 18th November A.D. 1288.

F.—JATAVARMAN SUNDARA-PANDYA II.

23.—In the Iḷamīśvara temple at Tārampaṅgalam. 2


"In the thirteenth year (of the reign) of king Jātavarmān alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyâyēva,— on the day of Uttarāśāḍhā, which corresponded to a Monday and to the thirteenth tīthi of the first fortnight of the month of Sinha."

24.—In the Āḍhēpurīśvara temple at Tiruvorriyūr. 3


"In the thirteenth year (of the reign) of king Jātavarmān alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiyâyēva,— on the day of Uttarā-Bhadrapāda, which corresponded to a Friday and to the third tīthi of the second fortnight of the month of Sinha."

The two dates Nos. 23 and 24 are both stated to be of the month of Sinha of the 13th year of the king’s reign. In No. 23 the 13th tīthi of the bright half is combined with a Monday and the naksatra Uttarāśāḍhā, in No. 24 the third tīthi of the dark half with a Friday and the naksatras Uttarā-Bhadrapāda. Of all the years between A.D. 1236 and 1325 there is only a single year that satisfies all the requirements of both dates, viz. the year 1289. For that year the date—

No. 23 corresponds to Monday, the 1st August A.D. 1289, which was the 4th day of the month of Sinha, and on which the 13th tīthi of the bright half (of the month Śrāvaṇa) ended 5 h. 23 m., and the naksatra was Uttarāśāḍhā, by the equal space system and according to Garga for 7 h. 53 m., and by the Brahma-siddhānta for 1 h. 19 m., after mean sunrise; and the date—

1 No. 134 of the Government Epigraphist’s collection for 1896.
2 No. 24 of the Government Epigraphist’s collection for 1900.
3 No. 400 of the Government Epigraphist’s collection for 1896.
25. — In the Ijmiśvara temple at Tārampaṅgalam.¹

1 Svasti śriḥ |[1*] Kṛṣṭa-gharaṇaḥmarāṇa Trīḥuvaṇaḥchakakṣaraṅvatt[i]ga[|] āś[|]vāṭī-
Śutta(na)ra-Paṇḍiyadēvavarkku yāṇḍa ādava ādava Karṇaṅga-nayatt[u]
2 pūrva-pakṣhattra chati[|]ṛthiyum Tiṃgaṭ-ki[|]laṃmayiṃ peṟa Uttrattu nāl.

"In the 6th—sixth—year (of the reign) of king Jaṭāvarman alias the emperor of
the three worlds, the glorious Sundara-Paṇḍiyadēva,— on the day of Uttarā-Phaliguni, which
corresponded to a Monday and to the fourth tithi of the first fortnight of the month of
Karkaṭaka."

Considering that the two preceding dates Nos. 23 and 24, which are said to be of the 13th
year of the king’s reign, fall in A.D. 1289, this date, which is of the 6th year of the reign,
would in the first instance be expected to fall in A.D. 1282. But the date apparently corresponds
to Monday, the 21st July A.D. 1281, which was the 25th day of the month of Karkaṭaka,
and on which the 4th tithi of the bright half (of the month Śrāvaṇa) ended 9 h. 30 m., and the
nakṣatra was Uttarā-Phaliguni, by the equal space system and according to Garga for 7 h.
51 m., and by the Brahma-siddhānta for 4 h. 36 m., after mean sunrise.

Here again, if this date belonged to the reign of Jaṭāvarman Sundara-Paṇḍya I, it would be
expected to fall in A.D. 1256; but for that year it would be incorrect.

26. — In the Jayaṅgoṇjanātha temple at Maṇḍaaṅgudī.²

14 [Ś]r-kōša-gharaṇaḥmarāṇa Trīḥuvaṇaḥchak-
15 karattigal śrī-Sundara-Paṇḍiyadē-
16 varkku yāṇḍa paṇṭirandāvadvu Kaṇ-
17 [v]e-[s]āyattu pūrva-pakṣhattra trayāḍāsiy[|]m]
18 [V]ēll[i]-[kk]ilaiyum peṟa Śōli-nāl.

"In the twelfth year (of the reign) of the glorious king Jaṭāvarman alias the emperor
of the three worlds, the glorious Sundara-Paṇḍiyadēva,— on the day of Svāti, which
corresponded to a Friday and to the thirteenth tithi of the first fortnight of the month of
Kanyā."

The wording of this date is intrinsically wrong, because during the month of Kanyā a 13th
tithi of the bright half can never be joined with the nakṣatra Svāti. Supposing the nakṣatra
to have been given correctly, the tithi in the month of Kanyā would in all probability be the third
of the bright half. And for this tithi the date regularly corresponds to Friday, the 13th
September A.D. 1297, which was the 15th day of the month of Kanyā, and on which the third
tithi of the bright half (of the month Āśvina) ended 4 h. 7 m., and the nakṣatra was Svāti by
the equal space system for 5 h. 55 m., after mean sunrise.

Here too, if the date belonged to the reign of Jaṭāvarman Sundara-Paṇḍya I, it would be
expected to fall in A.D. 1262; but for that year it would be incorrect (also for the third tithi of
the bright half).

¹ No. 25 of the Government Epigraphist’s collection for 1900.
² No. 90 of the Government Epigraphist’s collection for 1897.
27.—In the Iḷamiśvara temple at Tāramahōlam.\(^1\)

1 Svasti śrī [\(\text{Tr}^{2}\)] Kūrā-Charḍaṇapar-ājā Tīrībīvaṇaṣeṣhakkaṇaravattīgal śrī-Sundara-
. . . . . . [Tiñ]gaṭ-kilīamaṇum perg Pūṣattu nāl.

"(In the year) opposite to the fourteenth year (of the reign) of king Jatāvarman
alias the emperor of the three worlds, the glorious Sundara-Pāṇḍiya-deva,— on the day of
Pushya, which corresponded to a Monday,
.of the first fortnight] of the month of Rishabha."

Judging by the dates Nos. 25 and 26, this date, which is of the year opposite to the 14th, i.e.
of the 15th year, of the king’s reign, would in the first instance be expected to fall in A.D. 1290.
Though the number of the tithi is broken away or illegible, the fact that on the tithi in question
during the month of Rishabha the naṅkhaṭra was Pushya, permits us to conjecture that the tithi
was approximately the fifth tithi of the bright half of the month Jyāśitha, or perhaps the
seventh tithi of the bright half of the month Vaiśākha. Now the year A.D. 1290 does contain a
day which satisfies all the requirements of the date, and which I therefore take to be its proper
equivalent. It is Monday, the 15th May A.D. 1290, which was the 20th day of the month of
Rishabha, and on which [the 5th tithi] of the bright half (of the month Jyāśitha) ended 4 h.
24 m., and the naṅkhaṭra was Pushya by the equal space system and according to Garga for 0 h.
39 m., after mean sunrise (and somewhat longer after true sunrise).

If this date were one of the reign of Jatāvarman Sundara-Pāṇḍya I., it would be expected
to fall in A.D. 1265 or 1266. In A.D. 1265 the month of Rishabha contained no Monday on
which the naṅkhaṭra was Pushya. In A.D. 1266, during the month of Rishabha, the naṅkhaṭra
was Pushya from 5 h. 16 m. after mean sunrise of Monday, the 10th May ; but the 10th May
A.D. 1266 would have belonged to the 16th, not the 15th, year of the reign of Jatāvarman
Sundara-Pāṇḍya I.

The difficulty presented by the five dates Nos. 23-27 is this that, while according to the three
dates Nos. 25-27 the reign of Jatāvarman Sundara-Pāṇḍya II. would have commenced between
approximately the 13th September A.D. 1275 and the 15th May A.D. 1276, by the two dates Nos.
23 and 24, which are both of the 15th year, it could not have commenced before approximately
the 6th August A.D. 1276. I could reconcile this discrepancy only by the assumption that in the
dates Nos. 23 and 24 the 13th year has been wrongly quoted instead of the year opposite to the
13th, i.e. the 14th year. An assumption which would make the king’s reign commence
between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276, as
suggested by the dates Nos. 25-27.

G.—MARAVARMAN KULASEKHARA II.

28.—In the Nellaiyapar temple at Tinnevelly.\(^2\)

1 . . . Śrī-ko Mā[ṇ]par-āγa [Tr]ībhuvaṇaṣeṣhakavattīgal śrī-
Kulaśeṣhara-devaṛku yāḍuṇu etṭavada Vṛīṣhika-nāy’uru-paddīgaṇ=
2 [diyadi]jn [apra]-cha[p]khaṭta[ttu] navamiyum [Sa]g[i]-[kil]amaṇyum p[e][r]
Uttrirattu nāl.

"In the eighth year (of the reign) of the glorious king Māravarmman alias the emperor
of the three worlds, the glorious Kulaśeṣhara-deva,— on the day of Uttrara-Phalguni,
which corresponded to a Saturday, and to the ninth tithi of the second fortnight, and to the
seventeenth solar day of the month of Vṛīṣhika."

\(^1\) No. 23 of the Government Epigraphist’s collection for 1900.
\(^2\) No. 122 of the Government Epigraphist’s collection for 1894.
Between A.D. 1200 and 1400 the only year for which this date would be correct, is 1321. In this year the Vṛṣićika-saṅkrānti took place 12 h. 48 m. after mean sunrise of Wednesday, the 28th October. The 17th day of the month of Vṛṣićika therefore was Saturday, the 14th November A.D. 1321; and on this day the 9th titthi of the dark half (of the month Kārttiika) ended 19 h. 50 m., and the nakshatra was Uttara-Phalguni, by the equal space system from 3 h. 17 m., according to Garga from 8 h. 32 m., and by the Brahma-siddhānta from 13 h. 8 m., after mean sunrise.

If this date were one of Māravarman Kulaśēkhara I., it would fall in either A.D. 1275 or 1276; I need hardly say that for both these years it would be incorrect.

29.—In the Bṛhādīśvara temple at Gāṅgaikondacōḷapuraṁ.\(^1\)

2 Uttirāḍatta nā.

"In the 4th year (of the reign) of king Mā[ra-varman alīas] the emperor of the three worlds, the glorious Kulaśēkharaśeśa,— on the day of Uttarāshādha, which corresponded to a Saturday and to the fourteenth titthi of the first fortnight of the month of Kārkṣaṇa."

If the equivalent obtained under No. 28 for the date of the 8th year is the true equivalent of that date, this date No. 29. of the 4th year of the king's reign, will in the first instance be expected to fall in A.D. 1317. It actually corresponds to Saturday, the 23rd July A.D. 1317. This day was the 26th of the month of Kārkṣaṇa; and on it the 14th titthi of the bright half (of the month Śrāv[aṇa] ended 22 h. 22 m., and the nakshatra was Uttarāshādha, by the equal space system and according to Garga for 15 h. 6 m., and by the Brahma-siddhānta for 8 h. 32 m., after mean sunrise.

I may add, that if this ware a date of Māravarman Kulaśēkhara I., it would fall in either A.D. 1271 or 1272, but that for both these years it would be incorrect.

30.—In the Bṛhādīśvara temple at Gāṅgaikondacōḷapuraṁ.\(^2\)

1 . . . . [Kō] Mārapaṇmar Tribhuvāṇachakrasvaṭṭiḥ śrī[r]-Kulaśēgaradēvaṛku yā[ṇḍu] 5avadu [śi]m[a]-nāyaṛu
2 pūrvva-pakṣhattu trayādṛśiyum Tarīga . . . . yun peṛa Pūṣattu nā.

"In the 5th year (of the reign) of king Māravarman (alīas) the emperor of the three worlds, the glorious Kulaśēkharaśeśa,— on the day of Pushya, which corresponded to a Monday and to the thirteenth titthi of the first fortnight of the month of Sinha."

The wording of this date is intrinsically wrong, because during the month of Sinha the nakshatra on the 13th titthi of the bright half can never be Pushya or any nakshatra near Pushya. The probability is that the month of the date was Mīna; and actual calculation shows, not only that it was Mīna, but also that the word Pūṣattu of the text should be altered to Pūrattu, i.e. that the nakshatra was Pūrva-Phalguni, not Pushya.

I have no doubt that the proper equivalent of the date is Monday, the 5th March A.D. 1319. This was the 10th day of the month of Mīna; and on it the 13th titthi of the bright half (of the month Phāḷgaṇa) ended 3 h. 54 m. after mean sunrise, and the nakshatra was Pūrva-Phalguni, by the equal space system during the whole day, according to Garga for 12 h. 29 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise.

\(^1\) No. 75 of the Government Epigraphist's collection for 1892.
\(^2\) No. 78 of the Government Epigraphist's collection for 1892.
The three dates Nos. 28-30 together prove that the reign of Māravarman Kulaśēkhara II. commenced between (approximately) the 6th March and the 23rd July A.D. 1314.

For convenience of reference I now give a list of the above thirty dates, in the order of the results obtained, with the approximate commencement of the reign of each king put in brackets after his name.

A.—Jātāvarman Kulaśēkhara (February 27—November 29, A.D. 1190).
No. 2. Year opp.¹ to 13 (i.e. 14th year) : February 26, A.D. 1204.
No. 1. Year 12 opp. to 13, or 25th year : November 29, A.D. 1214.

No. 6. 7th year : March 13, A.D. 1223.
No. 5. 9th year : March 28, A.D. 1225.
No. 3. Year opp. to year opp. to 17 (i.e. 19th year) : September 4, A.D. 1234.
No. 4. Year opp. to year opp. to 17 (i.e. 19th year) : February 19, A.D. 1235.

C.—Māravarman Sundara-Pāṇḍya II. (June 15, A.D. 1238—January 18, A.D. 1239).
No. 10. 11th year : April 25, A.D. 1249.
Nos. 7 and 8. Year opp. to year opp. to 11 (i.e. 13th year) : January 18, A.D. 1251.
No. 9. Year opp. to year opp. to 11 (i.e. 13th year) : June 14, A.D. 1251.

No. 11. 2nd year : March 27, A.D. 1253.
No. 12. 2nd year : April 19, A.D. 1253.
No. 13. 3rd year : October 29, A.D. 1253.
No. 17. 7th year : October 7, A.D. 1257.
No. 15. 9th year : June 15, A.D. 1259.
No. 16. 10th year : April 28, A.D. 1260.
No. 18. 11th year : July 19, A.D. 1261.

E.—Māravarman Kulaśēkhara I. (February 25—November 18, A.D. 1268).
No. 20. 10th year : January 5, A.D. 1278.
No. 21. 26th year : November 18, A.D. 1293.
No. 19. 27th year : December 10, A.D. 1294.
No. 22. 40th year : February 24, A.D. 1308.

F.—Jātāvarman Sundara-Pāṇḍya II. (September 13, A.D. 1278—May 15, A.D. 1279).
No. 25. 6th year : July 21, A.D. 1281.
No. 26. 12th year : September 12, A.D. 1287.
No. 23. 13th [for 14th] year : August 1, A.D. 1289.
No. 27. [Year] opp. to 14 (i.e. 15th year) : May 15, A.D. 1290.

¹ I.e. 'opposite.'
The copper plates which bear the subjoined inscription were received in June 1901 from Mr. R. Morris, L.C.S., Collector of the Kistna district, along with an abstract of their contents by Mr. J. Ramayya, B.A., B.I. They had been recently discovered in a mound in the village of Kondamudi in the Tenali taluka of the Kistna district and will be deposited in the Madras Museum.

The copper plates are eight in number, and measure about 7" in breadth and about 3½" in height. Their edges are not raised into rims. In the upper left corner of the first side of each plate is cut a hole for the ring on which they were strung. The ring measures about 3½" in diameter and about 1½" in thickness, and its ends are soldered into the base of a circular seal of about 1½" diameter. The ring had not yet been cut when the plates came into my hands. In the centre of the seal is, in relief, a trident the handle of which seems to end in an arrow, a bow (?), the crescent of the moon, and an indistinct symbol of roughly triangular shape. Bound the margin of the seal runs a Sanskrit legend in archaic characters which differ totally from those employed on the plates.¹ The preservation of the plates is tolerably good; but the first side of the first plate is so much corroded that it can be read only with great difficulty. Besides, two corners of the first plate are broken off, and it has in this way become detached from the ring.

The alphabet of this inscription closely resembles that of the Maydavolu plates of Sivakandavarman (No. 8 above). It shows the same peculiar s, m, j, and e. The group ja (ll. 5, 11 and 34) has a different shape, the vowel-mark being attached on the right, and not at the top of the letter as in the Maydavolu plates (ll. 18 and 24). The ñ (or n) is identical in shape with the lingual q, but the dental d is represented by a separate character, while in the Maydavolu plates no distinction is made between all the four letters. Initial o occurs twice (ll. 19 and 27), and ph (l. 4), gh (l. 17), gh (l. 19), th (l. 37) and initial ñ (l. 18) once.

The language is Prakrit, with the exception of the two Sanskrit words Mahādeva (l. 3) and Brhatphalāyana (l. 4) and the Telugu village name Paṁśūra (ll. 24 and 29). As in the Maydavolu plates, the orthography follows the practice of the cave inscriptions, where a single consonant does duty for a double letter.² Double n and double m are expressed by anuṣṭrā and u (ll. 15 and 19) and m (ll. 5 and 44), respectively; superfluous anusṭrā occurs before the groups µh and u (ll. 7, 8, 10, 16, 17, 24, 26 and 29). The instrumental etek naṁ (l. 35) is known from the Andhra inscriptions and from the Jain Prakrit.³ The curious phrases ṵatavā chasā (l. 28) and etavā chasā (l. 36) also have their parallels in the Andhra inscriptions.⁴ A peculiar word is aśi (ll. 13, 14, 15 and 18), aśi (ll. 17, 20 and 22) or aśikā (l. 21), ‘a share,’ which seems to be derived from the Sanskrit aśikā. Divaṣha (l. 17) represents the Ardhamāgadhī divasāḥa, ‘one and a half.’⁵

¹ Just as here two different alphabets are employed for Sanskrit and Prakrit, the inscriptions of the Tamil country use the Vaitalputta and the Tamil alphabets for Tamil words and the Grantha alphabet for Sanskrit words.
² A. S. W. I. Vol. IV, p. 106, note 9, Prof. Pischel (Grammatik der Prākrit-Sprachen, p. 114) derives the particle naṁ or naṁ from the Sanskrit aśikā.
³ Loc. cit. text line 8; p. 105, text line 6; p. 106, text line 11; and p. 112, text line 3.
⁴ Prof. Pischel’s Grammatik der Prākrit-Sprachen, p. 320.
The eight copper plates are marked with the numerical symbols ‘1’ to ‘8’ on the left of the second line of each plate. On plates ii. to viii. the figure occupies the first side, but the figure ‘1’ stands on the second side of the first plate. The reason of this is that the writing on the first side of the first plate does not form part of the inscription itself (which begins on the second side of the first plate), but is a kind of docket which was probably added after the remaining 15 pages had been engraved. In II. 12 to 15, 20, 22 and 41 occur further instances of numerical symbols, among them ‘10’ (l. 41) and ‘20’ (l. 22). A dash resembling the symbol ‘1’ is used as a mark of punctuation at the end of 12 lines, and after 3 words in the middle of lines.

The inscription refers itself to the reign of the king (rājan, l. 5) or, as he is styled on the seal, the Mahārāja Jayavarman, who belonged to the gōtra of the Brihatphalayanas and was a worshipper of Mahēśvara (Śiva). From his camp (or capital), the town Kūdūra, he informs his executive officer at Kūdūra that he has granted the village Pāṇṭūra in the district of Kūdūra (Kūdūrahāra, l. 23) to eight Brāhmaṇas. The royal order was copied on copper plates by a military officer on the last day of the last fortnight of winter of the 10th year (of the king’s reign, l. 41).

Neither Jayavarman nor his gōtra are known from other records. The alphabet of his inscription shows that he must have lived in the same period as the Pallava prince Śivaskandavarman who issued the Mayidavōlou plates. Further, the language and phraseology of the inscription are so similar to the Nāṣik inscription of Gautamiputra Sātakarni (Nos. 4 and 5) and Vasiṣṭhiputra Pulumāyī (No. 3) that Jayavarman’s date cannot have been very distant from that of those two Andhra kings. The archaic Sanskrit alphabet of the seal of the new plates is corroborative evidence in the same direction.

As suggested by Mr. Ramaya, Kūdūrahāra may be a more ancient form of Gudrahāra, Gudravāra, Gudravāra or Gudrāra. The same district is probably mentioned in the plates of Vijayanandivarman (l. 3), where I propose to read from the photo-lithograph Kudrahara instead of Kudahara, the reading of the printed text, Kūdūra, which was the head-quarters of this district and the residence of king Jayavarman, and the village Pāṇṭūra I am unable to identify.

TEXT.5

First Plate; Second Side.

1 S. [v]. pata (vijaya-khāndhāvārā
2 nagarā Kūdūrāto
3 Mahēśvara-pādha-parigahito

Second Plate; First Side.

4 Brihatphalayana-sagoto
5 rājā siri-Jayavarnmo
6 ānapayati Kūdūre

1 A still closer resemblance exists between Jayavarman’s plates and the Kārī inscription No. 19, at the beginning of which the king’s name is lost; see below, p. 318, note 1 and 7.
2 I am quoting the Andhra Inscriptions according to Dr. Bhagwanlal Indraji’s numbering in the Bombay Gazetteer, Vol. XVI. (Nāṣik), and Inscriptions from the Cave-temples of Western India (kārī). See South-Ind. Inscri. Vol. I. p. 47, note l; in the above, Vol. IV. p. 34, and Vol. V. p. 123.
4 From the original plate.
5 The two first letters are broken away at the top. The lower portion of the letter s is preserved on a separate piece of the plate, which is broken off and therefore could not be shown on the accompanying photo-lithograph. Of the two possible restorations, savas (saves) and xīsa (sīsa), the second appears preferable, because documents generally open with a word of suspicious import.
Second Plate; Second Side.

7 vāpataṁ [[*] aṁmha dāṇi
8 aṁmha-vejayikeye —
9 āyu-vadhānike cha —

Third Plate; First Side.

10 baṁmhanānaṁ Gotama-sagota-
11 jāyāparasa Savagutajasa
12 8 Tāmavasa Savigijasa —

Third Plate; Second Side.

13 asiyo 3 Goginajasa
14 asiyo 3 Kośina-sagotasa
15 Bhavaṁnajasa asiyo be 2

Fourth Plate; First Side.

16 Bhāradāyasa Rudaverinhujaṇa —
17 aṁsai divaḍhā — Kaṁnhaṇyanasa
18 Īśaradatajasasasi diva[ḍā] —

Fourth Plate; Second Side.

19 Opamaraṇasasa Rudaghosajasa
20 aṁsai 1 Kośika-sagotasa
21 Khaṇḍanrudaṇjasas aṁsikā[ḍdha] chaṁ³

Fifth Plate; First Side.

22 janānaṁ 8 aṁsīyo 20 4
23 kāṭuna³ Kudūrahāre gāmaṁ
24 Pāṇṭūraṁ — baṁmhadeyaṁ da[ḍ]āma [[*]

Fifth Plate; Second Side.

25 etasai taṁ gāma —
26 Pāṭūra — baṁmhadeyaṁ
27 kāṭuna oyapāpehi [[*]

Sixth Plate; First Side.

28 etasa chasa gāmasa
29 Pāṇṭūrasssa baṁmhadeyaṁ
30 kāṭuna² parihaṁre vitarāma [[*]

Sixth Plate; Second Side.

31 apāpesaṁ anomasaṁ
32 alonakhaḍakaṁ —
33 arañhasamvinayikaṁ —

¹ Read ṫḍā. ² Read cha. ³ Read ēṭtāne.
Seventh Plate; First Side.
34 savajata-papārihārikāṁ cha [*]
35 eteti naṁ pariḥarehi
36 pariharāhi [*] etain chaeti gāma[ṇī]

Seventh Plate; Second Side.
38 niśaṇādhāpehi [*] aviyenā anastaṁ [*]
39 sayam cchato [*] siri-aṭha-satā-

Eighth Plate; First Side.
40 vijayo dato [*] paṭikā —
41 saṁva 10 ho pa 1 diva 1
42 Mahātagi-varaṇa —

Eighth Plate; Second Side.
43 mahādānīdantāyakaṇa
44 Bhāpahānavaṁmena —
45 kaṭati —

First Plate; First Side.[3]
1 Bamaṁanāma Sāvagutaj-mahā-
2 janānaṁ janānaṁ 8 Kūḍūrahāre
3 Pāṇṭūraṇa bhamadeyasa [*]*

Seal.
Bṛhatphalāyana-sagotraṇa mahārāja-śri-Jayavarmmanṇaḥ [*]*

TRANSLATION.
(Line 1.) From the camp of victory, the town Kūḍūra,—the fortunate king, the glorious Jayavarman, who is favoured by the feet of Mahēśvara (and) who belongs to the gōtra of the Bṛhatphalāyanas, orders (his) official (vyāpārī) at Kūḍūra (as follows) :-

(L. 7.) "For conferring on ourselves victory (in war) and for increasing (our) length of life, we have now given the village Pāṇṭūra in the district of Kūḍūra (Kūḍūrahāra) (as) a brahmādēya, assigning 24 shares[4] to 8 people, (viz.) to (the following) Brāhmaṇas :- to Sāvagutaja (Śarvaguptārya), a householder[5] of the Gautama gōtra, 8 (shares); to Savigija of the Tānvyā (gōtra) 3 shares; to Goginaja 3 shares; to Bhaṇavanna of the Kauṇḍinya gōtra two —2 shares; to Rudavemunja (Rudravidvanavṛya) of the Bhāradvāja (gōtra) one and a half share; to Īśavadatasa (Īśvaradattārya) of the Kāraṇḍāyana (gōtra) one and a half share; to Rudaghosaja (Rudrāghobhārya) of the Aupamanyaya (gōtra) 1 share; and to Khandarudasa (Kandarudrārya) of the Kaṇāka gōtra half a share.

1 Read ḍātana.
2 This side of the plate is much corroded, and most of the letters are indistinct.
3 With eicpato compare sukhappatto, 'happy,' which Childers (s. v. patto) quotes from the Dhammapada.
4 If the shares assigned to each donee are added up, the result is only 20. Perhaps the remaining 3 shares were set aside for communal purposes or for the village temple.
5 Jādhāpura is perhaps synonymous with gṛihāsā. 
Kondamudi Plates of Jayavarman.
(L. 25.) "Parcel off that village Pāṇṭūra from this (district), having made (it) a brahmädéya.

(L. 28.) "And to this village Pāṇṭūra we grant (all) immunities, having made (it) a brahmädéya.

(L. 31.) "(Let it be) free from being entered, free from being meddled with, free from diggings for salt, arathaśaṁbhāvayika, and endowed with immunities of all kinds.

(L. 35.) "Exempt it (it) with (all) these immunities.

(L. 36.) "And having made this village Pāṇṭūra a brahmädéya, cause a charter to be drawn up to this effect."

(L. 38.) The order was issued by word of mouth.4

(L. 39.) (The charter) was signed by (the king) himself. Fortune, wealth, power and victory were given (by the donees to the king as a reward for the grant).

(L. 40.) (This) set of plates was prepared on the 1st day of the 1st fortnight of winter of the 10th year by the Mahādānāyaka Bhāpahānavarman, the best of the Mahātāgi (family 7).

(First plate, first side.) (Order referring) to the brahmadéya Pāṇṭūra in Kūdūrahāra, (granted) to 8 people, to Brāhmaṇas, to the Mahāyanas (headed by) Sāvatuta.3

(On the seal.) (The seal) of the Mahārāja, the glorious Jayavarman, who belongs to the gōtra of the Brīhatphalāyanas.

No. 32.—TWO CAVE INSCRIPTIONS AT SIYAMANGALAM.

BY E. HULTSCH, PH.D.

The village of Siyamangalam near Đēṣūr in the Wandiwash (Vandavāsi) taluka of the North Arcot district contains a Siva temple named Stambhāvara or (in Tamiḻ) Tāṭhūrāṇ, which consists of a rock-cut shrine, two maṇḍapas in front of it, and a stone enclosure. The two rock-cut pillars of the gate by which the shrine is entered bear the two subjoined inscriptions. Besides, there are several Chōja inscriptions on the walls of the enclosure and on the rock in the

1 The second singular imperative is addressed to the official at Kuddurā. The verb oyapdépi is probably derived from aṣavara, the s having been hardened into ṣ as in aṣerāna (l. 31). In the Kārā inscription No. 19 read also oyapāpi instead of deva papāhi (A.S. W. I. Vol. IV, p. 112, text line 3).

2 See note 1 above. I believe that the second singular imperative is also intended in A. S. W. I. Vol. IV, p. 112, text line 4 (parikāri), p. 104, text line 4, and p. 111, text line 14 (parikārā); and the second plural imperative īdē, p. 106, text line 11 (parikāreṣe).

3 The second singular imperative sībahlādēpi, which is quite clear on the copper plate, has been misread in various ways in A. S. W. I. Vol. IV, p. 105, text line 5, p. 111, text line 14, and p. 112, text line 15. The second plural imperative (sībahlādēpē) is meant īdē, p. 106, text line 11.

4 On aṣavāna see A. S. W. I. Vol. IV, p. 105, note 2.

5 In his valuable paper on the Kārāl inscriptions, which will appear in Vol. VIII. of this journal, Dr. Smart derives cāhata from kāh, 'to hurt' and hence 'to write.' The king cannot have written the order himself, because the inscription expressly states that he issued it by word of mouth. Hence I propose to translate cāhata by 'signed.' The king's signature may have been affixed to the original document, which was deposited in the royal secretariat, and from which the copper-plates were copied. In the latter the royal signature is represented by the seal on which they are strung.


7 Compare the Kārāl inscription No. 19, where Dr. Smart (see note 5 above) reads viṇavākṣaṇadēpi or cāndākha. If the second alternative is accepted, the compound would mean "victory, wealth, power and fame."

8 This passage is a kind of docket, stating the contents of the whole document.

9 I.e., 'the lord of pillars.' This name seems to refer to the two pillars in front of the cave.

north-east corner of the temple, from which we learn that Śiyamaṅgalam belonged to Teppāṟṟu-
nāḍu,\(^1\) a subdivision of Palagurpa-kōṭṭam,\(^2\) a district of Jayangonṭa-Chōja-maṅgalam.  
The temple itself was then called Tirukkārillai, i.e. ‘the sacred stone temple’ (Nos. 60 and 69 of  
1900), and Tūy-Āḍār (Nos. 61, 62, 63 and 65 of 1900).

A.—Inscription of Lalitāṅkura.

This inscription (No. 67 of 1900) is engraved on the right pillar of the gate. It consists of  
a single Sanskrit verse in the Āryā metre and is written in the same archaic alphabet as the  
cave inscriptions at Trichinopoly\(^3\) and Mahāndravādī.\(^4\) It records that “this (temple) named  
Avanibhājana-Pallavēvāra” was caused to be made by king Lalitāṅkura. From the cave  
inscription at Vallam\(^5\) we know that Lalitāṅkura was a surname of Mahāndrapōtarāja, who,  
according to Mr. Venkayya’s researches,\(^6\) is probably identical with the Pallava king  
Mahāndarvarma I. Two other surnames of the same king were Satrumalla and Guṇabha,  
of which the first occurs at Trichinopoly and Vallam, and the second at Trichinopoly, Vallam  
and Mahāndravādī. Thus the Pallava king Mahāndarvarma I, who reigned about the  
beginning of the seventh century of the Christian era, is now known to have excavated  
four rock-cut shrines, of which that at Mahāndravādī was dedicated to Vishnū, and the  
three others to Śiva. The name of the Śiyamaṅgalam cave, Avanibhājana-Pallavēvāra, means  
‘the Šiva (i.e. Śiva temple) of the Pallava (king) Avanibhājana.’ Hence Avanibhājana,\(^7\)  
i.e. ‘the possessor of the earth,’ must have been another surname of Mahāndarvarma I.

TEXT.\(^8\)

1 Lalitā[r]kura rājā-Āva-
2 nibhāja[n]-Pallavēvārav-anāma [[*]]
3 kārtam-ētatt-[vē]dhā(chchhā)-karaṇa-
4 m[ū]iva punya-ratnānām [[*]]

TRANSLATION.

By king Lalitāṅkura was caused to be made this (temple) named Avanibhājana-
Pallavēvāra—a casket, as it were, (worked at) his will (and enclosing) jewels, (viz.) good deeds.\(^9\)

B.—Inscription of Vijaya-Nandivikramavarman.

This inscription (No. 68 of 1900) is engraved on the left pillar of the gate. Its alphabet  
is Tamil, with the exception of the Grantha words svasti śrī at the beginning and śrī in line 10,  
and resembles that of the Tiruvallam rock inscription of Vijaya-Nandivikramavarman; but the  
exterior s has throughout its archaic form, while in the Tiruvallam inscription the modern form  
with fully developed central loop occurs twice.\(^10\)—The language is Tamil. As in the Madras  
Museum plates of Jaṭilavarman,\(^11\) the rules of sakhā are not observed in Perumbaduīr (I. 7 f.)

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\(^1\) This subdivision was named after Tēnṇkūr, No. 127 on the Madras Survey Map of the Wandiwash tānka.  
\(^2\) The same district is mentioned in two inscriptions at Tirumalai near Pōḻṉūr (South-Ind. Inscri. Vol. I. Nos. 72  
and 74), in a Tiruvallam inscription (1641. Vol. III. No. 65), and in the Alampūḍi plate (above, Vol. III. p. 226).  
\(^3\) South-Ind. Inscri. Vol. I. Nos. 33 and 34, and Vol. II. Plate x.  
\(^4\) Above, Vol. IV. No. 10.  
\(^6\) The synonymous śrīvāda Bhuvanibhājana occurs in the inscriptions of the Pallava kings Naraśinha and  
Rājasinha at Māmalappuran and Kōṭṭam; South-Ind. Inscri. Vol. I. Nos. 8, 7, and 35, 23rd niche.  
\(^7\) From inked stamages prepared by Mr. G. Venkata Rao in 1900 and 1901.  
\(^8\) By this simile the king suggests that he built the temple in order to obtain merit in the future life.  
\(^10\) See Mr. Venkayya’s remarks in Ind. Ant. Vol. XXII. p. 68 f.
for Perumbālaiyūr and in aḷānmai (l. 14) for aḷiḻūnmai, which is an archaic form of the negative gerund aḷiḻūmal. The final ș of kilașa (l. 9) is doubled before the following vowel. The Tamil form maṇḍagam (l. 14) instead of the Sanskrit maṇḍapam has been already noticed in the Ukkal inscription of Kriśna III.1

The inscription is dated in the third year of the reign of Vijaya-Nandivikramavarman, whom I have identified with the father of the Gaṅga-Pallava king Vijaya-Nripatungavikramavarman and placed in the ninth century of the Christian era.2 This is the earliest known inscription of Vijaya-Nandivikramavarman. Five other records of his at Saduppari, Virintchipuram and Tiruvallam are dated between his 9th and 62nd years.3 Since the publication of the two Ambur inscriptions of Vijaya-Nripatungavikramavarman,4 two inscriptions of his grandfather Vijaya-Dantivikramavarman5 and four inscriptions of his own reign6 were copied at Utharamallur in the Chingleput district. The Śaḍaiyar temple at Tiruchchenambūḍī near Kovilād (between Tanjore and Trichinopoly) contains three inscriptions of the same king.7 Two of these mention Māṛmbāvai, "who was the great queen of Nandippōttaraiyar of the Pallavatila[ka 2] family."8 The same queen is referred to in an inscription at Niyamam in the Tanjore taluka (No. 16 of 1899), which is unfortunately mutilated, but seems to belong to the reign of the early Chōḍa king Rājakēśarivarman. One feels tempted to conclude from this that Rājakēśarivarman put an end to the rule of the Gaṅga-Pallavas, and that certain chiefs who claimed connection with the Pallava dynasty were first subordinate to Vijaya-Nripatunga-vikramavarman and afterwards to his conqueror, the Chōḍa king.

The inscription records that the maṇḍapam in front of the cave temple was built by a certain Adāvi with the permission of a Gaṅga chief named Nērgūṭṭī, who must have been subordinate to Vijaya-Nandivikramavarman. Adāvi was the headman of a village near Perumbālaiyūr in Üṛukkakṭu-kōṭṭam. This district owes its name to Üṛukkakṭu, a village in the Conjeeveram taluka, and Perumbālaiyūr is perhaps the same as Pāḷaiyūr which is mentioned in the Kaṇṭakudi plates.9

TEXT.10

1 Svasti śrī [||*] Kō Viśai-
2 [ya-Na]n[d][vi]kkṣ[ramaj-]
3 parumarku yā-
4 ndu mūrgrā-
5 vadu [Ū]ṛrrukkā-
6 ū[ru-k]kōṭṭa[ru-]
7 [Pp]uṟṟumblai-
8 ūr-11 Ttiruppālai-
9 yūr kijavag-Adjā-
10 vi śrī-Gaṅgaraiyar
11 Nērgūṭṭī Perumānā-
12 rrku viṇṇappañ-jejydu

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2 Above, Vol. IV. p. 181 f.
4 Above, Vol. IV. No. 23.
5 No. 61 of 1898: 10th year; and No. 61: [21] 1st year. An inscription at Kṛram (No. 35 of 1900) is dated in the 12th year.
6 No. 63 of 1898: 16th year; No. 81: 25th year; No. 88: 24th year; and No. 82: date lost. Two inscriptions at Kṛram (Nos. 33 and 37 of 1900) are dated in the 17th and [21] 1st years.
7 No. 303 of 1901: 16th year; and Nos. 300 and 301: 22nd year.
8 Pallavatila-kulatru Nandippōttaraiyar maṇḍiṇēydrēśa adigal Kandaṅ Māṇiṇēyaiydr.
10 From two linked stempages.
11 Read "ōḍiḷaiyūṛ."
13 Añavi tañorayar Nañga[ŋ]i Nañgaiyārk-kkaga-chche-
14 yda mugamanḍagam [*] id-ajāimai=kkattāŋ-a-
15 ñi eñ muði mé-
16 la [*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the third year (of the reign) of king Viśayana-
Nandivikramavarman,—Añavi, the headman of Tiruppālaiyūr (near) Perumbalaiyūr in
Ūrūkkāṭtu-kōṭam, having made a request to (i.e., having obtained the sanction of) the
glorious Gaṅga king Nēruṭṭī Perumā,—(this) Añavi made the maṇḍapa in front (of the
shrine) for (the merit of) his mother Nañgā[ŋ]i Nañgai.

(L. 14.) The feet of him who protects this (gift) without destroying (it), (shall be) on
my head.²

No. 33.—RANGANATHA INSCRIPTION OF GOPPANA;
SAKA-SAMVAT 1293.
BY E. HULTZSCHE, PH.D.

In the Guruparamparāprabhāva, a modern Tamil work which professes to be based on a
Sanskrit poem in 3,000 verses by Tritiya-Brahmatantrasavatantrasvāmin, we are told that, when
the Musalmāns³ had captured Tirucohīrāppāli (Trichinopoly), the authorities of the
Rāṅganātha temple on the island of Śrīraṅgam near Trichinopoly secretly removed the image of
Aḷagiyamaṇḍavālaṅ (Vishṇu) to Tirumalai (Tirupati).⁴ Subsequently a certain Gaṇpaṇaṛayār
is stated to have brought the image from Tirumalai to Śiṅgapuram near Śeṇji, and thence back
to Śrīraṅgam, where he reconsecrated the god and his two wives (Lakṣmī and the Earth).⁵ On
this occasion he was praised by the Vaishnava preceptor Vedāntadēśika in the following verse:—

श्वाकुशाराधः कंविस्मयभिः निष्णोऽन्तकान्‌
लक्ष्मीमायस्याश्च सः विनिविषये खायन्यनारः
समस्यां सर्वादिकं शुचि यथा:प्राप्तिः गीतां:।

Mr. Venkayya has drawn my attention to another Tamil work, entitled Kōyilōjugu, i.e.,
"Benefactions to the Temple," which registers the donations made to the Rāṅganātha temple
at Śrīraṅgam from the earliest times. The authorities on which the statements of this book
are based are not mentioned by the author. Among other facts it chronicles the same events
which have been quoted from the Guruparamparā, with fuller details. It states that in Śaka-
Saṃvat 1149 expired,⁶ the Akṣhaya-saṃvatsara, the Muḥammadan (Tulukkar) occupied the
Toḍāi- maṇḍal. When news reached the temple authorities at Śrīraṅgam that the enemies
had passed Samayapuram (9 miles north-north-east of Trichinopoly), they removed the image of
Aḷagiyamaṇḍavālaṅ-Perumāl to Tirunārāyanapuram (Mēlukōṭe in the Mysore State)

¹ Read "vahiyāmnāi.
³ Trurukka-Tovam-dīgāl.
⁴ Madras edition of Kaḻiyuga 4900, the Virudhī-saṃvatsara, p. 124 f.
⁵ Ib. p. 127 f.
⁶ Ib. p. 127 f.
⁷ Ib. p. 128.
⁸ Read "vaṇe.
⁹ This must be an error for 1249.
by way of Jōtishkodi, Tirumalirunžalai, Kōlijikku (Caliient) and Puŋgañur (in the North Arcot district). The image was kept for "many days" at Melukọte and then removed to Tirumalai (Tirupati in the North Arcot district), where it was worshipped for "a long time." In the meanwhile the Muḥammadans had conquered the Pāṇḍya country, and, through the influence of Vidyāraṇya, the kingdom of Ánapikkaṇḍi (Vijayanagara) had been established. Its king, Harivararāyava (II.), reconquered the Tōḍai-maṇḍalam. One of his officers, Gōpāṇa-Uḍaiyar, who resided at Señji, took the above-mentioned image from Tirumalai to Śīhagpuram (near Señji), where it was duly worshipped. He advanced with a strong force and defeated the Muḥammadans completely. In Śaka-Saṅvat 1293, the Parīdhāvī-saṅvatsara, on the 17th solar day of the month Vaigāši, he brought back the image of Perumāl to Śīharaṇam and reconstituted the god and his two consorts. He engraved on the outer portion of the east side of the temple wall (built by) Dharmavarman the same verse which has been quoted from the Guruparamparā, and which reads here as follows:

\[\text{Kōyiloṇgū} \text{ further states that Gōpāṇa-Uḍaiyar granted fifty-two villages to the Raṅganātha temple, and that both his sovereign, Harivararāyava (II.), and Viruppañsa-Uḍaiyar, the son of the latter, performed the tuld̄puraṇa ceremony at the same temple.}^4\]

The verse quoted above and another, similar verse make up the subjunctive Grantha inscription (No. 55 of 1892), which is engraved on the east wall of the second pṛākara of the Raṅganātha temple at Śīharaṇam. The two verses are preceded by a chronogram representing Śaka-Saṅvat 12936 (= A.D. 1371-72). This date implies that the Guruparamparā-prabhāva either must be wrong in making Gōpāṇa-Rāyav a contemporary of Vedāntaśaκa, or—what is more probable—that the alleged birthday of Vedāntaśaκa in Kālyyana 4370, the Śukla-saṅvatsara (= A.D. 1239-70), is a mere invention. Gōpāṇa-Rāyav is referred to in the inscription as Goppanārava (verse 1) and Gōpāṇa (v. 2). His residence (rajaṭhāni, v. 2) was Chefiči (v. 1), which is the Sanskrit form of the Tamil Señji, vīlgo Ginge, in the South Arcot district.7 Aṭjanārav (v. 1) and Virahabhaṣagiri (v. 2) are two names of Tirumalai, the hill of Tirupati in the North Arcot district.

Gōpāṇa or Goppanā is known as an officer of Kampāṇa-Uḍaiyav (Kampāṇa-Uḍaiyav, the son of Vīra-Bokkāṇa-Uḍaiyav, from an inscription at Achcharāpakkam (No. 250 of 1901)

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1 See above, Vol. III. p. 226.
2 This mythical king is reported to have built large portions of the Raṅganātha temple round the central shrine, which existed from times immemorial.
3 Read "चोकिकुलसत".
4 It is interesting to note that this Tamil work refers to the donations of Sundara-Pāṇḍya, which are described in one of the Raṅganātha inscriptions (above, Vol. III. p. 7 ff.). The king is said to have defeated the Cheras, the Chōla and Vallak[ā]lāv (i.e. the Huyava king) and to have assumed the title Emaṣṭaṇa-gaṇḍa-Purumā, i.e. "the king who covered every country." Having covered a large portion of the temple with gold, he assumed the further title Peṇ-māṇḍya-Purumā, i.e. "the king who covered (the temple) with gold," and set up an image of Viṣṇu called after this surname. His gifts of gold and jewels are also enumerated. He is said to have spent altogether 18 lañkavā of gold (cana) (peñ) in covering the temple with gold, and the same amount in gifts.
5 The same year is quoted in the Kōyiloṇgū; see above.
7 Dr. Kittı̄lī's Kannaḍa-English Dictionary, s. v.
and from three inscriptions at Kâñchi.1 *Aiyappa,* the son of "Aṇḍa Goppaṇṇa, is mentioned in another Kâñchi inscription of Vira-Kampaṇa-Uṭaiyar, the son of Bukkanā-Uṭaiyar (No. 33 of 1890). The same inscription shows that Goppaṇṇa was a Brâhmaṇa, as it states that he belonged to the Aparaṭama-śatra and Bhāradvāja-gōтра.

It appears from the last paragraph that Goppaṇṇa's sovereign, Kampana-Ūṭaiyar, was the son of Bukkanā-Uṭaiyar or Vira-Bukkanā-Uṭaiyar. I feel no hesitation in identifying this Bukkanā-Uṭaiyar with king Bukkanā I of Vijayanagara, whose name appears as 'Vira-Bukkanā-Odeyar of Vijayanagara' in a Kanarese inscription of Saka-Saṅvat 1293, the Virūdhhyakṣat year, at Bhājikal,2 and in identifying Kampana-Ūṭaiyar with Chikka-Kampaṇa-Odyeyar, the son of Bukkanā I.3 The word Chikka or Kumāra, which is prefixed to the name of Kampana-Ūṭaiyar in some of his inscriptions, is evidently employed to distinguish him from his uncle Kampaṇa.4 In the pedigree of the first Vijayanagara dynasty Kampana-Ūṭaiyar will henceforth appear as Kampana II, and his uncle as Kampana I. Mr. Taylor5 calls Kampana-Ūṭaiyar the "general or agent" of Bukkanāraṇa of Vijayanagara and states that he repaired the temple at Śrīraṅgam in Saka-Saṅvat 1293—the date of the subjoined inscription—and that he expelled the Muḥammadan invaders from the Pāṇḍya country. Here we have a grain of truth among heaps of chaff. The existence, in the fourteenth century, of a dynasty of Musalmān chiefs of Madhurā is testified to by chronicles and coins,6 and Kampana-Ūṭaiyar's conquest of the Pāṇḍya country is corroborated by an inscription of Saka-Saṅvat 1287, the Viśvāvasu year, at Tiruppukkūḷi (No. 18 of 1899), which states that, "having taken possession of the kingdom of Rājagambhira, he was pleased to conduct the rule of the earth on a permanent throne."7 Rājagambhira is known to have been a surname of the Pāṇḍya king Jājāvarman alias Kalsēkhaṇa,8 whose Tiruppūravatam plates are dated, according to Professor Kielhorn, in A.D. 1214.9 Hence the kingdom of Rājagambhira" seems to denote the Pāṇḍya kingdom, and it may be accepted as a historical fact that Kampana II, the son of Bukkanā I of Vijayanagara, expelled the Muḥammadans from Madhurā. Two inscriptions at Tiruppullāṇi10 show him in possession of a portion of the Rāmnāl Zaminḍār in Saka-Saṅvat 1293 and 1296. The fact that he claimed to be "conducting the rule of the earth" proves that he did not remain a subordinate of his father, but considered himself an independent ruler. His prime-minister (mahāpūrajā) Sōmappa is mentioned in two of his inscriptions at Mēḷāṇi (No. 89 of 1889) and Achchārapākkam (No. 255 of 1901). To return to Goppaṇṇa, he seems to have taken part...

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1 *South-Ind. Inscri. Vol. I. Nos. 86-88.* When publishing these three inscriptions (op. cit. p. 117 f.), I represented Kampana-Ūṭaiyar as the son of Vira-Kampaṇa-Ūṭaiyar on the strength of a Tirumalai inscription (ibid. No. 72). But, in the light of other records, I believe now that, in l. 2 of this record, *śrī-Vira-Kampaṇa-Ūṭaiyar Kumāra-śrī-Kampaṇa-Uṭaiyar Kumāra śrī-Ommaṇa-Uṭaiyar* has to be translated by "Ommaṇa-Uṭaiyar, the son of Vira-Kampaṇa-Uṭaiyar (alias) Kumāra-Kampaṇa-Uṭaiyar."

2 *Above, Vol. III. p. 36, note 1.* An inscription of Vira-Bukkanā-Uṭaiyar at Vēppūr (No. 20 of 1890) is dated in the Bākshasa year (i.e. Saka-Saṅvat 1297); another at Tirukalākkunṭam (Madras Christian College Magazines of March 1892) is the Nala year (i.e. Saka-Saṅvat 1298); and one at Achchārapākkam (No. 255 of 1901) in Saka-Saṅvat 1298, the Nala year. See also Mr. Rice's *Ep. Cora.* Vol. III, Md. 40, Ml. 23 and 76; Vol. IV., Ch. 113 and 117.

3 *Ep. Cora.* Vol. III., N. 117; Vol. IV., Yl. 64 and Gu. 32.

4 *Above, Vol. III. p. 36.


6 *See e.g. Dr. Caldwell's History of Thanjavur, p. 42; Mr. Sewell's Lists of Antiquities, Vol. II. p. 222 f.; Captain Tufnell's Hints to Coin-collectors in Southern India, p. 32 f. and p. 68 f.; and the late Mr. Rodgers' valuable paper in *Jour. As. Soc., Bengal,* Vol. LXIV. Part I. p. 49 f.* No complete reading has yet been published of a silver coin which was figured on Tufnell's Plate vi. No. 2, and of which I possess a specimen; the obverse reads *Abāna Śhka 728* (of the Hiçra, i.e. A.D. 1337-38), and the reverse *Al-Ḥusainiyuṇ.*

7 *Irdyagambhirā-irdyagam kai-kṣayā sīthi-rā-śhāhānattil pr[i]pr[i]pr[i]pr[i]pr[i]pr[i]pr[i]pr[i]*. This passage and its bearing were first pointed out by Mr. Venuṣhay in one of the two *Annual Reports* which he drew up during my absence on furlough.


9 *Mr. Sewell's Lists of Antiquities, Vol. I. p. 301 f.*

10 *See page 301 above.*
in his master's wars against the Musalmān chiefs of Madhurā, as the Rāganātha inscription alludes to his conquest of the Tulushkas.

The subjoined list of inscriptions of Kampaṇa II. shows that his influence extended from Mysore in the north to Rāmānd in the south, and that he was in power between A.D. 1361-82 and A.D. 1374. The Tirumalai inscription of his son Ommaṇa-Uḍaiyar¹ is dated on the 11th December A.D. 1374.² Of his father Bukka I. we have inscriptions of still later date, viz. A.D. 1375-76 and 1376-77.³ To Professor Kiernan my best thanks are due for the calculation of those among the following dates which contain astronomical details.

1.—No. 250 of 1901; at Acheharapākam. Kampaṇa-Uḍaiyar, the son of Vira-Bukkaṇa-Uḍaiyar. Śaka-Saṅvat 1285 [85], Plava.

2.—No. 89 of 1889; at Mēḷpāḍi. Vira-Kampaṇa-Uḍaiyar. Plava.


4.—South-Ind. Insr. Vol. I. No. 87; at Kāṇchhi. Vira-Kumāra-Kampaṇa-Uḍaiyar. Śaka-Saṅvat 1286 (for 1287), Viśvāvasu (i.e. Viśvāvasu).


   "For Śaka-Saṅvat 1287 expired = Viśvāvasu the date regularly corresponds to Wednesday, the 19th November A.D. 1365, when the 6th tīkhi of the bright half ended 13 h. 38 m., and the nakṣatra was Dhanishtā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise."—F. K.

6.—No. 163 of 1892; at Bhussanahalil. Vira-Kumāra-Kampaṇa-Oḍeyaru, the son of Vira-Buk[k]aṇu-Oḍeyaru. Śaka-Saṅvat 12[8]8, Parābhava.


   "For Śaka-Saṅvat 1288 expired = Parābhava the date, as recorded above, is quite irregular. All that I can suggest regarding it is, that the [in Tamil] strange word for the solar month, Aṣṭika, may be intended for Ṡṇi, and that Paḍattu may be a mistake for Purattu (Purva-Phalguni). If these two alterations were adopted, the date would regularly correspond to Sunday, the 14th June A.D. 1366, when the 5th tīkhi of the bright half ended 4 h. 19 m., and the nakṣatra was Purve-Phalguni, by the equal space system for 22 h. 20 m., according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 5 h. 55 m., after mean sunrise."—F. K.


   "For Śaka-Saṅvat 1288 expired = Parābhava the date regularly corresponds to Thursday, the 11th February A.D. 1367, when the 11th tīkhi of the bright half ended 6 h. 44 m., and the nakṣatra was Purvavasu, by the equal space system and according to Garga for 14 h. 27 m., and by the Brahma-siddhānta for 13 h. 47 m., after mean sunrise."—F. K.

¹ See above, p. 234; note 1. In a local chronicle this name has been misspelt or misread 'Emama Uḍaiyar; see Mr. Nelson's Madura Country, Part III, p. 82. Another son of Vira-Kampaṇa-Oḍeyaru, named Naṭṭappāna-Oḍeyaru, is mentioned in an inscription at Doḷḍa-Kaṇlanda (Mr. Rice's Ep. Curn. Vol. III. N. 108), which is dated Śaka-Saṅvata 1286 nēḷu Aṇanda-ravaṇasaṃdhi Vaisēka-ca Gu[r]randu] svagrayaḥapalali. Professor Kiernan considers this date worthless, because "in Śaka-Saṅvat 1296 expired = Aranla the full-moon tīkhi of Vaṭāka ended 23 h. 17 m., after mean sunrise of Wednesday, the 28th April A.D. 1374, and there was no lunar eclipse on that day."


³ See above, p. 234, note 2.
9. — Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvannamalai. Kampana-Udaiyars, the son of Vira-Bokkaṇa-Udaiyars. Plavaṇga.


“This date is in every respect irregular, and intrinsically wrong, because the moon cannot be in the nakṣatras Rūhiṇḍ on a 7th tīṭhī of the dark half in the month of Makara.” — F. K.


“For Kaliyuga-Saṁvat 4472 expired = Śaka-Saṁvat 1293 expired = Virōḍhikrit the date regularly corresponds to Wednesday, the 4th June A.D. 1371, when the 5th tīṭhī of the dark half ended 8 h. 13 m., and the nakṣatra was Dhanisṛṣṭha, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise.” — F. K.


15. — Ep. Carn., Vol. IV., Gu. 32; at Guṇḍalpulēte. Chikka-Kampaṇa-Ódēyaru, the son of Vira-Bukkaṇa-Ódēyaru. Śaka-varunha 1294 samda varṭamāṇa-Paridhāvē-saṁvattarada Chaitra-ṭu 2 Ā.⁴

“In Śaka-Saṁvat 1294 expired = Paridhāvē the second tīṭhī of the bright half of the month Chaitra commenced 2 h. 29 m. after mean sunrise of Sunday, the 7th March A.D. 1372.” — F. K.


17. — No. 25 of 1890; at Kāṇchī. Kampaṇa-Udaiyars, the son of Vira-Bokkaṇa-Udaiyars. Ānanda-v[a][r*]sam Āḍi-mād[u][m] 10 [tēḍī] Āḍhāṇa-bagula-chatu[r*]ddāṭi Śuktavāramum perra n[df].

“In Śaka-Saṁvat 1296 expired = Ānanda the Karkaṭa-saṁkrānti took place 9 h. 9 m. after mean sunrise of Wednesday, the 25th June A.D. 1374, which was the first day of the month of Karkaṭa or Āḍi. The 10th day of the month of Āḍi therefore was Friday, the 7th July A.D. 1374; but the tīṭhī which ended on this day, 6 h. 23 m. after mean sunrise, was the 12th (not the 14th) tīṭhī of the dark half of the month of Āḍhāṇa. In my opinion, there can be no doubt that the number of the tīṭhī has been wrongly quoted in the original date.” — F. K.


“In Śaka-Saṁvat 1296 expired = Ānanda the 10th tīṭhī of the dark half in the month of Kanya commenced 7 h. 5 m. after mean sunrise of Friday, the 1st September A.D. 1374, when

¹ Read -pāṣhakṣaṇa.
³ I.e. Āḍiyavāḍahā盧.
the nakshatra was Punarvasu, by the equal space system from 6 h. 34 m. after mean sunrise, and by the Brahma-siddhânta and according to Garga during the whole day.— Since on Saturday, the 2nd September A.D. 1374, the 10th tithi of the dark half ended 7 h. 1 m., and the nakshatra was Punarvasu for 7 h. 13 m. or 6 h. 34 m., after mean sunrise, I have some doubts whether that day is not really the intended day, and whether therefore Friday has not been wrongly quoted in the original date instead of Saturday. Supposing the weekday to have been given correctly, I should have expected the writer to quote the 9th tithi."— F. K.

From a Kanarese inscription at Penaka-do (No. 339 of 1901), which was first noticed by Mr. Sewell, we learn that Vira-Bukkâna-Odeyar (i.e., Bukka I.) had another son, named Vira-Virupa-na-Odeyar (I.), by his queen Jommâdevi. While Bukka I. was ruling the territory of the Hoyasala kings at Hosapâta, and while his son Virupa I. was governing the province (râja) of Penugonde, which had been entrusted to him by his father,— the minister (mahâpradhâna) Ananta-râja-Odeyar built the fort of Penugonde in Saka-Sambat 1276, the Jaya-sâmavatsara, on Tuesday, the 1st (tithi) of the bright (fortnight) of Chaitra, i.e., on the 25th March A.D. 1354.

A copper-plate grant at Narasipura mentions a third son of Bukka I., named Mallinâtha or Mallapp-Odeyar, whose son was Nârâyânâde-Odeyar. It is dated on Sunday, the 29th July A.D. 1397.

The successor of Bukka I. on the throne of Vijayanagara was his son by Gauri, Harihara II., whose name is given as Vira-Hariyappa-Odeyar in Kanarese inscriptions (Nos. 3, 4, 6-8 of the following list). As will appear from Nos. 2, 5 and 9 of the same list, the Tamil form of his name was Hariyapa- or Ariyapa-Udaiyar.


"In Śaka-Sambat 1299 expired = Piṅgala the Karkaṭa-sambhrânti took place 3 h. 46 m. after mean sunrise of Sunday, the 28th June A.D. 1377, which was the first day of the month of Karkaṭa or Āḍî. The 30th day of the month of Āḍî therefore was Monday, the 27th July A.D. 1377."— F. K.

2.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tiruvâghâmalai, Ariyâna-Udaiyar. Śaka 1299, Piṅgala.


"Śaka-Sambat 1301 current = Kālayukta: Friday, the 11th June A.D. 1378 (the full-moon day of the second Ṣyâshtha); a total eclipse of the moon from 12 h. 1 m. to 15 h. 41 m. after mean sunrise, and therefore visible in India."— F. K.


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3 Sâhu-varuthâ 1276 nyes Jaya-sâmavâsârâ[n]a-râda Chaitra-su [1] Ma(â)ga-sârâ[n]a-râda. Professor Kiellör kindly informs me that "in Śaka-Sambat 1276 expired = Jaya the first tithi of the bright half of Chaitra commenced 7 h. 35 m. after mean sunrise of Tuesday, the 25th March A.D. 1354."
7 Read Sâhu-varuthâ.
"Śaka-Saṅvat 1301 current = Kālayukta. The date is incorrect; it would correspond to Sunday, the 21st November A.D. 1378, when the first tīthi of the bright half of Mārgaśīra ended 21 h. 10 m. after mean sunrise. If the figure for the tīthi were 2, the date would regularly correspond to Monday, the 22nd November A.D. 1378."—F. K.

5.—No. 32 of 1890; at Kāchīlī. Vīra-Hariyāna-Uḍaiyar. Śakādāma 1300 mēlā

"This date is irregular. In Śaka-Saṅvat 1300 expired = Kālayukta the Dhanuṣ-
śaṅkrānti took place 18 h. 53 m. after mean sunrise of Saturday, the 27th November A.D. 1378. The second day of the month of Dhanus or Mārga[śīra] therefore was Monday, the 29th November A.D. 1378, and on this day the 9th tīthi of the bright half ended 11 h. 33 m. after mean sunrise, and the nakṣatras were Uttara-Bhadrapadā and Rēvati. The 7th tīthi of the bright half ended 16 h. 5 m., and the nakṣatra was Sātaṃśiṣṭa, by the equal space system for 9 h. 12 m., and according to Garga for 0 h. 39 m., after mean sunrise of the 27th November A.D. 1378, but that day, as stated already, was a Saturday, and was the last day of the month of Vṛieṣchika (Kārttika)."—F. K.


"Śaka-Saṅvat 1301 expired = Siddhārthin: Monday, the 18th April A.D. 1379; the first tīthi of the bright half of Vaiśākha ended 6 h. 1 m. after mean sunrise."—F. K.


"The date is irregular. In Śaka-Saṅvat 1302 expired = Raudra the 5th tīthi of the bright half of Śrāvaṇa ended 14 h. 56 m. after mean sunrise of Saturday, the 7th July A.D. 1380."—F. K.


"Śaka-Saṅvat 1304 expired = Dundubhi: Monday, the 28th April A.D. 1382; the full-moon tīthi of Vaiśākha ended 9 h. after mean sunrise."—F. K.


"In Śaka-Saṅvat 1307 expired = Krōdhana the Mithuna-saṅkrānti took place 14 h. 51 m. after mean sunrise of Saturday, the 27th May A.D. 1385. The 12th day of the month of Mithuna or Anī therefore was Thursday, the 8th June A.D. 1385; and on this day the new-moon tīthi (of the month Jyaṅśīthā) ended 9 h. 55 m., and the nakṣatra was Mrīgasirhi, by the equal space system and according to Garga for 1 h. 19 m., after mean sunrise."—F. K.

Harihara II. had three sons: Vīrūpākṣa I, Bukka II. and Dēvarāya I. The first of them is known from the Āḷampūṇḍi plate (No. 2 below) and from the Nāgāyantilāna 4 and has to be identified with Viruppāṇṇa-Uḍaiyar (II.), the son of Hariyappa- or Hariyāṇa-Uḍaiyar (Nos. 1 and 3-5 below).6

1.—Mr. Venkayya in Madras Christian College Magazine of March 1892; at Tīrṇavāmalai. Vīra-Viruppāṇṇa-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaka-Saṅvat 1301.

2.—Ep. Ind. Vol. III. p. 225; Āḷampūṇḍi plate. Virūpākṣa, the son of Harihara II. Śaka-Saṅvat 1305, Raktākha[ha].

1 Read Vaiśākhā.
2 I.e. Sōma-vadadalā.
3 Read 'āravatā.
5 The Rāyacāndu also mentions "Viruppāṇṇa-Uḍaiyar, the son of Hariharrakṣayr;" see page 323 above.
3.—Mr. Venkayya in *Madras Christian College Magazine* of March 1892; at Tirupparankulam. viz-Viruppaṉa-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaka-Saṁvat 1310, Vībhava.

4.—No. 114 of 1897; at Kōliyaṉūr. Vīṟuḷpaṉa-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaka-Saṁvat 1... Vi[bha]va.


“For Śaka-Saṁvat 1318 expired = Dhātu (Dhāḍī) the date regularly corresponds to Thursday, the 13th April A.D. 1398, which was the 19th day of the month of Mēṣha and when the 5th tīṭhi of the bright half ended 7 h. 35 m., and the nakṣatra was Āḍrā, by the equal space system for 11 h. 50 m., after mean sunrise.”—F. K.

To the time of Bukka II, the second son of Harihara II, belong the following six inscriptions.

1.—No. 41 of 1890; at Tirupparuttīkkūru. Bukkarāja, the son of Arivarrāja. Dundubhi-varaḥam Kāṭ[tig]ai[m]datt[x]i pūrvā-pakṣhattu Ti[r]guṭ-kilamāyuan paurṇaiyum pēra Tā[ndk]at[x]i[gai-nāṭa].

“This date is irregular. For Śaka-Saṁvat 1304 expired = Dundubhi it would correspond to Friday, the 21st November A.D. 1384, with the nakṣatra Rōhiṇī. It would be incorrect also for the lunar month Kārttika of the same year, and for the Śaka years 1303 and 1305 expired.”—F. K.

2.—No. 11 of 1900; at Kāmbayannūr. Immaḍi-Bukkarāya (i.e. ‘Bukka the second’), the son of Hararāja (i.e. Harihara II.) and grandson of Bukkaṉa-Uḍaiyar (i.e. Bukka I.). Kṣaya-varaḥattu Paṅguṇ[i]-mādham meda i[r]iyadī pūrvā-pakṣhattu Uttaraṭṭā[i]yum pēra nāṭa.

“This date also is irregular. For Śaka-Saṁvat 1308 expired = Kṣaya the first day of the month of Paṅguṇi (or Mina) would correspond to either the 24th or the 25th February A.D. 1387, but on the former of these two days (which both fell in the bright half) the nakṣatras were Rūṭtika and Rōhiṇī (Nos. 3 and 4) and on the latter Rōhiṇī and Mrigaśirsha (Nos. 4 and 5), not Uttara-Bhadrapad (No. 26).”—F. K.


“This date for Śaka-Saṁvat 1328 expired = Vaṁya clearly corresponds to Friday, the 28th March A.D. 1406, which was the day of the Mēṣha-saṁkrānti (that took place 17 h. 25 m., after mean sunrise1), and on which the 7th tīṭhi of the bright half ended 16 h. 30 m., and the nakṣatra was Āḍrā, by the equal space system for 8 h. 32 m., after mean sunrise.”—F. K.


“This date is irregular. For Śaka-Saṁvat 1328 expired = Vaṁya it would correspond to Saturday, the 22nd May A.D. 1406, when the 5th tīṭhi of the bright half of Jēṣṭha ended 13 h. 53 m. after mean sunrise.”—F. K.


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1 Accordingly, the date was the last day of the month of Mina of the solar Śaka year 1327 expired.
2 I.e. Guruvadrodayam.
3 See *Ind. Ant. Vol.* XXIV. p. 203, note 60.
"This date also is irregular. For Śaka-Saṁvat 1328 expired = Vyaya it would correspond to Wednesday, the 16th June A.D. 1406, when the new-moon titki of Jyaśaśta ended 6h. 18 m. after mean sunrise." — F. K.

6.— No. 41 of 1901; at Mūḍabidure. Vira-Bukkarāya, the son of Haribhārāya. Śakavāra 132[2] 9 ne yaya Saṁvatsarasada Bhādrapada-suḥātha(ddha) 10 Budhavāradalojī.

"This date also is irregular. For Śaka-Saṁvat 1329 current = Vyaya it would correspond to Tuesday, the 24th August A.D. 1406, when the 10th titki of the bright half of Bhādrapada ended 13h. 1 m. after mean sunrise. If the figure of the titki were 11, the date would regularly correspond to Wednesday, the 25th August A.D. 1406." — F. K.

From manuscripts and coins1 we know a son of Būkka Il. by Tippāmbā, named Vira-Bhūpāti, to whom we have to assign two inscriptions of Vira-Bhūpāti-Uḍāiyar, which are noticed by Mr. Venkayya, vis. one of Śaka-Saṁvat 1331 at Śrīraṅgam,2 and one of Śaka-Saṁvat 1336, the Manmatha year, at Tiruppaṇduruttī.3

TEXT.4

1 झस्त चैः। वन्यप्रिये शाकादे। धानीवाणिः, कष्ठिती समयम् निश्चिति-भूक्तकोंतुकचन्। ![1] लक्षित्काँहथमुखर्म्यं सर निन्यन्तरे क्षानं।
2 रसगायं सम्यम्यं स[प]यायम् युनरक्षत्व [व]ौद्याकों गोयाययः। ![2*] विख्यं रशगायं रोपणञ्च युर्यांगहरितायत। गोरं यां। (१) चित्रिणे नीलक्षा सर राजाधारिकम्बिलिनितासेतुककाम्यं। ![1] काला
3 चित्रकर्णसंकालं छायायं सक्षायायं सरीर-वौवान्त्यं। इव कृते साप्त कष्ट तयासं तप्पायम्। ![2*]

TRANSLATION.

Hail! Prosperity! In the Śaka year (expressed by the chronogram) bandhu-priya (i.e. Śaka-Saṁvat 1328).

(Verse 1.) Having brought (the god) from the Áñjanādri (mountain), the splendour of whose darkish peaks gives delight to the world, having worshipped (him) at Cheñchi for some time, then having slain the Tulushkas whose bows were raised,—Gopaṇārya, the mirror of fame, placing Bānganātha together with both Lakshmi and the Earth in his own town,8 again duly performed excellent worship.

(V. 2.) Having carried Bāngarāja, the lord of the world, from the slope of the Vriśabha-bagiri (mountain) to his capital,10 having slain by his army the proud Taulushka soldiers, having made the site of Śrīraṅga united with the golden age (Kritayuga), and having placed there this (god) together with Lakshmi and the Earth,—the Brāhmaṇa11 Gopaṇa duly performs, like the lotus-born (Brahmā), the worship which has to be practised.

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1 Madras Christian College Magazine of March 1892.
2 The same of August 1890. From an inked estampage prepared in 1892.
3 Read "सरथे."
4 Read "सतना."
5 Read "दाहिने."
6 I.e. in Śrīraṅgam.
7 Read "चेठो."
8 I.e. to Cheñchi; see verse 1.
9 Compare p. 226 above.
A.—INSCRIPTION AT TIRUMALAI NEAR POLUR.

The first volume of my South-Indian Inscriptions contains some records, the full bearing of which could not be made out at the time of their publication through want of experience and in the absence of copies of cognate inscriptions. Several of them have been already republished in this journal. I now re-edit another, which was imperfectly read and rendered before, from a fresh inked estampage.

The subjoined inscription is engraved on the outer wall of the doorway which leads to the painted cave at Tirumalai near Pōḻur in the North Arcot district. It is somewhat worn and not very easy to read. The alphabet is Tamil and Grantha. The inscription consists of three portions:—a sentence in Tamil prose, a Sanskrit verse in the Śārdūla metre, and a Tamil verse. Each of these three passages records in different words the same fact, viz. the restoration of the images of a Yaksha and a Yakshi, which were set up on the Tirumalai hill. In this connection the names of three kings are mentioned:—(1) Elīṇi (ll. 1 and 7) or Yavanikā (l. 4); (2) Rājāraja (l. 6) or Vagaṇ (l. 9); and (3) Viḍūgadālaḷiya-Perumal (l. 10) or Vyāmukta-śravaṇaśīvajaya (l. 6). Elīṇi is stated to have belonged to the family of the kings of Chēra (l. 1) or Kērala (l. 3), i.e. Malabar, or of Vaḷiḷi (l. 7), the traditional capital of the Chēra kingdom, which is perhaps identical with the modern village of Chēramān-Perumal-Kōyilur near Tiruvanakkālam in the Cochin State. Both Elīṇi and Rājāraja receive the title Adigaiyam (l. 1), Adhiyakrīpa (l. 5 f.) or Adigai (l. 9), i.e. 'the lord of Adigai,' the modern Tiruvaḍi near Cuddalore. The third king is called the lord of Takaḷā (l. 6) or Tagaḍai (l. 10). As noted by Mr. Venkayya, this place is mentioned in the Tamil poem Purāṇaṟṟu as Tagaḍur, and Mr. V. Kanakasabha Pillai has identified it with Dharmapuri, the head-quarters of a taluk in the Salem district. This statement is corroborated by two Chōḷa inscriptions (Nos. 307 and 308 of 1901) in the Mallikārjuna temple at Dharmpuri, according to which Tagaḍur, the modern Dharmapuri, was the chief town of Tagaḍur-nādu, a subdivision of the Gaṅga country (Gaṅga-nādu), a district of Nigarīl-Sōḷa-vaṇḍalālam. Viḍūgadālaḷiya-Perumal was the son of Vagaṇ (l. 9) or Rājāraja (l. 6), who seems to have been a remote descendant (ll. 5 and 9) of Elīṇi. Both he and his ancestor Elīṇi must have been adherents of the Jainā religion, because

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1 Above, Vol. IV. Nos. 9, 22 and 52, and Vol. V. No. 13, A.
2 South-Ind. Inscr. Vol. I. No. 75.
3 Yavanikā is the Sanskrit equivalent of the Tamil eḻiṇi, 'a curtain.'
4 According to the dictionaries, the Tamil Vagaṇ and the Sanskrit Vaka are names of Kubera, who is also called Rājaraja.
5 The Tamil words viḍū, kaddu and ajagiyā correspond to the Sanskrit sukham, śravaṇa and ajjvala. The word looks like a nickname. Perhaps the king had protruding ears.
7 For references to Adigaṇ, Adigaiyam and Elīṇi in Tamil literature see Ind. Ant. Vol. XXII. pp. 66 and 143.
8 Adiyama, who was a feudatory of the Chōḷa king and was defeated by Gasakaraga, a general of the Hoyāla king Vishnuvarthana (Bombay Gazetteer. Vol. I. Part II. Index), may have been one of the chiefs of Adigai.
9 The Kulaṅgattu-Purāṇa (x. verse 68 f.) mentions the great city of Adigai, which Mr. V. Kanakasabha Pillai has identified with Tiruvaḍi in the Cuddalore taluk of the South Arcot district; Ind. Ant. Vol. XIX. p. 339 f. In the time of the Vijayanagara kingdom this town was the head-quarters of the province (vijaya) of Tiruvaḍi; ibid. Vol. XIII. p. 153. This province is distinct from Tiruvaḍi-rāja (with the lingual ṛ), which was situated in the Tinnevelly district; above, Vol. III. p. 240, and Mr. Venkayya's Annual Report for 1899-1900, p. 28.
10 See the two pages of the Ind. Ant. quoted in note 7 above.
11 There is another village named Tagaḍur in the Nadjarangādu taluka of the Mysore district, which was included in Hīriya-nādu; Mr. Rice's Ep. Curs. Vol. III, N. 117 and 118.
they made grants at Tirumalai, which is referred to in the subjoined inscription as 'the holy mountain of Enguvaivaip' (l. 8) and 'the holy mountain of the Arhat in the Tṇḍira-māṇḍala' (l. 4 f.).

**TEXT.**

1 Svasti śri [en] Śēra-vaṇāṅtātuṁ  Adigaimā[ṇ] Ellīpi śeyda dha[r]mma-
3 ṭu-Kadappēri-kkā[ṇ]u-śaṅḍu kuṇḍuttā[i]g || 4 Srimat-Kēraḻa-bhūbhṛ-
4 tā Yavanikā-naśnā su-dha[r]mm-Āṭmanā Tṇḍir-āhavya-māṇḍal-Ā[r]ha-su-
5 giru Yakaḥēvuṭamu kalpita [k]i paśchāt-tat-kula-bhūḥṣaṇ-Ādhikā-
6 nripa-śri-Rājarāja-ātmajā-Vyāmukhaśravāṅ[ō]īvalēna Takaṭā-nāṭheṇa jīnu-ō-
8 d-s[to]jyāniya-vat-Enguvaiva-tiru-malai vait[t]āḥ[r]tu-
10 [va]llī payai Tagaṭaiyar kāvalag Viḍuṣgādaḷa[ya]-[P]erumāḷ[vīr]

**TRANSLATION.**

(Line 1.) Hail! Prosperity! He set up (again) (the images of) a Yaka and a Yakshe—meritorious gifts (formerly) made by Ellīpi, an Adigaimāṇ of the Chēra family, presented a gong, and granted a channel (which he) had constructed to (or from?) the Kadappēri (tank).³

(L. 3.) (The images of) two lords of the Yakshe, which had been set up by the glorious (and) very pious-minded Kēraḻa king named Yavanikā on the holy mountain of the Arhat in the province (maṇḍala) called Tṇḍira, were later on saved from ruin by Vyāmukhaśravāṅ[ō]īvala, the lord of Takaṭā (and) the son of the glorious Rājarāja—an Adhikā prince (who was) the ornament of his (Yavanikā's) race.

(L. 7.) The ruins which remained (of the images) of a Yakahe together with a Yakshe, that had been set up by Ellīpi, the chief of the family (ruling over) the Vaṇji[j]yar, were repaired and placed (on) this holy mountain of the god who possesses the eight qualities by Viḍuṣgādaḷa[ya]-Perumāḷ, the protector of the Tagaṭaiyar, the ornament of the heads of those learned in the sciences, (and the son of) the brave Adigan Vaṇ—an (the) foremost on the (right) path, who came from his (Ellīpi's) family after (the latter) had died.

**B.—INSCRIPTION AT KAMBAYANALLUR.**

This inscription (No. 8 of 1900) is engraved on the south wall of the central shrine in the Dēsināṭhēvara temple at Kambayananūr in the Úttarāgarai tāluka of the Salem district. The alphabet and language are Tamil.

The inscription consists of a Tamil verse, which opens with the date—the 22nd year (in words) of the reign of Kulōttunga-Chōjadēva. A short prose passage which is prefixed to the verse gives the same date in figures. This is another record of Viḍuṣgādaḷa[ya]-Perumāḷ, the

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1 This is a Sanskritized form of Tṇḍai-maṇḍalam.
2 From an inked esamptam.
3 Read -vaṇāṅtātuṁ.
4 South-Ind. Inscri. Vol. I. No. 76 contains another copy of the same verse.
5 For the sake of the metre Arka is used instead of Arhat.
6 In this verse Vaṇji[j]yar rhymes with d-s[to]jyāniya-vat-Iyakk[a]r and viṇ[i]jyaiyar.
7 Read śiraṭṭi[yaya]-vayuṣṭīvās.
8 The subject is Viḍuṣgādaḷa[ya]-Perumāḷ (l. 10).
9 The same tank is mentioned in another Tirumalai inscription; South-Ind. Inscri. Vol. I. No. 77.
10 I. e. 'the citizens of Vaṇji[j].'
12 I. e. 'the citizens of Tagaṭaiyar.'
13 The words in brackets can be supplied with certainty on the strength of the Sanskrit portion (l. 6) and in accordance with the Tamil habit of omitting the word 'son' between the names of the father and the son.
king of Tagaḍāi and (son of) Rājarāja-Adigāy. He is said to have ruled over the three rivers Pāli, Peṇṇai and Poṇgi. The inscription records that he granted a place named Śīrak-kōṭṭai on the bank of the Peṇṇai river to Nāgai-Nāyaka of Kuṇaṅ, and that he built a temple.

The Pāli must be identical with the Pāḷāru river; the Peṇṇai is the Southern Peṇṇāru; and the Poṇgi is the Kāvēri. It may be assumed that the Pāḷāru formed the northern boundary of the king's territories and the Kāvēri the western one, while the Southern Peṇṇāru passes not far north-east from his capital Tagaḍā, the modern Dharmapuri.¹ Kuṇaṅ, where the canal came from, is another form of Kuṇaṅ or Kuṇaṅ, the modern Eḻḷore.² He may have been related to the Nāyakas of Eḻḷore, who are mentioned in inscriptions of the Telugu country.³ His name, Nāgai-Nāyaka, is perhaps connected with Nāgaiyappaiḷḷi, an ancient name of Kambayanallūr, which occurs in two inscriptions of the Hoyasaḷa king Vira-Viśvanāṭhadēva (Nos. 9 and 10 of 1900).

The donor is mentioned in two inscriptions at Śōṇgama in the Tiruvanāmalai taluk of the South Arcot district,—in the first of them (No. 115 of 1900), which is dated in the 20th year of Tribhuvanachakravartin śrī-Kulottunga-Chōḻadēva, as "the born Perumāḷ, alias the son of Rājarāja-Adigān,"⁴ and in the second (No. 107 of 1900), the beginning of which is lost, but which quotes the twenty-first (year of Kulottunga-Chōḻadēva?), as "Rājarajadēvaṉ Vidugadaliaya-Perumāḷ, alias the son of Rājarāja-Adigān."⁵ In both inscriptions he is stated to have been a contemporary of Śōṇgēṉi Ammavaiyappaiḷḷi Attimallaiṉ, alias Vikrama-Chōḻa-SambuvaraṆ, a chief who seems to have been a subordinate of Kulottunga-Chōḻa III.⁶ Besides, No. 107 of 1900 mentions as his contemporary a certain Sīyyagaiṉar, who is probably identical with Sīyaṇgaṉar, a subordinate of Kulottunga-Chōḻa III.⁷ Consequently, the king during whose reign the subjoined inscription of Vidugalaiya-Perumāḷ is dated must be Kulottunga-Chōḻa III., who ascended the throne in A.D. 1178,⁸ and the date of the inscription, the 22nd year, corresponds to A.D. 1199-1200.

TEXT.¹¹


TRANSLATION.

Hail! Prosperity! In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Kulottunga-Sōjādēva.

³ See page 331 above.
⁵ Piranda Perumal-saṅga Irūrjaiya-[A]ṇīga-maṇgaṅ.
⁶ This portion of the title has to be taken as the name of a Chōḻa king to whom Viḍugadaliya-Perumāḷ or his ancestors had been tributary. Compare the similar name "Kulottunga-Chōḻa-Takaṅbākkai, alias Māraṅbākkai," in an inscription at Rāyakōṭi in the Krishnagiri taluk of the Salem district (No. 3 of 1900).
⁷ The original reads Irūrjaiya-[A]ṇīga-maṇgaṅ, which I correct to Irūrjaiya-Adiga-maṇga in accordance with No. 115 of 1900; see note 4 above.
⁸ Instead of Attimallaiṉ (i.e. Hastimallai) two other inscriptions (South-Ind. Jour. Vol. I. No. 132, and Vol. III. No. 61) have the title Kōṭarudappurumadu.
⁹ South-Ind. Jour., Vol. III. p. 121.
¹⁰ Ibid. page 122.
¹¹ See Professor Kielhorn's Table on p. 24 above. "From an inked estampage.
¹² In this Tamil verse marū runs rhyme with kōra, marūrī, tiraṅmarū and virai-marū.
In the year called two after twenty of the eminent Kulöttuna-Śaḍadēva,—
Viṣṇuḍājaṭiya-Perumāl, who never breaks his word, (who is the son of) 1 Rājaraja-
Adīgaṇ, whose chest wears a fragrant garland, the lord of three sacred rivers, (viz.) the Pali (whose
banks are) fertile, the Pēṇnai (and) the Pōṇṇi, the king of Tagadai where large lotus-flowers
are surrounded by the ripples (of tanks), as whose hand resembles a cloud (in showering gifts),
granted (the village of) Śirukkōṭṭai on the bank of the Pēṇnai (river) to Nā[ga]-Nāyaka of
Kul[la]n and gave his own name (to) a stone temple.

NO. 35.—TEKI PLATES OF RAJARAJA-CHODAGANGA;
DATED IN THE SEVENTEENTH YEAR (OF KULÖTTUNGA I.).

By E. Hultzsch, Ph.D.

These copper plates were sent to me through the Government of Madras by the Collector of
Gōdāvari, who in his letter of 30th April 1901 states that they were "found about two months
ago by one Kōdi Doṣigadu of Tēki 2 in the Rāmachandrapuram tāluka, while working in his
field."

The plates are five in number and measure about 11¼” in breadth and about 6” in height.
The first and last plates bear writing only on the inner side, and the three middle ones on
both sides. The edges of the inscribed sides are raised into rims for the protection of the writing,
which is in a state of very good preservation. On the left of each inscribed side is bored a
circular hole, through which passes a copper ring measuring about 6” in diameter and about ½
in thickness. The ring had not yet been cut when I received the plates. Its ends are secured in
the base of a four-petalled flower, which is surmounted by a circular seal measuring 4” in
diameter. This seal bears the following emblems in high relief on a countersunk surface:—
across the centre the legend śri-Triṣṭhunāmāṅkuśa; at the top a boar, standing, facing the proper
left, flanked by two chaurīs, and surmounted by a crescent, an elephant-goad and the sun; and
at the bottom a conch, a drum, a four-petalled flower, a flower-bud and a throne.

The alphabet is Telugu and the language Śaṅkṛiti verse and prose. The Telugu letters
r and ṛ occur in a number of Telugu names which are quoted in l. 90 f. Of graphical peculiari-ties I would note that in yā (ll. 54 and 90) and mā (l. 95) the vowel ā is represented by
the marks for s and d.

The inscription opens with the same genealogical account of the Eastern Chālukya family
as the Chellur and Pithāpuram plates of Vira-Chōḍa, 3 but begins to differ in the description of
the reign of Kulöttunga I. It does not mention his queen Madhurāntakī, but states that he
had several queens (v. 11), who bore him several sons 4 (v. 12). On one of these, Mummadi-
Chōḍa,— whose name is given as Rājaraja in the Chellur and Pithāpuram plates,— he conferred
the governorship of Vēṇgi after the death of his own paternal uncle Vijayāditya (VII.) (vv.
13-16). One year later (v. 17) he bestowed the same appointment on Mummadi-Chōḍa’s
younger brother, Vira-Chōḍa (v. 18), who held it for six years (v. 19), when he was recalled
(v. 20). Then the eldest son, Chōḍaṅgaṇa, surnamed Rājarja (vv. 21-25), ascended the
throne of Vēṇgi (v. 33) in Saka-Samvat 1008 (in numerical words), on Thursday, the full-moon
tithi of Jayaśthi, in the nakeshṭra Jyeṣṭhā and in the lagna Sinha (v. 34). This date

1 The words in brackets are supplied on the strength of the Sanskrit portion of the Tirumalai inscription
(A. above).
2 No. 122 on the Madras Survey Map of the Rāmachandrapuram tāluka of the Gōdāvari district.
4 According to v. 13 of the Chellur plates and v. 12 of the Pithāpuram plates Kulöttunga I. had seven sons by
Madhurāntakī.
probably corresponds to the 22nd May A.D. 1084. At the end of the inscription (l. 108) another date is given, viz. the seventeenth year of the reign.

The above statements involve a few important changes in the pedigree and the chronology of the Eastern Chālu kyas. As regards the former, the order of the sons of Kulottunga I. in my Table of this dynasty has to be altered; for the Tēki plates inform us that the eldest son was not, as I thought, Vikrama-Chōda, Kulottunga’s successor on the Chōda throne, but Chōdagaṅga. As the Chellur and Pitḥapuram plates (v. 19) state that Vira-Chōda had only two elder brothers, it is now clear that these were Chōdagaṅga and Mammaṅḍi-Chōda, and that VikramaChōda was a younger brother of Vira-Chōda. Secondly, the dates at the end of the Chellur and Pitḥapuram plates, viz. the twenty-first and twenty-third years of the reign, respectively, cannot be referred, as was done hitherto, to the reign of Vira-Chōda. For, taking the date at the end of the Tēki plates in the same manner as the seventeenth year of Chōdagaṅga, it would correspond to A.D. 1084 + 16-17 = 1100-01, while the Chellur plates would fall in A.D. 1078 + 20-21 = 1098-99, and Vira-Chōda would thus have issued an edict during the governorship of his brother Chōdagaṅga. The only way in which the dates of the three inscriptions can be reconciled is to refer them to the accession of Kulottunga I. in A.D. 1070. They would then fall in A.D. 1088-87, 1090-91 and 1092-93. The two last dates would imply that Vira-Chōda administered the Vēngi province a second time in succession of Chōdagaṅga. That this was actually the case is explicitly stated in his Pitḥapuram plates. We are there told that Vira-Chōda was recalled by Kulottunga I. (v. 25), but sent to Vēngi again in the fifth year (v. 26). The occasion when he was recalled was evidently the appointment of Chōdagaṅga in A.D. 1084, and “the fifth year” must mean the fifth year after Vira-Chōda’s recall, i.e. A.D. 1088-89. This explanation is in perfect accordance with the fact that the Tēki plates are dated two years earlier, viz. in the seventeenth year of Kulottunga I. = A.D. 1086-87. The fact that the Chellur plates are silent regarding the intervening governorship of Chōdagaṅga, and that the Pitḥapuram plates allude to it without mentioning his name, suggests that he had discredited himself with his father and had been on bad terms with his brother Vira-Chōda. The subjoined Table shows the relationship and the dates of the three successive governors of Vēngi.

Kulottunga-Chōda I.;
mattered Madhurantaki.

<table>
<thead>
<tr>
<th>Rājarāja alias</th>
<th>Rājarāja alias</th>
<th>Vira-Chōda;</th>
<th>Vikrama-Chōda. Three other sons.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chōdagaṅga;</td>
<td>Mammasi-Chōda;</td>
<td>A.D. 1078 to 1084 and</td>
<td>A.D. 1077 to 1078.</td>
</tr>
<tr>
<td>A.D. 1084 to 1088-89</td>
<td></td>
<td>1088-89 to at least 1092-93.</td>
<td></td>
</tr>
</tbody>
</table>

Chōdagaṅgadēva (l. 80), surnamed Rājarāja (l. 78), bore the traditional titles Sarvaloka-kāśraya, Vishnuvardhan, etc. (ll. 76-78), and (like his younger brother Vira-Chōda) resided at Janānāthanagari (l. 81), which Mr. Krishna Sastri proposes to identify with the modern Rājamahendri. He addresses the edict contained in this inscription to the inhabitants of the country between the Mannērū (river) and the Mahēndra (mountain) (l. 83). These must have been the northern and southern boundaries of the Vēngi province. The Mahēndra mountain is in the Gaṇjam district near the Mandasa Railway Station, and the Mannērū river passes Singarāyakōnda, now a Railway Station in the Kandukur taluka of the Nellore district. The king’s edict does not, as usual, refer to a grant of land; it confers certain honorary privileges on the

*South-Ind. Inscr. Vol. I. p. 32.*

* Above, Vol. V. p. 71.*
descendants of the Teliki family (l. 92). These were subdivided into a thousand families, ten of which are mentioned by name (l. 90 f.), and were hereditary servants of the Eastern Chālukya family (v. 38 f.). They were believed to have immigrated with the mythical king Vijayaādiya of Ayodhya (v. 40) and to have settled at Vijayavāja (the modern Bezwāḍa), which seems to have been the former capital of the Eastern Chālukyas (v. 41).

The Bhāvanāravāyaṇa temple at Bāṇapāla bears two inscriptions (Nos. 189 and 192 of 1897), dated in Śaka-Sarnvat 1078 and recording gifts by two merchants who were members of the Teliki thousand (Teliki-vēvaru). The first of these merchants belonged to the subdivision of the Musunāḷu, and the second to that of the Velamundūḷu, who are perhaps identical with the Velamunāḷu of the Tēki plates (l. 90). I subjoin the beginning of the second inscription; that of the first is identical with it. It will be seen from the following transcript that this case claims to have ruled over the towns of Ayodhyā and Bejavāḷa, with both of which it is associated also in the Tēki plates (v. 40 f.).


The composer and the writer of the Tēki plates (l. 108 f.) were the same persons as in the case of the Chellūr plates (l. 114) and the Pīthāpuram plates (l. 280) of Vira-Chōḍa.

TEXT.  
First Plate.

1 श्रीम[न] जगन्नाथसिद्ध श्रीरामसिद्ध:  
2 बुद्धाविष्ठ: पुरुषोपवेदितुषःः  
3 [म]: पूर्व: तत्र जनविष्य: तत्र; प्राची: तत्रवीन्याय: तत्र: हय-  
4 म: ताः ताः ताः ताः; कोरण: तत्र: श्रविक: ताः श्रविक: ताः 
5 श्रविक: तत्र: भरतक्रिक: भ्रमणसिद्ध: हस्तित: तत्र: वरोचन: ताः जीवनसिद्ध: ताः लिंग: ताः तत्र: 

1 Compare l. 8 of this inscription, and the translation in South-Ind. Insor. Vol. I. p. 58.
2 From the original copper plates.
3 The rules of sāndhi are not always observed in the following prose passage up to ताः जीवनसिद्ध: (l. 7).
4 Read सम्ब्धप्रमादभु.
5 In the letter श्र the vowel sign a is attached to either a.
6 Read सम्ब्धप्रमादभु.
7 The two visarga before पार्थराज: and पार्थराज: have been entered subsequently.
7 தன்: பரிசுத் தன் தமிழிய: தன்: சுமா: தன் தங்களமுகம்—
தனிக: தமிழாக்கம்: [1*] தன்: பிற்றுத்தியச்(ஸ்)ஸ்வதானை—
8 வள்ளைவிசாரசுந்திருக்குகிழக்குப் பது தமிழிய: தியாகையாக
வான வாணியாய வருமானம் கல்வன்
9 மித்துத்தல்புரூபமேற்புரையா கொண்டாரமணமுத்து [1*] தியாகை
குமுகி புரிகின்ற வாணியல்வீ
10 கைப்பிற்றிய தல மகாதேவி 'சுடிவைன்'மாயாக்கரஸ்புரம் தல[1]தியாகை
சுப்புமையாய்ந்து குருத்துகின்ற
11 நுனித்தியமேற்புரையா 8விசாரவை நூனமுத்து [1*] சா ச தல
குமரக்கு குமரமேற்புரையா கமே[1]சி காரியியல
12 தமிழ்குளவும் [1*] ச மாம்ப விளக்குவனித்து கிந்து ஹாஸ்டாராற்று நூனமுக்கு
கோரிகரசு குமர்கரகாரசுமாடாரகாரசு[1*] கண்
13 தலை கிளையாரசுகத்துப்புமுகாகக் கோரிகரசு
14 பரிசுதி [1*]தமிழுதமிழ்தமிழுதமிழ் தமிழாடும்
சுப்புமையாய்ந்துபுதிய்: [1*] பிற்றுத்தியச்[1]த்தாய
15 ம[1*]தியாகை நூனம் [1*] தமிழ்: சுப்புமையாய்ந்து: [1*] தியாகை
कीर்த்தकம் [1*] [1*] நல நடந்த: பிரிமாந்து குமரமுக்கு
16 மாரிகைன் காரியியார் கோரிகரசுசுமாரகாரசுமாடாரசு 
17 குருத்துகின்ற சுப்புமையாய்ந்துபுதிய் [1*] காப்பாக குருத்து
18 பரிசுதியன தமிழ்குளவும் [1*] [1*]தமிழ் இரும்பாரத்ரகாசு தியாகை
சுப்புமையாய்ந்து கோரிகரசு முகாரசு [1*] தியாகை

Second Plate: First Side.

19 தமிழ் குருத்துகின்ற சுப்புமையாய்ந்து [1*] 
தலை காப்பாக குருத்து 
சுப்புமையாய்ந்துபுதிய்[1*] சுப்புமையாய்ந்து [1*] 
தியாகை
20 विजयादिकोषादास [ि] तत्तनयो 'विष्णु[ि]धन[ि]ट्रिंकारातम [ि] तत्तत्त नर्दरूपमहोदाधातवलिंगं [ि] तत्तत: कलिविश्रुवहनी:-
21 अध्याय [ि] तत्ततो सुणगविजयादिविख्तुतवारिं[ि]तम [ि] तदभा-तुरुक्कामादिवः तन्त्यालुक्कभोमालिंगं [ि] तत्तुत: को-
22 भिवि मधविजयादिविख्तुवाषाम [ि] तत्ततो माणाराजसम [ि] तत्तनय वालसुभाय ताणयो माणमेंं [ि] त निवा विकामादिव [ि]कादय
23 मासान [ि] तत्तस्तादराजसूतो गुदरतसम [ि] तसु[ि]ता देशाद्य-राजातुती रजभीमो रामसम [ि] तत्तूरभकर: पंचविशिष्टि [ि]
24 हैवाती दानस्यस्यांि | [ि] तत्तसीवारिवारिओं देवदुर्दाि वेगोमिनावायिका[भु] [ि] ततो 'दानाराजसुताग्नि-
25 वेश्तोषार सादाम || तस्तस्ततुदशसम वधरानु भूतवर्णाल: [ि] विबोवा-हिंलामुखाल: पाश्वमास स्वभीं [ि] [ि] तत्तनयो न-
26 यसागी अयालीवाम  "राजा राजनरेशालारिंगमतभवा(ि)नसिकं च पुनःको-मयालयदिक्षां || [ि] यो रुपेश स्रोत [ि]मोम-.
27 वेन विगदया काल[ि] कलाना[विचि] भोगिनापि वरुदर विपुलया विकाराना वाक्षीयां [ि] भोमं भोमपरारमेश विगदानन्
28 मानि भर्मवधाग: [ि] सोमवीमकुलसक्षुर्पिय[ि]सीतं विकृतिसास्यि: || [ि] राजसारवतूरुपपपहवामवायुमा-
29 भा मूर्वि प्रभातसुपपवष्टि भा विविकवेशें जम्बवादों [ि] या जिम्मीवि ज[ि]खवि हिमाती गौरीवृक्षीरिव ची-निस्ताहितिंतविविविभिः भक्तीयोक्तिः [ि]
30 रीदारिविसेवसंगणितकार्तिजीवाधारिषु [ि] [ि] गुत्तायीरमवदप्रति[ि]द्व-शक्ति निश्चिताविनिविभी महोदयाठीयो: [ि]
31 गंगाधारिसुतियाविव कारिन्तियो राजेजः[ि]डं द्विति राजकुलप्रदीपः: || [ि] भासासुभत्यिहं प्रवंमै वेगोमिनरम-.
32 थास [ि] वस्तेस्वाय दिगंत्याक्षम सहस्रभासुदयमिव || [ि] द्वयश्चार्यप्रतिष्ठादनस्यातिकारिण्यया स्वायते के-
33 रामप[ि]कुलसङ्कुचिनिये देशानु वलादास[ि] मीलियु मृत्ति संज्ञाम विचित्रे दुम्भ[ि]धारः प्रोतिस्थाय [ि]मया [ि]
Teki plates of Rajaraja-Chodaganga; dated in the seventeenth year (of Kulottunga I.).
34 की[की]रत्ना देखा [रत्ना देखा]

35 क्रांतिक्रांत क्रांति [क्रांति]

36 नूनि सुरसतलिमिन्स चीरागाणिमिन्स [नूनि सुरसतलिमिन्स चीरागाणिमिन्स]

Second Plate; Second Side.

37 खभवन् राज्यम्ये देयवयो नया द्वाबाकरे: ![11*]

38 कुमारा नवमाने नरदेवबाणों "कसलोककुमारम"! ![12*]

39 तेषु विक्ष्युः राज्यम्ये निर्माणा सुमप्यियों कुमारमिलवद् ![13*]

40 बिड़बिड़ः देव देवोपरी गते ![14*]

41 श्रीनाराय दिवं देवोपरी गते ![15*]

42 स: ![16*] श्रीपाद्वेद्युक्ता गुरुशास: जातृ राज्य सुरसतलिमिन्स ![17*]

43 मकार्मा पारसुस्वमकार्मा मुख्य स्त्रीग: कर्मिकर्मांगमन: ![18*]

44 चिंताक चरणामिश्चिर्माणिकार्यायम् भवानामनविन्यन्तरांगन्तु गुरु: तात्त्वेतम्य: ![19*]

45 पादवृक्षयोगिना शीतास्तातीन शीतास्तातीन शीतास्तातीन ![20*]

1 The word देशी is entered below the line.
2 Read भीरौंगीभूरुः.
3 Read कुमार: च.
4 Read क्षत्रियः.
5 Read पारिवर्त.
6 Read चेष्टाये.
7 Read स: च; the च of पंच is entered below the line.
8 Read नामः.
9 Read गुरु: च.
10 The न is entered below the line.
11 न is entered below the line.
12 Read औषधा.
13 Read शालम.
14 The anuvāda stands at the beginning of the next line.
47 विनयाधार-सूत्रादि-निरीक्षित। [२१]। 'समोशुद्धांत्यद्वारीमिनियम्युव्रतेयत्वम्
[१]+ द्वारका-कृष्णनन्द्यानात्। चयत्सुकुमारीकृति। [२२]
48 वाचाय वाच्याय तुर्भेका विकस्य विकर्म १८। प्रसादुत्सन्नेषु श्रीम्हं निर्माणित विलोचना। [२१]। गाम्भीर्यत। [१८]। गोविन्दका। तथा
49 महाभरत। [१८]। लोकानादित्या। १८। तेजसा। तिथितच्छस। [२८]।
मुसारभरणांकं भुवानायम्। भवार्यानं। [१८]।
50 भवानि प्रवाहित्। [२४]। राजीवलोचनो राजार्य रा। [१४]।
भवनित। [१८]। राजार्य। [१०]। निधनिति। सार्वनान्य। सातृ। [२६]
51 तापित्वम्। [२३]। अति। अनिस्थ। कांजलिः। [१८]। विश्वाकारांभुजकालक्षोभिः।
52 वारिधि। [१८]। जाप्माणितमुक्कुर। देवी। बंगीत। समाय। [२४]
53 [२४]। राज्यायं। महाज्ञात। [२४]। [२४]। राज्यायं। महाज्ञात। [२४]। [२४]
54 थै। खर्च। पदार्थेकीर्तिनात्। राजार्य। [२१]। पाताला। पाति। यवलमिव।
55 कनाधी। [२४]। वाक्य। सेवामानो। विनयधाराः। तेजः। कांजलि। नाकं। [१८]। तापित।
56 [२४]। [२४]। तिथिः। राज्यायं। महाज्ञात। [२४]
57 तत: [२४]। तिथिः। राज्यायं। महाज्ञात। [२४]। [२४]। कांजलि। अविद्यायं।
58 मिस्तिग्राणस्वतानं। प्रवेशाभाष्यपुन्यज्ञानं। [२४]। भव मैत्री-

Third Plate: First Side.

54 थै। पदार्थेकीर्तिनात्। राजार्य। [२१]। पाताला। पाति। यवलमिव।
55 कनाधी। वाक्य। सेवामानो। विनयधाराः। तेजः। कांजलि। नाकं। [१८]। तापित।
56 [२४]। [२४]। तिथिः। राज्यायं। महाज्ञात। [२४]
57 तत: [२४]। तिथिः। राज्यायं। महाज्ञात। [२४]। [२४]। कांजलि। अविद्यायं।
58 मिस्तिग्राणस्वतानं। प्रवेशाभाष्यपुन्यज्ञानं। [२४]। भव मैत्री-

1 The anuvāraṇa is expressed twice.
2 Read "कृषि".
3 Read "शून्य".
4 The म is entered below the line.
5 Read शमि.
6 Read "कृषि".
7 The anuvāraṇa of श is expressed twice.
8 Read निधि.
9 The anuvāraṇa is corrected from a āsarga.
10 Read "सातृ".
11 Read "सहाय".
12 Read "सातृ".
13 Read "सहाय".
14 Read वाक्यमान दिनि।
15 Read "कोशि".
16 Read गोविन्दका।
17 Read राजार्य।
59 तिरसं भांत विशिष्टश्रृद्धि¹ वैरिणोक्कुबांगशादयागता हार्चलाखारिका:

¹ Read "विशिष्टश्रृद्धि".

60 ब्रजमहानी विपयव्याकृतिमधोरुपमोदलोयेनः

61 तिरसं वीरराजराजि रावी । [२६] मार्गर रसखांबरंगणिते चेष्टिवादी साधी सिद्धिव परि पञ्चविचारीः

62 दिने दसरुपरीविषि भाषानि मते [१४] सिंहि४ समवरे समस्तजगतारक्षा-भिक्षिकी सुदे लोकः

63 स्वादिष्टा क्र प्रदत्तनः[४] भीरराजराजो विसू । [१८] भूमिकाः दुर्गुणो भोक्ताकांतिमती दिशकः

64 स्वाच्छिन्नी संक्तातातिशासनः परिपरा लोकानां ज्ञातिमतीः [१०] समाहारः

65 लोकानां विमानरूपः भाषाबाणीः वायुधेनवाणीः ख्यातमित्वतः कालाकालादिरूपः

66 लिने भारवाणीदेवराजाराजि वायुभाराणीः कलशभवसुनिष्ठार्कमेव वायुभवनीः

[१४] यथावते।

Third Plate; Second Side.

67 पश्चात्तथानयमयास्तिनोऽधिष्ठातः कृया रहस्यकारोऽ प्रदीर्घि वनाही समस्तानाचर्मित ॥ २६ ॥

68 दश्वते विद्विभावेन धारायसौरियाः समस्तानाचर्मित १० दीर्घी लोकामालिकाह विमानमालाय गोविन्दः

69 १० नतया विष्णुविश्वास[की]्तिर्प्रेममेधनस्वादिनी ज्ञातरामाससमस्तुवाहनाय[२४]

70 श्वेती दुर्गान्त् [१४] बदनात्रुक्करमास्तुपच्चितो दिविष्याणानवालवशोदितप्राशिनिः कालान्त् । साक्षात्वुधमस्त [१]ज.-

71 १२ [सं] विम्मानो विविधविपच्चितो राचि[सं] दिक् [२]रास्त् । विक्रमांतः

72 राहुक्ति [१४] १३ भुवनभवर्च्चा[सं] दिक् [२] योगीश्वरहस्तिकांततिचपलास्यावात्

प्रभुवनात् [१४] सकलावैकोपोगणवशीलकष्ठः

¹ Read स्वादिष्टा.

² Read विशिष्टश्रृद्धि.

³ Read अश्विय.

⁴ Read प्रकाशाः.

⁵ Read विशिष्टश्रृद्धि.

⁶ Read "विशिष्टश्रृद्धि".

⁷ The ancedera stands at the beginning of the next line.

⁸ Read श्रीमानः.

⁹ The aksharas श्रीमाने are written on an emaure.

¹⁰ A second न is written above the न at the beginning of the line.

¹¹ The श of श्रीमानि is corrected from श्.

¹² The upper stroke of the ा of श्रीमानि is missing.

¹³ Read "स्वाच्छिन्नी".
73 नस्तंवयो विनालवः घनसंग्रहादिवर्णकः [4] निधिज्ञानकेन्द्रन्तः वामनः इवन्द्रकृष्णादिरिधनः
74 न: [4] यद्य बहु: [4] ज्ञातिरिक्षः मृत्युकान्तः महाभरतानुकान्ताद्विद्धि ज्ञातिरिक्षः

Fourth Plate; First Side.

Teki plates of Rajaraja-Chodaganga; dated in the seventeenth year (of Kulottunga I.).
87 विक्रमाधिकार्यांधनैः [Ⅰ] व चालुक्याचितीयांनां प्रवर्तनेतपालिनः
[Ⅱ २६*] अयोग्यांरूपस्तिरणेत-
88 दैव दिशामार्जवेत्तिमा [Ⅰ*] व संझे समायात(ः) विजयाध्विल्भूः
89 भुज[१] [Ⅱ ४०*] राज[३]वाकवसानां राजाध्वत्मा महीभूज[१] [Ⅰ*]
पुरुरो विजयवाढुः
90 व वासाध्वमदुः [Ⅲ ४१*] व च वेलमुनाल्प पतिपालु निर्वृत्ताः
कुमुदाभास्तु म-
91 वेलमुनाल्प पीपाललु सावकालु वस्त्तुद्वालु भनामगीख्रु वशनुद्वालु
इवादिकुः
92 [४४] सवभाषित्त्रिश्राढ़: तेलिनकःकुलमवज्राः [४४*] सघायेकृंचितमविषये-
[४४]याने
93 मीहां विजयवाढप्रभुविलिपिलुपरंगरामप्रभुपादेश-

Fourth Plate; Second Side.

94 तिष्टु सन्निधु संवेशु विवाहकपेशु प्रकाशमानिनु मधुनस्यः [४४]
वी[४४] उत्तराना-
95 रक्षतान पर्याटनस्थः विवाहकपेशानेमाणियपावृते महाकाये-
96 वायुगुलः नियाय प्रशान्तानांमात्रा कनकनाश्रेष्ठ नांशुअन्द्रान्व च पूः
97 भंस्याद्वांस मार्गाधिष्ठना "परमसाक्षीपरित्वज्जीतका[१]"असरांत्वांकः
98 शालभनक रद्दमित विदितस्तु च: [Ⅰ*] चर्यामवविधानिनें: पाः
99 दिव्येः प्रवपन पालनीयः [Ⅰ*] महुष्यापि कस्तो धर्मः पालनीयः
100 मनोहराणम [Ⅰ*] शुद्वेश विश शुद्धः [Ⅰ*] खांडमंखुर्यक्षारित
[Ⅱ ४२*] घाँटां पैठेः
101 वनी राज[१] विकार बुधः भुजः [४२*] [Ⅰ*] वांडाराखाष्टु न előः प्रतिपेदे
रसायनः [Ⅱ] [४२*]
102 य[२] स्रयु कृष्टः चतुर्यां च चच पाणि चर्मः [४२] रे: [Ⅰ*] तथाः
पांजिविता चेष्टा दृष्टि

1 Read "सङ्कृमिठचिन्तिः.
2 The र is entered below the line.
3 Read "सणांतः.
4 The र of गुज is entered below the line.
5 Read "भयः.
6 Read "सारः.
7 Read "पुष्यां निरुपः.
8 Read "मनीहः.
9 Read "वाणीः.
10 The caustrela stands at the beginning of the next line.
11 Read "सांगाः.
12 The caustrela is corrected from a सिंहग्वा.
13 Read "सन्निधुः.
14 Read "ब्याङ्गाः.
15 Read "त्याः.

103 प्राचीनीपिषण: [॥ ४४°] [घ] प्राचीनिक राज्य १ घर्षात् कौशिक शाखात् । घर्षा[लः] तृः

Fifth Plate.

104 यथा [पित।] रो घर्षा। चंदता [.] । [४५] तत्कालः। २ प्रवाणो राज्याच्या श्रेष्ठी-
105 चित्री [१।] श्रेष्ठान्यकतो राज्या तोक्कदायित्वेऽपि ॥ [४५] श्रद्धां परंतां वा यो
106 हरेत वसुभरास [१।] यथा वर्षासाभारि विहायां जाते कथि;
107 स[घ] दत्ता वहुभिचानपापातो [१।] वध वध यदा भूमिस्वरत तथा तदा फृ.
108 घ ॥ [४५] श्रीविषयार्चन[घ] वक्तु ४ सदृष्टि दत्सावाः शासन[घ] [१।] भासि: कटकापेयव: कानू
109 विह्यसम: लेखक [१।] पेन्ताचार्यः ॥

TRANSLATION.

[As far as line 36 the text is identical with that of the Pithâpuram plates of Vira-Chôda, ll. 1-43; above, Vol. V, pp. 74-77.]

(Verse 11.) There were to this chief of kings (viz. Kulôttunga I.) (many) virtuous queens, born in the families of renowned princes, always devoted to (him), full of love, (and) gracious,—as to the ocean (many) holy rivers, sprung from the ranges of lofty mountains, always running towards (it), full of water, (and) limpid.

(V. 12.) Rejoicing in the sons (kumâras) who were born to (him) in due course by these queens, who resembled him, (and) who were worthy to be worshipped by princes, this godlike (king) surely laughs at Íśa (Śiva) who has (only) a single Kumâra (Skanda).

(V. 13.) Appointing (his) sons in due order to different districts (vishaya), as the soul (directs) the senses to different objects (vishaya), he speaks as follows to prince Mummadî-Chôda:—

(V. 14.) "Dear child! Being desirous of conquering the world, I formerly conferred the kingdom of the country of Vêngî on my paternal uncle, prince Vijayâditya."

(V. 15.) "And, ruling the earth for only fifteen years, this godlike prince, who resembled the five-faced (Śiva) in power, has (now) gone to heaven."

(V. 16.) Out of obedience he (Mummadî-Chôda) took up that burden (viz. the kingdom of Vêngî) which (his) father, the emperor, had given him with these words, though he could not bear the separation from him."

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1 Read राज्यः.
2 Read तत्कालः.
3 Read वक्तु.
4 Here follow three symbols, for which see the accompanying Plate.
5 This verse is identical with v. 13 of the Pithâpuram plates, and nearly identical with v. 14 of the Chellûr plates of Vira-Chôda.
6 This verse is nearly the same as v. 14 of the Pithâpuram plates and v. 15 of the Chellûr plates. After it v. 15 of the Pithâpuram plates is omitted, though required by the context; see above, Vol. V, p. 95, note 1.
7 Verses 16 and 17 bear the same numbers in the Pithâpuram and Chellûr plates.
(V. 17.) "The kingdom (is) no pleasure at all (compared) with the pleasure of worshipping the holy feet of the elders;" having considered thus, he returned to (his) parents after having ruled the country of Vēngi for one year.

(V. 18.) Then his younger brother, the brave prince Vira-Chōda, was ordered by (his) father to protect the country of Vēngi (and) proceeded (there).

(V. 19.) Desirous of prostrating himself at the lotus-feet of the elder one among (his) brothers, thirsting to embrace the younger one whose head was bent in devotion (to him), longing to do obeisance to (his) father and meditating on (his) lotus-feet, this poor boy spent six years in fear of transgressing the command of (his) father.

(V. 20.) The politic king of kings, who had subdued (all) rulers of the earth, recalled to himself that son whose only wish was thus to be united with (his) father and brothers.

(V. 21-27.) Then the emperor, who knew (his) duty (and) who had conquered the circle of the earth by valour, spake as follows to (his) first-born dear son Chōdagānga, having affectionately addressed (him) by the name Rājarāja (i.e. 'king of kings'), which was full of meaning because he thought that this lotus-eyed one would become a king of kings, (and) having embraced (him) who had prostrated himself (and) had folded his hands:

(V. 28.) "There is a country famed by the name of Vēngi, (which is) the birth-place of the noble Chalukyas, as the ocean (is) of precious pearls.

(V. 29.) "Having reached high eminence there, the members of my family overcame even mighty kings (as the planets, having risen in the east, surmount even lofty mountains.

(V. 30.) "While thou, Rājarāja, art seated on the lion-throne in the Vēngi country in order to protect the whole earth unopposed, may the lustre of (thy) feet be enhanced by clusters of gems in the diadems of many kings, as the beauty of the lotus by swarms of bees!

(V. 31.) "As long as the king of serpents (Śeṣa), (who is) the only lord of the snake-tribe, as thou (art) the only lord of a troop of elephants, is ruling the lower world, and as long as the lord of heaven (Indra), being worshipped by hundreds of gods and demi-gods, (is ruling) heaven, so long protect thou the earth, purifying the horizon as the impurity in the shape of enemies is washed away by the water of the edge (of the sharp, large sword in thy hand!)

(V. 32.) When the prince, having thus obtained the blessing of the king (and) afterwards the true blessings of (his) mother, (and) having bowed to both, was about to start for his country, the sound of the conches (announcing his) departure and of shrill auspicious bugles reached the ends of the quarters.

(V. 33.) When the glorious Rājarāja had ascended (the throne of) the Vēngi country, (as) the sun the eastern mountain, the night of enmity was dispelled; darkness in the disguise of foes was driven away; the stars in the semblance of necklaces disappeared from the firmament— the wives of the enemies; (and) fire in the shape of sorrow sprang up in the sun-crystals—the hearts of the wives of foes.

(V. 34.) In the Śāka year reckoned by the tastes (5), the sky (0), the atmosphere (0), and the moon (1),— (i.e. 1008)— in the month Jyaistha, in the bright fortnight, on the full-moon tithi, on a Thursday, when the moon had joined Jyaistha, in the excellent lagna Sinha,— the sinless lord, the glorious Rājarāja, having been anointed to the kingdom of the whole earth, put on the tiara to the joy of the world.

1 The word agrajam occurs in l. 48 and griḍangajam in l. 50. I omit the intervening epithets of Chōdagānga, from which we learn little more than that he was a worshipper of Śiva and "an ornament of the Chalukya family" (v. 29).
2 The words tuṣaṣadapī māthānīṣṭaḥ may also contain an allusion to the Rāṣṭṛakūṭas, who had the surname Tuṣaṇa; see above, Vol. IV. No. 40, verse 6, and Vol. V. No. 20, verse 6.
3 The word dhūra has to be taken also in the sense of 'a stream.'
[V. 35 is identical with v. 23 of the Pithāpuram plates.]

(V. 36.) This ocean plentifully supplies heaps of wonderful gems,—surely (because it) fears a repetition of (its) bridging, retreating, stirring, swallowing and overtaking from him (who is) a Rāmabhadrā in archery, a Bārgava in splitting hosts of enemies, a Mandara mountain in firmness, a pitcher-born sage in (absorbing) the ocean of sciences, (and) a son of the wind in prowess.

[11. 67-76 illustrate by a series of vyatirikālānākāra that the king as regent of the middle sphere was superior to the regents of the ten directions. The pun (śāśa) in the word dakovadā (1, 70) is particularly amusing.]

(L. 76.) While this asylum of the whole world (Śarvālokāśraya), the glorious Vishnuvardhana-Mahārājādhirāja, the Rājaparamārāvata, the devout worshipper of Mahēśvara, the Paramabhaṭṭāraka, the very pious one, who delights all regions of the world by (his) second name Rājarāja, the dust of whose lotus-feet adorns the diadems of lords of provinces (manḍalārāvata), who purifies the whole horizon by the great mass of (his) pure fame that is being praised by the whole world, who is distinguished by the marks of an emperor, the glorious Chōdaganadāva, was enjoying the pleasure of the sport of ruling the whole earth,—once, being attended on all sides by the retinue consisting of the troop of all vassals, etc., in the darbar hall of the palace, which had very lofty pinnacles, which possessed the splendour of the Kailāsa mountain, (and) which produced the impression of a lump of his fame that remained after the interior of the whole world had been filled (with it), at the capital of (his) family, the city (nagari) named (after) Jananātha,—called together all the Rāṣṭrākūṭas and other ryota living between the Mannēru (river) and the Mahēndra (mountain) and ordered as follows in the presence of the councillors, the family priest, the commander of the army, the heir-apparent, the door-keepers and the ministers:

(V. 37.) "There are (many) servants, dependent on the lotus-feet of the kings of my family, clever in service, (and) possessing courage and other virtues.

(Vv. 38-41.) "Among them (are those who have been) always intent on pleasing the minds of the kings of my family by great devotion, strength and intelligence; who have protected the Chālukya kings at the beginning with their riches, with their lives, (and) with their courage and other virtues; who have come already at the beginning with king Vijayāditya, the lord of Ayōdhya, who was desirous of conquering the southern region; the ryota dwelling in the town Vijayavāsa, the capital of the kings (who were) ornaments of the race of the Moon (Rājasaṅkāra);"

(L. 90.) "And who are born in the Teliki family, whose minds are intent on the performance of their duties, (and) who are known to be divided into a thousand families such as Vellumanūlī, Fattipālu, Nariyūlī, Kumudālī, Marṇīlī, Povandilī, Sravakulī, Undrūlī, Anumagoṇḍalī and Adjaṇṇīlī.

(L. 92.) "Be it known to you that, being pleased by (their) great devotion, we have now granted to these people by an edict (śāsana), as long as the moon and the sun shall last, that when marriage festivals are celebrated at all places as Vijayavāsa and all other towns, cities,

1 The particle sāṃs, ‘surely,’ introduces the figure (alaṃkāra) of ‘poetical fancy’ (stṛṣṭikāhā); which in the present case pertains to a cause (bhūtya), viz. the fear felt by the ocean, and is founded on a series of māṭāphors (rūpaka), viz. the identity of the king with Rāma, etc.

2 These humiliating experiences the ocean had undergone successively at the hands of Rāma, Parasurāma, the Mandara, Agastya and Hanumat.

3 Manasī is the Telugu genitive of Manāru.

4 Compare Rājā-kula-pradīpa in verse 7 of this inscription, which seems to mean ‘the light of the race of the Moon,’ rather than ‘the light of the warrior-caste,’ as I had translated it in South-Indian Insr. Vol. 1, p. 59, verse 8.
villages and hamlets (?), the married couple may proceed on the roads on horse-back, and that afterwards when, at the end of the marriage festival, they place a pair of valuable cloths at the feet of the king and prostrate themselves, betel will be given (to them) in a golden vessel, (as) handed down by old custom.

(L. 98.) "This gift must be assiduously protected by the kings descended from our family."

[Vv. 42-48 contain the usual admonitions to future rulers.]

(L. 108.) The δινάγησι of this edict, which was given in the seventeenth year of the prosperous and victorious reign, (was) the commander of the camp; the composer Viddayabhaṣṭa; (and) the writer Pennāchaṇya.

POSTSCRIPT.

Professor Kielhorn kindly contributes the following remarks on the date of the accession of Bājarāja-Choḍaṅga (above, p. 345, verse 34).

"The date is irregular for Śaka-Saṅvat 1006, both expired and current. In Śaka-Saṅvat 1006 expired the full-moon tīkhi of Jyṣṭha ended 15 h. 27 m. after mean sunrise "of Wednesday, the 22nd May A.D. 1084, when the nakṣatra was Jyeṣṭha, by the equal space system for 19 h. 2 m., by the Brahma-Siddhánta for 1 h. 38 m., and according to Garga for 6 h. 34 m., after mean sunrise. Sūnha was ṣaṅga from 4 h. 32 m. to 6 h. 41 m. after true sunrise.

"In Śaka-Saṅvat 1006 current the same tīkhi ended 20 h. 36 m. after mean sunrise of Friday, the 2nd June A.D. 1083, when the nakṣatra by the equal space system only was Jyeṣṭha, for 8 h. 32 m. after mean sunrise (while it was Māla by the Brahma-Siddhánta and according to Garga). Sūnha was ṣaṅga from 3 h. 31 m. to 6 h. 0 m. after true sunrise.

"The date would be irregular also for Śaka-Saṅvat 1005 current and 1007 expired."

No. 36.—RANASTIPUNDI GRANT OF VIMALADITYA;
DATED IN THE EIGHTH YEAR.

By V. Venkayya, M.A.

The copper-plates on which the subjoined inscription is engraved were discovered about 70 years ago while quarrying earth for bricks in the fields of the ancestors of a ryot in the Amalāpuram tālukā of the Gōḍāvarī district, and are now in the possession of Vaḷavāla Jaggama who lives at Amalāpuram. They were received from the Collector of Gōḍāvarī through the Government of Madras in 1899 and will have to be returned to the owner. Dr. Haltzsch has kindly permitted me to publish them.

The plates are five in number and were strung on a ring, which had not yet been cut when they were received. The ring measures about 6½ in diameter and about ¾ in thickness. Its ends are secured in a four-petalled flower, which forms the base of a circular seal of about 3½ diameter. The seal bears, in relief on a countersunk surface, the legend Śrī-Triḥvanta-dīnkuṭa. Below the legend is an eight-petalled flower, and above it a running boar facing the proper left. In front of the boar is an elephant-gvadh; behind it the crescent of the moon; and above it the sun flanked by two chawras. The breadth of the plates is 10½, and their height 5½. Their edges are raised into rims for protecting the writing, with the exception of the first side of the first plate, which is blank, and of the second side of the fifth plate, which bears only two lines of writing. The writing is on the whole in a state of good preservation, but a number of places are damaged by verdigris.

1 With kaṭaṇḍāḥṣa compare kaṭaṇḍāḥbhirja, etc., above, Vol. IV. p. 309, note 1, and Vol. V. p. 132, last line.
The alphabet is ancient Telugu, while the language is mostly Sanskrit verse and prose. The description of the boundaries of the village granted (ll. 87-94) is in a mixture of Sanskrit and Telugu prose. I would draw attention to the following points in the alphabet of the inscription.

The long ā after consonants is marked in different ways; compare dhā, nā, rā, and ḍā in line 1 with the śnā of the first tamādāśa in line 3, and with the sūnā of the second tamādāśa in the same line. The long ā added to conjunct consonants of which the rēpha is a member is generally omitted, except in rītā of vahāśa-kartī (l. 4) and rēdā of varuhāśi (l. 29). The syllable ja occurs eight times in the inscription; but it is written correctly only once (in mahārajaśbhāraja, l. 61), while in the remaining seven cases the long ā is not marked at all. Initial ī occurs in ll. 55, 66 (twice), 70, 85, 87, and 97. In a large number of cases the rēpha is added to the i-symbol above consonants, the addition being denoted by a slight indenture at the base of the latter, e.g. in rīti (ll. 4, 16, 60) and revi (ll. 19, 33, 34, 41). Initial ī occurs in l. 91. The secondary form of the long ā is rarely distinguished from that of the short i; but in śrī (ll. 1, 2), ī (l. 3) and chī (l. 5) an attempt is made to mark the length. Initial u occurs in l. 94. In combination with consonants this vowel is denoted in three different ways; compare ru (ll. 1, 2, 3, 4), ṭu (l. 2) and pu (l. 3) with mnu (l. 2) and snu (l. 3), and with yu (l. 3, 4, 8). The secondary form of the long ā is also denoted in three different ways; compare bhā (l. 1) with sn (ll. 2, 3) and chā (l. 2), and with tā (ll. 8, 30, 33), trā (l. 41) and mā (l. 70). Initial ā occurs in ll. 36, 75, 91. Combined with consonants, this vowel is denoted in two ways; compare tā (l. 3), mā (l. 4) and ṭā (l. 7) with jā and nā (l. 2).

The aspirate cha occurs twice in the inscription (ll. 14, 59), and in both cases in conjunction with cha. In all other cases its place is taken by the unaspirated cha. Double shā is written as if it consisted of sha and vu; see ll. 32, 35 and 43. The upādānāya occurs in ll. 1, 4, 5 (twice), 11 (twice), 14, 15, 35, 46, 70, 73.

Of orthographical peculiarities the following deserve to be noted:—The syllable ri is used for the vowel ri in Rīshaka for Rīshaka (twice in l. 7), krētā for krētā (ll. 9), eritā for eritā (l. 21) and kriyā for kriyā (l. 86). The syllable yi is used for initial i in yi (l. 9) and yītā (ll. 45, 47, 55, 56 (twice), 57, 68). G is doubled after an anuvātra in Gaṅgādā (l. 23) and saṅgīgātra (l. 81) and before r in gṛāhīga (l. 12), and t before r in Tṛīlōchana (l. 17). After r as consonants are generally doubled, except in Bām-Arvūna (l. 12) and nirītīya (l. 23). Sāmbārāsya occurs for sāmedāsya in l. 23.

The inscription opens with the Paurāṇik genealogy of the Eastern Chāluaka kings (ll. 1-15) and with a legendary account of their ancestors (ll. 15-25). Li. 25-42 furnish the historical genealogy of the donor Vimalāditya. The date of his coronation is given in verse 13. He is praised in general terms in vv. 14-20 and in the subsequent prose passage (ll. 54-61). L. 61 f. contains the king's titles Sarvalokásraya, Vishvvardhana, etc. Vv. 21-34 describe the donor and his ancestors. Then follows the grant itself, the description of the boundaries of the village granted, and of a field which belonged to it. The inscription closes with the date of the grant, and the names of the executor, the composer and the writer.

The Paurāṇik, legendary and historical portion of the genealogy agree almost literally with the corresponding passage of the Nandamapūnda grant of Rājarāja I,1 as far as the description of the reign of Vimalāditya's predecessor Śaktivarman (v. 11). The Kurumellī plates of Rājarāja I,2 the Tēki plates of Chōṅgaṅaṅga,3 the Chellūr plates of Vira-Chōṅga,4 and the Pithāpuram plates

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1 Above, Vol. IV. No. 43.
3 No. 35 above.
of the same king\(^1\) also agree with the Ranaśtipūṇḍi grant to a great extent, while the Pithāpuram pillar inscription of Mallapadēva\(^2\) furnishes substantially the same facts regarding the early Eastern Chāluṅkas and their ancestors. The historical portion commencing with the reign of Kubja-Viśṇuvardhana is known from grants earlier than the time of Vimalāditya. But the Ranaśtipūṇḍi grant is the earliest inscription hitherto discovered, which contains the Paurāṇika and legendary portions (II. 1-25).

This is the first inscription which has been found of king Vimalāditya, the son of Dāna or Dānārṇava by his wife Āryāmahādevī\(^3\) (v. 12) and younger brother of that king Šaktivarman who ruled immediately after the interregnum in the Vēṅgī country. An important item of information furnished by our grant is the date of Vimalāditya’s accession, which until now had to be obtained by deducting the duration of his reign as given in the copper-plate grants from the date of the accession of his son and successor Rājarāja I. as found in the Korumelli plates\(^4\) and in the Nandamapūṇḍi grant.\(^5\) According to verse 13 of the subjoined inscription, Vimalāditya’s coronation took place in the Simha āṅgula and the Pushya nakṣatra, on Thursday, the sixth tithi of the bright fortnight of the month Viśṇubhaḫa in Šaka-Saṅvat 933. Professor Kielhorn kindly contributes the following remarks on this date: — “In line 43 read paśčasmyāh, ‘on the fifth tithi,’ instead of yashāś-khaṃṭha-yāh. With this alteration the date corresponds, for Šaka-Saṅvat 933, to Thursday, the 10th May A.D. 1011. The fifth tithi of the bright half (of the lunar month Jyaiṣṭha) in the solar month Viśṇubhaḫa ended at 20 h. 44 m. after mean sunrise, and the nakṣatra was Pushya, by the equal space system and according to Garga, for 21 h. 40 m. after mean sunrise. For a place situated at 16° Northern Latitude, the Simha āṅgula on that day lasted from 5 h. 14 m. to 7 h. 24 m. after true sunrise.”

The above date removes a discrepancy in the duration of the interregnum between Dānārṇava and Šaktivarman. All the grants assign 27 years to this interregnum. The interval between the accession of Amma II. (Šaka-Saṅvat 867) and that of Rājarāja I. (Šaka-Saṅvat 944) is 77 years, while the total duration of the intervening reigns is only 25 + 3 + 12 + 7 = 47 years. It had therefore to be inferred that the interregnum lasted 77 - 47 = 30 years. This discrepancy has already been pointed out by Dr. Hultzsch.\(^6\) As we know now that Vimalāditya’s reign commenced in Šaka-Saṅvat 933, the interregnum is reduced to roughly 27 years, the period actually mentioned in the copper-plate inscriptions.

If we subtract from A.D. 1011 the period of the reign of Vimalāditya’s predecessor Šaktivarman (12 years), we get the approximate date of the accession of Šaktivarman himself, viz. A.D. 999. The interregnum which preceded Šaktivarman’s reign and which lasted 27 years has thus to be placed roughly between A.D. 972 and 999. Hitherto it has been supposed that the interregnum in the Vēṅgī country was caused by a Chōḷa invasion.\(^7\) The earliest Chōḷa king who claims to have conquered Vēṅgī is Rājarāja I., who ascended the throne in A.D. 985. The conquest of Vēṅgī is first mentioned in inscriptions dated in the 14th year of his reign = A.D. 998-99.\(^8\) Consequently, the interregnum could not have been caused by the invasion of the Chōḷas, but was probably put an end to by that event. If this conclusion is correct, the Chōḷa king Rājarāja I. must have restored order in Vēṅgī by placing Šaktivarman on the throne, and the interregnum must have been due to causes other than the Chōḷa invasion during the time of Rājarāja I. There is also reason to believe that no Chōḷa invasion could have taken place before the time of Rājarāja I.

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\(^1\) Above, Vol. V. No. 10.
\(^2\) Above, Vol. IV. No. 33.
\(^3\) This queen is mentioned as Ā[r]yādevī in the Pithāpuram inscription of Mallapadēva; above, Vol. IV. No. 33, verse 19.
\(^5\) Above, Vol. IV. p. 302.
\(^6\) Above, Vol. IV. p. 302.
\(^8\) South-Ind. Insers. Vol. I. p. 32, note 1A.
The later Eastern Chalukya inscriptions, beginning with the Nandamapūṇḍi grant, report that Vimalāditya reigned 7 years, while the subjoined inscription is dated in his 8th year (l. 97). His accession took place in A.D. 1011, and that of his successor Rājarāja I. in A.D. 1022. Thus the duration of Vimalāditya’s reign was 11 years, i.e. 4 years in excess of the period assigned to him. The explanation of this difference has perhaps to be sought for in the following facts. Two inscriptions on the Mahēndragiri hill in the Gaṇjam district (Nos. 396 and 397 of 1896) record that (the Chōla king) Rājendra-Chōla defeated Vimalāditya and set up a pillar of victory on the hill. The date when this event took place is not known. But as this fact is not recorded in the usual historical introduction of Rājendra-Chōla’s Tamil inscriptions, it may be presumed that it happened during the early part of his military career, when his father Rājarāja I. was still living. Again, there is an inscription in the Paṇchamadēvara temple at Tiruvayyaru near Tanjore (No. 215 of 1894), dated in the 28th year of the reign of the Chōla king Rājarāja I., which records certain gifts to the temple by Vishnuvardhana-Vimalāditya, who is no doubt identical with the Eastern Chalukya king of the same name. There is thus reason to believe that Vimalāditya was at or near Tanjore in A.D. 1013-14. This fact, coupled with the defeat recorded in the Mahēndragiri inscriptions, appears to show that Vimalāditya was taken prisoner to Tanjore by Rājendra-Chōla. While in the Chōla country, he must have married Kundavā, the daughter of the Chōla king Rājarāja I. and younger sister of Rājendra-Chōla. After this marriage Vimalāditya may have been sent back to his dominions about A.D. 1015. Taking these inferences for granted, it may be assumed that, though the period counting from his accession in A.D. 1011 to the date of his death in A.D. 1022 is 11 years, the later Eastern Chalukya records recognise neither his original accession in A.D. 1011 nor the period of his stay in the Chōla country, but reckon his reign from the time when he began to rule after his return from the Chōla country, and thus give only 7 years as the duration of his reign.

The inscription attributes several surnames to Vimalāditya, viz. Birudāṅka-Bhlama (l. 44 and 73 f.), Tribhuvanāṇkūṣa (l. 47), Mummaḍi-Bhlama (l. 51) and Bhūpa-Mahēndra (l. 74). Birudāṅka-Bhlama occurs also in the Nandamapūṇḍi grant (l. 52). The surname Mummaḍi-Bhlama means ‘the third Bhlama’ and is appropriate for Vimalāditya, as there were only two among his ancestors who bore the name Bhlama. Before introducing the surname Mummaḍi-Bhlama (v. 19), the composer of the subjoined inscription refers to certain predecessors of the king who were looked upon as founders of the family, and states that Mummaḍi-Bhlama was also one of those founders. Again, in two different places the king is spoken of as ‘the rescuer of (his) family’ (l. 57 f.) and as ‘the only rescuer of (his) family’ (l. 75). If any significance is to be attached to these statements, they must imply that Vimalāditya took proper care to ensure the succession in his family and to strengthen its position. It is not impossible that there is a remote reference in these passages to Vimalāditya’s alliance with the powerful Chōlas by his marriage with the Chōla princess Kundavā, and perhaps also to the actual birth of an heir to the throne, viz. Rājarāja I. The disastrous effects of the anarchy which prevailed in Vēṅgili immediately before the accession of Vimalāditya’s predecessor could not have been altogether forgotten at the time when the subjoined grant was issued, and the king’s attempts to render the position of his family firm and stable were apparently appreciated by the composer, if not by all the people in Vēṅgili.

The donor was a minister of the king, called Vajrā (vv. 24, 26, 28, 30) or, in Telugu, Vajjiya-Peggada (l. 85). He belonged to the Kaṇḍayina gūtra (v. 22), was a resident of the village of Kāramachēdu (l. 84), and bore the surnames Buddhavajraprākāra (v. 31 and l. 85), Amāṭyasākhāmaṇi and Saṃjaya-ratnākara (v. 33 and l. 85). The composer was Bhīmana-bhaṭṭa, son of Bāchiya-Peddēri. This person must have been the father of the composer of

the Korumelli plates, Chētanabhaṭṭa, who calls himself the son of Ṛāchiya-Poddāri-Bhima. The writer of the subjoined grant was Jontāchārya, who may have belonged to the same family as his namesake, the writer of a grant of Amma II.1

Raṇastipūṇḍī, the village granted, belonged to the Gudavāḍi-viśhayā (I. 63). I am unable to identify either Raṇastipūṇḍī or the other villages which are mentioned in the description of its boundaries. As regards Kārmāchēdu, where the donee is stated to have come from, it may be mentioned that there is a village named Kārimáchēdu, 9 miles west of Bāpata in the Kistna district.2

First Plate.

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1 Ind. Ant. Vol. VII. p. 17.
3 Mr. Sewell’s Lists of Antiquities, Vol. I. p. 58.
4 From the original copper-plates.
5 Read ।पूरवरा।
7 Read ।कराडी।
8 Read ।रायवराज।
9 Read ।कार्की|महामानसस्तुत।
10 Read ।विष्नुपरस्य।
11 Read ।कार्की।
12 Read ।नवराज।
13 Read ।हृदित।
11. नापरिभविभिर्भिं, भीमेश्वरः। भीमसेनायः। प्रतिनामालकन्य[नुषा]१
   नारोदिविभविही। विरवीरिय्[२]। वाचुराजः। \धा-\n
12. धू[३]। पुराणक्षेत्र, धर्मरथमाजनननकुलसक्षेत्रः। [४] पचिंदीविवर्तहृ
   विविधयमार्हिणसः। [५] यूर्तु। [६] विना-

Second Plate; First Side.

13. दारि विजयः २कार्कसवरी [७]। विना विना युवे। पाण्यपातास्यथ-\नाम[८]। रिकोतिनालिमो दैवाविनानन्दिनास[९]। सन्मकरोहिणौ। जां-

14. विना यवानविविदिकानादला शैरमकारि [१०] नारिपिणचेदः। [कुक्ता] विः। भोः। [११]। तत्रुपनारिपिणभविभवेत्र[१२]। परिवर्त[१३] परिवर्तः। जां-

15. भेजयः। अनन्मेजयायोक्षुः। वेंसुकास्वाहः। नरव[१४]। चतुरासेकः। शताव-\नोकादुध्रः। तत्रैः परं तासः।

16. तिचिनविशिष्टनातिनाग्योथिरिहिनातिनायकारणंकस्यतिः। गतेव तंवरी]
   विजयादितीय नाम राज[१५]। विजयेः।

17. या दिव्यारायपं गतव हितोत्तेहविविधो दैवधुरीहवय सोकालांग-\तु। त्वंमन्तु नामकुङ्

18. पुरोहितन सारीहस्तश्रवृंशी तस्म महादेवि सुङ्गव[१६]। नामाप्रहारसपुरम्।

19. गोमयविज्ञा। दुष्टरविनिविद्यवभिरविति। स[२०]। विश्रुत्वनामस्य[२१] नाम विना। चाँ-\भा।

20. [२२] न्यायगृहाचारितपुराणातिसमस्थाग्रीजास्य[२३]। तारी चम्म[२४]। विष्णुवनमस्य[२५]। ना\सा।

21. चा। [२६] विद्विनतित्तात्रविविभवः। [च] हृक्कमिरी। न[२७]। भगवती। मौ[२८]। भार-\व्यु हुमार[२९]। भाराय[३०]। 

22. [३१] तपणहिन्दुस्यखंभंमाध्यमपालिनितन्त्रितकात्त्वराय[३२]। चित्राब्द[३३]। कान-\स्तवता।

\footnotesize
1. Read "नामतानु".
2. Read "वाकसवरिः".
3. Read "सममकारिणी".
4. Read "भार"। इत्यादि।
5. Read "तत्रुपनारिपिणभविभवेत्र"।
6. The क् of "यवानविविदिका" is corrected from का।; Read "वाणविविदिका"।
7. Read "विविधयमार्हिणसः"।
8. Read "टिचिनविशिष्टनातिनाग्योथिरिहिनातिनायकारणंकस्यतिः"।
9. Read "सन्मकरोहिणौ। जां"।
10. After तत्रैः the original has some letter which seems to have been erased by the engraver.
11. Read "पाण्यपातास्यथ-\नाम। रिकोतिनालिमो दैवाविनानन्दिनास। सन्मकरोहिणौ। जां"।
12. The other published versions of this passage (with the exception of the Tikā and तिचिनविशिष्टनातिनाग्योथिरिहिनातिनायकारणंकस्यतिः read "पुनःपुरुषोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोपचिनोप�
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